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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Mr. R. Campbell Thompson, M.A., Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, has published the second volume of his work on *The Devils and Evil Spirits of Babylonia* (Luzac; 8vo, 13s. 6d. net). The volume contains the text and a translation of five groups of tablets, which are all of a magical order. It also contains Mr. Thompson's introduction to the tablets, in which he states the sum of their contents, and mentions some startling conclusions to which they have led him concerning things in the Old Testament and the New.

One conclusion is that the whole idea of Atonement, so fundamental to the Old Testament, and we thought so characteristic of it, was taken over by the Jews from the Babylonians. By the Jews, you observe, not by the Hebrews. For not only does Mr. Thompson believe that the idea came from Babylon, with all the rites and ceremonies attaching to it, but he also believes that it was acquired during the Captivity.

What is his evidence? It is really very little in amount. Its one striking item is the similarity of the word 'to atone' in the two languages. In Hebrew, 'to atone' or 'to make atonement' is *kipper*; in Babylonian it is *kupparu*. Mr. Thompson has no doubt of the identity of the words. Nor has he any doubt of the originality of the Babylonian form. For it is really Sumerian. It belongs to the language that prevailed in Babylonia before the Semitic Babylonians entered it. Just as the Babylonians accepted it from the Sumerians, the Hebrews must have accepted it from the Babylonians. And when? Clearly in the time of the Captivity. For it is only in the literature of the post-Exile period, in the Priests' Code, that the idea and ceremonial of Atonement are found.

Well, what then? Then Mr. Thompson reads out of the Old Testament narratives of the Atonement the same magical efficacy as he finds in the Assyrian tablets. In the Assyrian tablets the magic is explicit and unmistakable; in the Hebrew books it is implicit but undeniable. If a man fell sick in Babylonia, he was understood to be under the spell of some enemy, and he was *tabu* until the spell or ban was lifted off him. This was done by a priest. And in order to do it, the priest had to perform certain ceremonies and utter certain words, which, if precisely performed and uttered, had the magical effect of expelling the demon or removing the ban and restoring the man to health. In doing all this the priest was said to 'make an atonement' for the man.

It is the same, says Mr. Thompson, in the Old

Testament. First there is the *tabu*. A house—it is awkward that we cannot get a man—a house is affected with leprosy (Lv 14^{33-53}). For the time that house is *tabu* or 'unclean.' The priest is called in to remove the uncleanness. He takes two birds, cedar, scarlet, and hyssop. After killing one of the birds in an earthen vessel over running water, he dips the cedarwood, the hyssop, and the scarlet, as well as the living bird, in the blood of the dead bird and in the running water, and sprinkles the house seven times. The living bird he lets go; it flies out of the city into the open fields. What is all this, asks Mr. Thompson, but sympathetic magic? Why does the living bird fly into the fields but that it may carry the curse of the house with it, for which the atonement has been properly and precisely made?

There is a yet more familiar example in the Old Testament. It is the example of the Scape-goat. Mr. Thompson mentions the Scape-goat. But he does not make so much of it as we should expect. The fact is that his comparison breaks down just where it would be most impressive. In Babylonian there is no mention of a Scape-goat and there is no mention of a living bird. The animal that bears the ban is simply slain. Nevertheless, Mr. Thompson does not give up his fascinating discovery. He holds that the essential matter is the charm, and the charm is common to both the Babylonian tablet and the Hebrew text.

We are not quite sure about Mr. Thompson. There is just a little suspicion that he first puts into his Old Testament text what he afterwards takes out of it. And the suspicion grows stronger when we come upon his way with the New Testament.

There is a form of sympathetic magic prevalent in some countries, Mr. Thompson names Morocco, which he thinks has a parallel in a certain miraculous incident in the Gospels. If a man has a headache, he will take an animal and beat it until it falls down. He supposes that in this way he will transfer his headache to the animal. In Morocco it is usually a lamb or a kid that is taken and beaten. In Assyria it seems to have been a pig. Mr. Thompson translates one of his tablets in this way—

> Give the pig in his stead,
> And give the flesh as his flesh,
> The blood as his blood,
> And let him take it;
> Its heart (which thou hast set on his heart)
> Give as his heart,
> And let him take it.

'Now,' he says, 'the most remarkable parallel to this spell is contained in the New Testament story of the Gadarene swine. The devils which possess the two men beseech Jesus Christ, if He cast them out, to send them into the herd of swine which is feeding close at hand, and when the devils leave the men they at once take up their abode in the swine, which, according to the story, go mad and rush down the hill into the water, where they are drowned. Undoubtedly here is some reminiscence of the Assyrian or some similar tradition; in the cuneiform text we find the disease-devil leaving the possessed man at the sorcerer's invocation and entering the body of the pig. In the New Testament story the swine are represented as alive when the demons enter them, but as soon as this happens they are immediately made to destroy themselves.'

If we were anxious to know the direction in which scientific thought is moving in America, we should see the first number of *The American Journal of Religious Psychology and Education*. It is edited by Dr. G. Stanley Hall, the President of Clark University, and it is published at the Clark University Press. But it is not a local concern. President Stanley Hall has the co-operation in its editorship of Professor Coe of the North-Western University, Professor Leuba of Bryn Mawr College, Professor Starbuck of Stanford University, and Professor Wenley of the University of Michigan. The movement covers America. And it is a distinctly religious movement.

Its significance lies in that. Those men are not theologians. They are not attached to theological seminaries. Their Chairs are Chairs of Science. But they find that whether Philosophy, Psychology, or Education, whatever the title of their Chair may be, their teaching is steadily moving in the direction of Religion. In 1887 Dr. Stanley Hall founded 'The American Journal of Psychology.' In 1904 he founds 'The American Journal of *Religious* Psychology.' The addition of that adjective marks the direction in which Science is moving in America.

What should the theologian do with this new movement and this new journal? 'The new journal,' says its editor, 'is especially addressed to professors and students of religion in seminaries and colleges, to pastors, to religious workers, Sunday-school teachers, and those interested in mission work and in all those moral and social reforms based upon religious motives.' Will pastors and mission workers welcome it? Not if their first concern is bread and butter. If this movement is widely and heartily welcomed by the Churches of Christ, the Son of man may come, for He will find faith on the earth.

For it is not a movement in the interest of 'organized Christianity.' The first concern of those men is not the filling of church pews. Their interest is in Science. It is not in Presbyterianism, it is not even in Christianity. The very first article in the very first number of the new journal places Christianity by the side of certain other religions, and if Christianity should come out at the top, it will not be because the writer is anxious that it should come out at the top, it will be because to his mind Christianity is the best form of scientific religion.

The first article is written by Dr. Jean du Buy, Docent in Comparative Religion in Clark University. Its title is 'Stages in Religious Development.' It is a comparison, minute and merciless, of five great religions. Dr. du Buy places five great religions side by side, and asks what is their central idea. What have they to say about God, Prayer, Life after Death, War, Marriage, and so forth? And then, What place should they have in a man's life? The five religions are Muhammadanism, Confucianism, Christianity, Buddhism, and Vedantism. Christianity falls into the middle of the five. That is not an accident. Dr. du Buy believes that that is the proper place for Christianity.

Muhammadanism comes first. Muhammadanism believes in the unity of God and in His prophet Muhammad. Its central idea is the existence of one God, who demands implicit obedience to His will, which will He has made known through His servant Muhammad. It is a theological religion. It does not much concern itself with morality.

Confucianism is a religion of morality. Its centre of interest is man. How shall a man attain to the ideal of what a man should be? Confucius thought he should be a head of a family, and if possible a state official. Confucianism is the religion of aspiring worldly men and good citizens.

Then comes Christianity. To Dr. Jean du Buy Christianity is the teaching of Jesus. And he finds the central thought of the teaching of Jesus in the two commandments of love. 'Thou shalt love the Lord thy God with all thy heart and soul and strength and mind, and thou shalt love thy neighbour as thyself.' Christianity is thus both religious and ethical. It recognizes both God and man. The Christian is to be the son of a Divine Father and the brother of his fellow-man.

Buddhism follows. The fundamental idea of Buddhism is the law of righteous retribution. Whatsoever a man sows that shall he also reap. That is a law of the universe, and in seeking to discover it Buddhism is scientific. It is also ethical in so far as it teaches men to obey that law. Scientific and ethical rather than

religious and ethical is the creed of Buddhism. And in its ethics it is somewhat selfish. The highest duty of man is self-culture.

Vedantism is last. It is rather a philosophy than a religion. Its fundamental idea is the identity between the innermost essence of man, his Atman or Soul, and the Divine essence. It is not a religion, since the Vedantist knows no God beyond his supreme self. Nor has it any ethics. It is a philosophy, metaphysical and mystical.

Those are the five religions, and those are their characteristics. As Dr. du Buy looks at them he sees five stages of religious development expressed by them. It is the same five stages as man passes through in his individual life. He finds that Muhammadanism, being theological mainly and scarcely moral at all, expresses the mind of the child; Confucianism, being mainly moral and almost wholly occupied with this world, expresses the mind of the boy; Christianity, being both religious and ethical, expresses the mind of the youth, or adolescent, as Dr. du Buy prefers to call him; Buddhism, being ethical and scientific, expresses the mind of the mature man; and the Vedanta philosophy, being metaphysical and mystical, expresses the mind of the aged.

Then are Buddhism and Vedantism higher in the scale of religious excellence than Christianity? Dr. du Buy does not mean to say that. In the life of man adolescence is, in Dr. du Buy's judgment, the period of greatest attainment. You rise through Muhammadanism and Confucianism to Christianity, and descend again through Buddhism to Vedantism. But Dr. du Buy holds that in the life of man, in the life of every man who reaches old age, there is a place for every one of those religions, and every one of them should have its place.

He says that children cannot become Christians, at least very few children can. It is the things that belong to Muhammadanism which touch us in our childhood. What are those things? They are the belief in the existence of one God who is the Creator of all things in heaven and on earth, and a King whom it is our duty to obey; the belief in a material heaven with material and everlasting pleasures; the duty of obedience, the prohibition of strong drink, and the duty of kindness to animals. Dr. du Buy says it is not Christianity we should teach our children, but Muhammadanism.

And it is not Christianity we should teach our boys. It is Confucianism. For the demands of Confucius are the demands we make upon our boys at school. What are they? They are the necessity of study, especially the study of history as the most fruitful source of knowledge, also the force of example, sincerity, courage, reverence, faithfulness, friendship, patriotism, propriety.

It is only when we reach adolescence that we should learn the religion of Jesus. For it is only then, says Dr. du Buy, that we can know God as a Father and love Him with all the heart. It is only then that love in its unselfishness, the love of others, the love of enemies, becomes a possible idea to us. It is only then that a life after death not altogether materialistic becomes an object of our desire.

Does Dr. du Buy mean that we are to be first Muhammadans, then Confucianists, and after that Christians? He says he does not mean that. He does not want to send us through a series of conversions all our life. As a religious psychologist he believes in conversion. But he believes that one conversion is enough. What he means is simply that we should learn in childhood the things which are characteristic of Muhammadanism, in boyhood the things which Confucius made supreme, and then when we reach adolescence and know for the first time what love is, give ourselves to the love of God in Christ, and love Him with all our heart, and our neighbour as ourselves.

And not only should this be the method of our own lives and the manner of the training of our children. Dr. du Buy holds that this is the way in which we should carry the gospel to the heathen. Why is it, he asks, that some nations accept Muhammadanism so readily, and will not embrace Christianity at all? It is because they are in their childhood as nations. The things of Muhammad appeal to them, the things of Christ do not. If we would take of the things of Muhammad—so far as they are not contradictory to the gospel—and make them stepping-stones to higher things; if we would be content with a little morality until the time when we can get them to see the beauty of spirituality,—then Dr. du Buy believes that the time might really be not far distant when the gospel should cover the earth as the waters cover the sea.

Can a Christian be a Mystic? The question is asked in the second number of the *Baptist Review and Expositor*. It is asked by Professor Henry Vedder. Dr. Vedder is Professor of Church History in the Crozer Theological Seminary in Pennsylvania. And it is no doubt his study of Church History that has driven him to ask the question. But notice what he asks. It is not, Have there ever been Christian Mystics? He puts his question in the form, Is there a true Christian Mysticism? But what he means is, Can a Christian be a Mystic to-day?

What is a Mystic? A Mystic is one who has direct immediate intuitive knowledge of God. Tennyson says—

> We have but faith: we cannot know;
> For knowledge is of things we see.

The Mystic denies that. No man hath seen God at any time; yet the Mystic knows Him; he gets into communication with Him; in that communication he obtains knowledge, both of God and from God, knowledge that is direct and immediate. Can a Christian be a Mystic?

Why not? No, the first question is Why? Why should a Christian be a Mystic? Is not the Word of God which is contained in the Scriptures of the Old and New Testaments the only rule to direct a Christian whereby he may glorify God and enjoy Him? He has the Scriptures. Do not the Scriptures principally teach what man is to believe concerning God and what duty God requires of man? Has the Christian any need to become a Mystic? If he has not, is God likely to supply a need which does not exist? Why should a Christian be a Mystic?

There are things that a Christian would like to know which the Scriptures of the Old and New Testaments do not tell him. He would like to know if he is born again. He would like to know if he has a present union with Christ. He would like to know if he is being sanctified. Regeneration, union with Christ, sanctification—that these are facts of Christian experience he may learn from the Scriptures. But what he cannot learn from the Scriptures is whether they are facts of his own experience. The man who knows that he has been born again, who enjoys present communion with Christ, who is conscious that Christ is being formed in him, is a Christian Mystic.

There are Christians who do not know these things. They cannot tell when or where they were born again, they are never so sure of their present union with Christ as to enjoy it, their continual complaint is that they are not being formed in any unmistakable measure after the mind of Christ. These things are all true of them. They would not be Christians if these things were not true of them. But they are not conscious of these things. They are Christians, but they are not Christian Mystics.

Mysticism, then, is a matter of consciousness? Not so. It is a matter of experience. But a man must be conscious of his experience before he can be called a Mystic. He must have had direct intercourse with the Spirit of God, who alone is

the author of Regeneration, Communion, and Sanctification, and he must be conscious of that intercourse. In other words, the Christian Mystic acquires knowledge of God in Christ, direct, immediate, intuitive, no other knowledge being of any use to him. Other people will know whether a man is a Christian by his life and conduct. He cannot himself know unless he is a Mystic.

Is there nothing else then that the Christian Mystic knows except his own Regeneration, Communion, and Sanctification? It is this question, and not anything that we have yet said, that raises the difficulty about Mysticism. In a timid way it is easily answered. Keep to the things which belong to Regeneration, Communion, and Sanctification—feelings and emotions, perhaps also times and places—and there is little risk in saying that we have them directly and intuitively. The difficulty arises when the Mystic claims direct guidance from God in the ordinary affairs of life.

A long process of generalization has enabled us to see that God never does anything for us which we can do for ourselves. Or, to put the matter in another way, He gives us no knowledge by direct intuition which we can obtain by the use of our natural faculties. Now if we had mislaid a book, and instead of stopping to think where we had laid it, we were to stop and pray, would we be justified in doing so? We would not. For in the first place experience has taught mankind, including Christians, that a mislaid book is not to be found by prayer. There may be instances in which it has been found, but in those instances it is possible that when we stop to pray we really stop to think. And in the second place it would be an encouragement to us to be careless in the handling of our books, if the mislaying of a book should be rewarded by direct intercourse with God.

Professor Vedder is not sure that no man ever receives immediate direction in respect of the ordinary affairs of life. But he thinks it is very becoming in those who say they do, to make sure that they are not deceiving themselves. 'A minister was powerfully impressed as he passed a house, that it was his duty to speak to the inmates about the welfare of their souls. He passed on, but became so uncomfortable because of refusing to hearken to what he took for the voice of the Holy Spirit, that he turned back, rang the bell, and—found the house empty.'

'Go back again; for what have I done to thee?' (1 K 19^{20}). Elijah had come from Mount Horeb to find Elisha. He had come all the way to Abel-meholah for the simple purpose of finding Elisha and making a follower of him. Now he has found him. Elisha obeys the call and follows. And Elijah says, 'Go back again; for what have I done to thee?' What does he mean?

Elijah had been sent to anoint Elisha. It was a curious providence of God that sent him to anoint his successor then. For he was smarting under defeat. He was feeling that he had been a failure. Would it not have been kinder if God had cheered him and sent him to do some work which would have comforted his heart, before He spoke of a successor? We think it would have been kinder. But we do not always understand God. We do not always see that there is more joy in the presence of the angels of God over one man who is a failure, than over ninety and nine clever men who never knew what failure is. God accepted Elijah's failure. And just when he was smarting under it, He sent him to anoint Elisha to be prophet in his room.

He sent him to anoint Elisha. Why Elisha? Elisha had no position in Israel. He had not apparently been trained in the schools of the prophets. He had no conspicuous supremacy of intellect. Elisha was a farmer's son. He followed the plough. Was this an added unkindness to the providence that sent Elijah to find a successor

then? No, God was not thinking of Elijah's sensitiveness. He sent him to anoint Elisha because Elisha was ready.

For there had been a day when all the people gathered to Mount Carmel, and Elisha was there. It was a day of decision. 'How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal, then follow him.' It was a day of decision between self-denial and life, or self-indulgence and death. How do we know that Elisha was there? Look down the green valley of the Kishon from Abel-meholah and you can see Mount Carmel. Do you think that Elisha was content to stay at home that day? Do you think that he was content to hear the thunder of the people's voice in the distance? When they shouted, 'Jehovah, He is the God; Jehovah, He is the God,' Elisha was there. But Elisha did not join in the shouting. It was a day of decision for Israel; and it was a day of decision in the heart of Elisha. Israel shouted, but Elisha did not shout. Yet, so strangely is the ear of Jehovah formed, that He did not hear the shout of the multitude for the noise of the beating of Elisha's heart. Elisha went back to Abel-meholah and waited. He was ready.

When Elisha was ready, Elijah was sent from Horeb to Abel-meholah to anoint him. The rain had come at last, and Elisha was busy in the field. 'He was ploughing, with twelve yoke of oxen before him, and he with the twelfth.' His heart God had touched. He was ready. But the seed must be got in. Elijah came over the furrows behind him. He knew that Elijah was coming. He felt the earth tremble at every step which brought Elijah nearer. Yet he did not turn round. He knew that God had sent Elijah. He knew that he was ready. But the seed must be got in, and he did not turn round. Then Elijah passed by him, and cast his mantle upon him. Elisha left the oxen, and ran after Elijah. 'Let me, I pray thee, kiss my father and my mother, and then I will follow thee.' And Elijah said unto him, 'Go back again; for what have I done to thee?'

What did Elijah mean? Had he not been sent to find Elisha? Had he not trodden the long hot miles from Horeb to Abel-meholah just that he might find Elisha and anoint him prophet in his room? And now when he has found him, and Elisha has cast the plough aside and is ready to follow, 'Go back again,' he says; 'for what have I done to thee?' What does Elijah mean?

He means that Elisha must become a prophet of his own free choice. He must not become a prophet for anything that Elijah has done to him. He must respond to the touch of the Spirit of God and come; he must not be moved by pressure from without. He means that Elisha must take time to think, that he must count the cost. Have you counted the cost, Elisha? Are you sure that you are ready? Go back again and think; for what have I done to thee?

Was Elijah right? Was he right to incur the responsibility of sending Elisha back? Yes, he was right. It is God's way always. It was the way of our Lord on earth. 'A certain scribe came and said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' He had come to get that scribe to follow Him. It had cost Him more than it cost Elijah—

For none of the ransomed ever knew,
How deep were the waters crossed,
Or how dark was the night that the Lord passed through
Ere He found this sheep that was lost.

And now when He has found him, when this scribe is apparently ready: 'Lord, I will follow Thee,'—'The foxes have holes,' He says; 'go back again; for what have I done to thee?'

It is God's way always. Many of the things

which we set down to the devil are really the doing of the Spirit of God. The preacher has made his appeal. It has touched our heart. We have vowed a vow, 'Lord, I will follow Thee.' And the service is at an end. As we pass into the street, someone remarks on the weather, recalls an event of the week, touches perhaps upon the eloquence of the preacher, or some amusing incident in the service. The impression passes. The vow is forgotten. It is the devil's doing, we say. No. It is the work of the Spirit of God. 'Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Have you counted the cost? 'Go back again,' He is saying; 'for what have I done to thee?'

For He is most particular that He do not force us to follow Him. What would be the use of us if He did? What would be the worth of the work we do? It is not for our work He wants us. We are so pleased with our work sometimes that we are sure God must be pleased with it also. He is not pleased with our work; He is only pleased with us. So important is our work, we sometimes think, that we are almost indispensable to God. We are not indispensable; He can get his work done without us.

God doth not need
Either man's work, or His own gifts.

He is not concerned about the work. He is concerned about us. And He is most particular lest we should so follow that He gets our work and loses ourselves.

We, too, should be particular about this. We should be as particular as Elijah, as particular as Christ. We say, 'Ho, everyone that thirsteth, come.' We should also say, 'Go back again.' For the work is nothing to God without the worker, and the worker is nothing without his heart. We think we do God service when we crowd His churches with human beings. If God were content with human beings, He could have them in abundance. 'God is able of these stones to raise up children unto Abraham.' It is hearts of love He wants. And even God Himself cannot turn the stones into hearts to love Him. He must wait. He devises means, no doubt, that the heart may love Him heartily; but He cannot force it, He must wait. And He is so appreciative of love, so anxious that love be true, a genuine, unfettered choice, that when there is the least risk of pressure, when we are in danger of being carried off our feet by the tide of emotion that is sweeping over the congregation, He does not arrest the word or gesture that jars upon us. 'Go back again,' He says; 'for what have I done to thee?'

And yet, if the heart is set upon loving Him, it is when He is most particular not to force our love that He is most irresistible. 'Go back again; for what have I done to thee?' O my God, Thou hast given Thy Son to die for me.

Science and Sophistry.

By Frederic Blass, D.D., Hon. LL.D.(Dubl.), Professor of Classical Philology, Halle.

Translated by Margaret D. Gibson, LL.D.(St. And.), Cambridge.

Many persons are disturbed by the idea that they must choose between Faith and Science, as it is impossible to give due allegiance to both. I believe that, rightly defined, faith can never be in conflict with true science; where there seems to be opposition between them, it is either because the limits of faith are not rightly fixed, or because the science is not true science. The Catholic Church once condemned the world-system of Copernicus because it was in contradiction to the 'Sun, stand thou still,' of Jos 10[12], and only forty years ago, the civic authorities of Berlin,

in response to an Evangelical pastor, solemnly decided that the earth revolves round the sun. On both these occasions the rulers were overstepping their competence, for such things are not matters of faith, but of knowledge. Much more frequently the realm of faith is invaded in the name of science. My object in writing is to show that such raids are not undertaken by true science, but by what I call *sophistry*. Let us first of all examine what this is, and what are its relations to science.

Knowledge and Science.

When we speak of 'knowledge' we mean that, in the matter referred to, every doubt is excluded; otherwise we do not say, 'I know,' but 'I think,' 'I believe,' 'it appears to me,' or such like. 'Science' is almost equivalent to 'knowledge,' the origin of the former being Latin, as the latter is Teutonic. In France and England the term 'science' is strictly applied only to mathematics and natural history; in Germany history and philosophy are included. We need not inquire, for instance, whether it is absolutely proved that three times three are nine, or if, as mathematicians have said, it is only probable in an infinite degree. Let us compare with this an historical statement, such as, 'Charlemagne lived, and did so and so,' and we at once see the difference. If we had any doubt about the truth of the former sentence, we should have nothing to do but count for ourselves, whereas the existence of Charlemagne cannot be verified by our own perception or experience. Yet, though some one, in jest or in earnest, has proved Napoleon the First to be a myth, and there is even now at Bremen an officiating pastor who doubts the historical existence of the Christ, such hypotheses give us no practical trouble, but every examiner says, 'Do you not know that?' 'Are you so ignorant?' The life of Charlemagne, for example, is so well attested by the transmitted evidence of contemporaries that no one can doubt it. All the events of his life, however, may not have been transmitted with equal fidelity. With knowledge is mingled supposition, yet where an effort has been made to know, the whole may well be termed 'scientific.' It is still more so when the historian tries to rise above the marshalling of outward facts, and to trace the motives of the acting persons. He then becomes somewhat of a poet, calling his imagination to his aid; but the picture he draws is never quite true, and the expert reader knows that it will vary with each single historian according to his temperament.

Sophistry.

There is a point, however, where science ceases and something else begins. The Greek word 'sophist' can, according to its original meaning, be translated as 'a learned man' or 'a searcher.' The people who called themselves 'sophists' took the word as a name of honour. But in process of time other people, finding that these 'sophists' were more concerned with the semblance of truth than with its reality, put the corresponding meaning into the name. A 'philosopher' meant to them 'one who strives after wisdom,' a 'sophist' 'one who strives after its semblance.' In a like sense I use the word, but I do not wish to offend anybody, and I define it thus: where truth outweighs, there is Science; where semblance outweighs, there is Sophistry. Where facts rule, while conjecture and imagination come in to supplement them, we get Science. Where, on the contrary, imagination rules, and facts are made to fit into it, I call that Sophistry, although the sophist may give it out as Science. The result is either empty or deceptive; the author begins by deceiving himself, and easily deceives others. When the subject happens to be of little importance, no very great harm is done; but the sophist has a preference for dealing with the most important matters, even with sacred ones, under the name of science. I regard the sophist as being self-deceived, but yet we cannot excuse him on that account. 'It must needs be that offences come; but woe unto that man by whom the offence cometh. It were better for him,' etc. It is also written, 'Ye must give account of every idle word that ye have spoken.' Therefore also of every idle conjecture and fancy which we publish as truth. Now, if I have published false conjectures in the texts of Greek and Latin authors, which is certainly the case, yet these have caused no offence, and if I maintain (as others have done before me in the sixteenth century) that in Jn 19 the sponge with vinegar was not handed up to the cross by means of a thin hyssop-stalk, but by means of a lance, for which there is required a trifling change in the Greek text,[1] supported moreover by a MS., this, I hope, causes no offence. The sophists, however, do not stop at such like

[1] 'Hysso' (lance) instead of 'hyssopo' (hyssop).

things. It is true that a doctor who has cured a patient to death is not brought before our tribunals, unless the circumstances are very exceptional; and a professor who teaches things that are ever so distorted and hurtful is not brought before a court of law. The doctor is a bachelor of medicine, and the professor a representative of science; that gives protection here (and it is all in order); whether or not it gives protection elsewhere is another question.

Spread of Sophistry.

My friend Dr. Edward Meyer in Berlin, who up to a year ago was my colleague in Halle for ancient history, published in 1902 a farewell discourse on the 'Theory and Method of History.'[1] In it he describes a tendency which is always getting stronger. It is a tendency which leans on the natural sciences, and which wishes to regulate and comprehend mental science, or the study of mankind and its history, according to unchangeable laws, whereby historical facts possess only the value of evidential material, but have no value of their own, general laws being absolutely the chief thing. This tendency would reduce everything to *formulæ* and schemes, σχήματα, that is, shadows. Read Meyer, if you have any interest in historical science. Sophistry shoots up beside various sciences. It cannot take root beside mathematics, nor physics; nor beside the natural sciences, so long as they describe what exists. But for many people that is too bare. They claim to know the difference there was in former times: for example, what Man was before he was a man; and there Imagination gets full swing. There were men with tails, for instance. In some bog a prehistoric boat has been found, in the rower's seat of which there is a hole, evidently in order that he might put his tail through. Possibly the boat may exist somewhere, and the hole also; but I do not need to tell you that other explanations are possible. In our classical philology we have weeded out a good deal of the former sophistry; but Mythology is still one of her favourite fields. The new science of Assyriology is itself most valuable, but sophistry has already begun to sprout there. As for Theology, it has long been full of sophistry, and it is here chiefly that offence is caused by it. The plants and the weeds are often very much alike, and the layman craves for marks by which he can distinguish them. Such marks it will now be my endeavour to give.

[1] Halle: N. Niemeyer.

Distinguishing Marks.

1. *Science is lasting, Sophistry transient.*—We are told in the Psalms about the godless man, who flourishes like a green bay-tree, and in a little while he is no more there, and his place knoweth him no more (Ps 37^{35}). Science is lasting. Whatever rests on accurate investigation of facts will not, after one or two centuries, look any different from what it now does. A scientific book of to-day will not, of course, be as serviceable then, because the number of investigated facts will have increased; but the persons who write after a century or two will feel that they are continuing the work of the authors of our own day.

On the other hand, Sophistry is ephemeral. Look backwards, and you will see many things that once had a great name, and now lie despised in the dust. Much therefore that is to-day great and celebrated will certainly have the same fate.

2. *Science is (mostly) tedious, Sophistry (sometimes) exciting.*—I do not assert that all science is tedious. I could produce much to you from my own science, that of classical philology, without any admixture of sophistry, that could hardly fail to interest you. It would not, however, excite you. What would excite you must be something that would shatter your most sacred convictions. When that happens, you may suspect the presence of Sophistry. Let us take Assyriology, a science that is about fifty years old. It has the mark of profound tediousness, I mean for the layman. When one hears the endless lists of unknown kings read aloud, or the enormous number of contracts and letters that come from the dust of ages, one is interested in the first contract, but at the hundredth one has either gone to sleep or else run away. The specialist, however, who has to deliver a lecture before ladies and gentlemen, does not read a hundred tablets, but is strongly tempted to dress up his material so as not merely to interest, but to excite, both his immediate hearers, and also countless others, by means of the Press. For this purpose he must touch upon high and serious matters, which are not really accessible to Science. To Sophistry, on the other hand, everything is accessible; our Lord God, and the origin of the world, etc. This brings me to a further mark.

3. *Sophistry readily passes beyond the bounds of its province. Artifici in sua arte credendum est.*—Within his art, but not without it. Show back

into his own bounds every one who speaks outside his province, for he is practising Sophistry. Not long ago, in a Congress of Naturalists, a chemist spoke to the effect that there is no God and no immortality. Is that a question of chemistry? We have every regard for chemistry, especially for German chemistry, which is now the foremost in the world. But this is going beyond its bounds. Dante, in the *Inferno*, canto 29, makes a chemist say: 'You must remember this, how I was a good ape of Nature.' As Nature composes and decomposes substances, the chemist imitates her cleverly. Old Heraclitus of Ephesus is right when he says that 'the wisest man will appear, in relation to God, as an ape.' Then when a chemist says anything about chemistry, believe him; but let not him, being the ape of Nature, dispute the existence of his and her Creator. Or an Assyriologist speaks before a great assemblage of ladies and gentlemen, at first about matters of his department, such as the wild ox, which appears represented on Assyrian monuments, and in the Bible is called *re'em*, which Luther translated as 'unicorn.' It is, we are told, no kind of antelope, as some have supposed, but a wild ox. *Artifici in sua arte credendum est.* But then the lecturer comes to other things: there was no revelation from God to the people of Israel. Is that also Assyriology?

There are other Assyriologists, however, who are also theologians, and therefore they would not speak outside their province if they were to speak of these things. There cannot really be any *science* of God and of divine things. Theology is not a science, it is a scientific study, similar to jurisprudence and medicine, and it has quite as good a claim as they have to a place in the university. It is said that Theology can never be quite free, as it is antecedently bound to defined dogmas; Catholic Theology, for example, being tied to the infallible pope, and Protestant Theology not being as free as a science ought to be. But the lawyer, too, must not teach that property is robbery, or regicide meritorious. As the lawyer has to interpret the existing system of justice, so the theologian has to interpret the dogma of his Church, and both can do so in a scientific manner. If the creed appears to the theologian not to be adequately founded on Scripture, he is free to say so; but if he adds something else out of his belief, he is transcending the bounds of Science.

Sophistical Science (so-called) of Religion.

The free-thinking theologian will declare, however, that when he frees himself from Christian dogmas, he is the representative of the universal science of religion. Single religions, such as the Christian, the Jewish, the Mohammedan, etc., are the material out of which the universal science is composed. That is exactly as it is with history, whose single facts should be only material for something general to be built up out of them. Let us take animism as an example. Every man has a soul, even the Negro and the Red Indian; therefore animism, *i.e.* the worship of souls, can be found among all peoples. Everywhere men recognize the soul as the most imperishable essence of the man, and they feel also that the departed must be living in a higher form of existence.

But now Sophistry begins. Animism has been the ground-form of religion among all peoples, and out of it all religions have been evolved; just as according to Darwin out of imperfect life more perfect continually arose. Yet the Greeks, so far as we know, honoured their dead, while they paid a higher worship to the gods of heaven and of the earth and of the under-world. The proof therefore fails completely with them, and with the Romans and the Teutons as well. These sophists, English and German, try to do what is impossible, namely, to explain religion in all its forms, the lowest and the highest, from the nature of man. But religion is a relation between God and man, between the Eternal and beings who are of yesterday. Now how can the relation between them be explained from the weaker factor alone, the infinitely stronger one being completely ignored? Is it not atheism to suppose that religion arose in man and was even evolved out of man? Is there anything scientific in the theory? Can any facts to prove it be found among the Israelites? None. But there are at least so-called survivals, remains of an earlier faith driven out by the worship of Jehovah. When anyone died, the relatives tore their clothes. Why? To pay divine honour to the dead, says one; so here we have animism. Or, says another, slaves wore tattered garments, and they also wore sackcloth; therefore the mourner, in tearing his garments, till he could get hold of sackcloth, declared himself to be the slave of the departed. What do you think of such sophistry? I am a classical

philologist, and I quote Horace, *naviget Anticyram*, 'let him go to Anticyra.' The plant *hellebore*, which grew luxuriously near the town of Anticyra, was used as a remedy for mental disturbances, which were attributed to black gall. But now comes another, and says, 'That is not quite the meaning of the tearing, nor of the sackcloth. These things, with the cutting of the hair, were practised by mourners to make themselves unrecognizable out of fear of the ghost. The shrill cry at the funeral is to drive away ghosts.' According to the Fourth Book of Moses, in a tent wherein someone had died, every vessel without a lid became unclean. The explanation these theorists give is that the Israelites feared lest the spirit, in terror at being driven out of its house, might have slipped into the vessel, which it could not do if it had a closed lid. Such theories are considered to-day as great and high wisdom, and if ever a student, with his yet unspoiled understanding, recognizes them as nonsense, and then speaking English, calls a spade a spade, he will be gravely rebuked.

Assyriology and the Old Testament.

Mythology and the knowledge of religions is everywhere a favourite field for Sophistry, and it is the same with classical philology. We at Halle are amused, for instance, if anyone proposes that *kunosoura*, meaning as was supposed 'a dog's tail,' the name of a Greek promontory, really means 'light tower,' and a colleague added the jest, that 'cynic' could be interpreted as a 'friend of light.' Such a joke is harmless, it excites nobody. It is otherwise when we have to deal with the Old and New Testaments. The Assyriologist whom I before accused of going beyond his province represents himself as a friend of the Bible. I once saw in the collection of an Englishman a deadly instrument which had come from India. It was a sharp knife, inserted in a bent plate, which was fastened to two rings, worn on the hand in such a way that nothing but the rings could be seen outside. The wearer would go up to some one, embrace him heartily, and at the same time thrust the knife through his body. What can sound more harmless than the following comparison between the Bible and Babylonia?—'The soul of him who is sick unto death dwells already in the under-world, has already gone down to the grave' (Ps 30^3). For this reason the goddess Gula, the patroness of physicians, bears the epithet of 'Awakener of the dead.' An Oriental physician who did not awaken the dead would be no physician. Then a dash, for thought, in order that one may think during the pause: 'from thence comes therefore the awakenings of the dead in the Old and New Testaments.' Further on: 'Here as there are constant signs and wonders, continued revelation of the Deity, chiefly in dreams.' As it can occur to nobody to believe in the Babylonian signs and wonders, so it ought also to occur to nobody to believe in the scriptural ones. Then: 'As in Babel the gods eat, drink, and eventually also go to rest [thus in the Bible Jahveh eats and drinks, and perhaps he also sleeps']. *That* he could not say, but 'thus Jahveh goes to walk in Paradise in the cool of the evening, and is refreshed by the pleasant smell of Noah's sacrifice.' Is there equality here? Do we not rather find that whilst in Babel all is wild mythology, and the gods are completely humanized, so that they are afraid of the Deluge, take refuge in heaven, and there squat cowering together, bewailing the evil they have caused, but come again 'like flies' to the sacrifice of the surviving man: there is in the Books of Moses no more anthropomorphism than what is unavoidable in such naïve narratives, and in any case it is quite harmless. In the Psalms we find, 'Thinkest thou that I will eat the flesh of oxen or drink the blood of goats?' This is not similarity, but contrast.

We do not wish to do this author too much honour by taking up more of our time with him. But for about a page and a half he treats of the position of woman in Israel and in Babylon, representing it to be far superior in the latter. I cannot go into details, but I would point out that before a single cuneiform inscription was discovered, we knew from Herodotus, who describes it accurately as an eye-witness,[1] that 'every Babylonian woman of every rank was by religious motives obliged once in her life to commit adultery with a stranger.' This our author leaves out; and he also leaves out that beautiful passage in the Proverbs of Solomon which finishes thus: 'Deceitful is favour, and a breath is beauty; a woman who feareth Jahveh, she shall be extolled; give her of the fruit of her hands, and in the gates must her works make known her praise.' Were there such a thing in the cuneiform inscriptions of Babylonia, it would not have been omitted.

[1] Herodotus, i. 199.

Assyriology.—History of Religion and the New Testament.

Assyriologists derive everything from Babylon,—the *Odyssey*, the seven kings of Rome, and the Athenian tyrannicides Harmodius and Aristogeiton (514 B.C.). A spirit of perverseness (Is 19^{14}) has entered into them, but it does not stop respectfully at the threshold of the New Testament. There is a new translation of a Jewish apocryphal book in the introduction to which we read: 'It is then possible that Jesus chose other Messianic names besides Son of man, which perhaps first served the disciples for the apotheosis of their slain Master. . . . In regard to the origin of the name Son of man, we must examine whether or not it stands in any relationship to Babylonian-Persian mythology.' Is it a Jew who wrote that? Not at all, it is a teacher of evangelical theology. 'Apotheosis' is the expression for the deification of Greek heroes and Roman emperors; with these therefore Jesus is compared. The doubt about His use of the name is both groundless and sophistical. A man may be a licentiate, or even a Doctor of Theology, and yet have no insight into the infinite greatness and height of this subject.

There is another book which attempts in quite a comprehensive manner to carry back New Testament ideas and narratives to Babylon. Eberhard Schrader, one of the founders of Assyriology, had published a book, *The Cuneiform Inscriptions and the Old Testament*, which gave all the parallel cases and coincidences between the two. It was strictly scientific, and very tedious for the uninitiated. The third edition had become necessary, and the author, on account of his health, had to resign its preparation to others, *quos honoris causa non nomino*. They have removed what was most scientific, namely, the Assyrian texts, substituted for them plenty of sophistry, and even enlarged the title to include the Apocrypha, Pseudepigrapha, and the New Testament. By one of the editors the following subjects are referred to Babylonian originals: the Divine Sonship; Messiah Christ and His fight with the devil and with Antichrist; His death, His three days' sojourn in the grave; His descent into hell, His resurrection and ascension to heaven.

Now, as a classical philologist I might also play the sophist. You have heard of the Orphic mythology. Zeus has a son, Dionysos, to whom he gives over the sovereignty of the world. But the Titans (*i.e.* mankind) waylay him, tear him to pieces and devour him. Athena rescues his heart and brings it to Zeus, who restores his son to life and kills the miscreants with his lightning; from their ashes spring the original men. According to this, men are on one side of divine race, for something remains in them of the eaten son of God; on the other side they are in a state of rebellion and laden with original sin, from which they are now freed by the Orphic religion, and by the adoration of the Son of God who was slain and restored to life. These are well-known facts, and the Orphic dogmas lasted and spread towards Egypt and towards Asia, and everywhere where Greek Macedonian dominion extended. Shall I be bold and maintain that evidently the whole of New Testament teaching has its origin here? What would my colleagues in Halle say? *Naviget Anticyram*, or, which is also in Horace, *tribus Anticyris caput insanabile*, 'he is a fellow who cannot be purged with the harvests of three Anticyras,' so cracked is he. But between those Assyriologists and us there is this difference, we trust to impress even the twentieth century by scientific facts; whilst they fear that, since everything in Babylon was inferior to what can be found in Greece and Rome, and since, moreover, the Assyrians, according to von Gutschmid, were an unspeakably abominable people, they could not make themselves interesting without some sophistry. But the things of the New Testament are no suitable objects of intellectual fun, and these people would consult their own interest if they were to avoid them.

We could find more than the Orphic, for our part. Herakles is a man, yet a son of the supreme God, and his deeds and sufferings cause his elevation to the gods. Again, in a tragedy of the fifth century B.C., we read that Prometheus, *i.e.* mankind, will find no end to his distresses until a God resolve to take them on himself, and to go down to the darkness of Hades.[1] No one has yet pronounced this passage to be interpolated in a Christian sense; still less has any one derived from it the Christian dogma of redemption. We see the resemblances, and let them stand. It is quite different with these Assyriologists when they find that Ea, one of the three supreme gods of Babylon, speaks constantly thus to his son Marduk: 'My son, what shouldest thou not know, what more could I say unto thee? What I know, that thou knowest also.' These

[1] Æschylus in *Prometheus Bound*, v. 1026 ff.

authors seize greedily on this passage, and refer a like-sounding phrase in the New Testament to Babylon. When they find nothing, then they invent. Take, for example, the three days in the grave: 'The time of three days . . . also belongs certainly already to the Christological tradition attributed to Jesus, and in particular this three days' time of the sojourn in the kingdom of the dead must have belonged originally to the moon myth—the three days of the invisibility of the spring new moon—and must have been attributed only secondarily to the solar deity.' Let us just have a look at this sophism by daylight. The god Marduk is compared with Christ; the former is supposed to be the sun-god. Now with him there is no trace of a three days' sojourn in the kingdom of the dead. Therefore the moon must be laid under contribution, and it is supposed to be brought over from her. So they now reason thus: Because Christ for three days, therefore also Marduk for three days, which, to be sure, cannot be proved, and just for that reason is probably not original, but it has all been carried over from the moon to the sun in later times, yet still before the Christian era. Now can the three days be authenticated about the moon? Not at all. In the passages to which we are referred, 30 occurs certainly as a sacred number of the moon-god, but we seek in vain for 3 in the texts. That is an imagination got elsewhere.

There is a brand new pamphlet by a theologian, *quem honoris causa non nomino* (the only regard I can show him). It is dedicated to the Theological Faculty in Berlin as an acknowledgment of his diploma. With regard to this Doctor I may quote Luther, who says in his letter to the Christian Nobility of the German Nation: 'Doctors of Art, of Medicine, of Law, of Jurisprudence, the Pope, the Emperor, and Universities can make; but be quite sure of this, no one will make thee a Doctor of Holy Writ, save only the Holy Ghost from Heaven, as Christ says, John 6^{45}, "Ye must all be taught of God Himself." Now the Holy Ghost doth not ask about brown or scarlet birettas, or any such finery, nor even whether thou art young or old, layman or parson, monk or secular; nay, He spake of old by means of a she-ass against the prophet that rode upon her.' With this compare out of the New Testament: 'I say unto you, that if these are silent, then the stones will cry out.' So now also, if the parsons and theologians are dumb, making a man like this a 'Doctor of Holy Writ,' then the laity must open their mouths, and take their place with the stones and the she-ass, rather than with the prophet Balaam, who made Israel to sin. Luther does not rise just now, else he would speak German better than I can to the Honourable Faculty of Berlin and the Doctor they have created. In this little pamphlet, 'Of the religious-historical meaning of the New Testament,' the greatest existing reality in the world is ignored. Scripture calls this reality the Holy Spirit. So does Luther. God is the Agent, men are the tools; just as in Homer, nobody says or does anything of consequence, that a god has not put into his mind. If this be true, every scientific representation of history only throws a little light on the origin, and leaves the unfathomable abyss in utter darkness.

This new Doctor of Holy Writ recognizes the Messianic prophecies of the Old Testament, but it does not occur to him to compare them with the fulfilment, and to see the divine working in both. He says that the form of the Messiah, like other things, belongs originally to mythological material. Everything is derived from heathendom. In regard to the Resurrection of the Christ the Berlin Doctor asks, How is the belief in it to be explained? The answer, 'Because Jesus rose,' does not come into his mind at all. He makes heathen mythology explain the disciples' faith. The contents of the pamphlet may be summed up thus. During the last centuries before Christ the religions of the East were mixed together. This eclectic religion penetrated into Israel, and the traces of it are most evident in the Apocalypse. Mythology colours everything in the New Testament, except the speeches of Jesus in the Synoptics. Our author does say once, that the seed of Revelation was not sown on Jewish earth alone, but he goes no further with this idea. He quotes the words of another Berlin Doctor of Holy Writ: 'If Christianity be recognized as the necessary Evolution-product of the religious spirit of our race, that is the grandest and most solid apology for Christianity.' Are these friends of Christianity? Their apology for it is as if an advocate spoke thus: 'Sirs, my client has told several fibs and cheated a bit, but he is highly respectable; he has accomplished something extraordinary; beware of measuring him by a common standard.'

I come now to particulars. The three days engage this latest sophist, and he can find nothing that exactly suits them, save the three days of Jonah. But in Daniel, and also in Revelation, we find three and a half times, and in the latter (chap. xi.) three and a half days. The Greek Apollo, on the fourth day after his birth, hastens to Delphi and kills the dragon; so it is all taken from the life of the sun-god, it is the three and a half months when winter rules. The Christian Sunday-holiday comes from the old worship of the sun-god. But among the Jews this was not called Sunday, but 'the first day of the week.' Certainly, by Jewish officials, this man says, but there had been heathen influence. What is the proof? The observance of Sunday among the earliest Christians. But that was because of the Resurrection. That is just the question, why the Resurrection has been put on Sunday, for no one was a witness of it. Because the Risen One first appeared on Sunday. That, says this Berlin Doctor of Holy Writ, is one of the legends which have to be accounted for. In a late Persian cult of the sun-god this day was observed as a holy day, so this is a symptom that there was in the first Christian community a spirit derived from foreign religious circles. He cites another symptom. In Revelation there are *seven* candlesticks, seven spirits, seven angels; evidently the *seven* planets of Babylonian astrology. The *four and twenty* elders are the *four and twenty* star-gods of the Babylonians. But where are the *thirty* other star-gods and the *twelve* who rule over them? why is there nothing corresponding to these? The four beasts of the Apocalypse, Lion, Eagle, Ox, Man, are four constellations of the zodiac. But the constellation of the Eagle does not belong to the zodiac, and we can hardly, like our author, explain the man as the Scorpion. But even were all these identifications granted, would that prove that heathen mythology has penetrated here? Not in the least. The modes of contemplation, in regard to numbers and forms, were, let me say once for all, the common Oriental ones, but the spirit is fundamentally different. The Apocalyptist makes use of heathen numbers, just as he makes use of the originally heathen language of the Greeks.

Recent Literature on Buddha and Buddhism.

The easiest introduction to the study of Buddhism is found in Professor A. S. Geden's *Studies in Eastern Religions* (Kelly; 3s. 6d.). It is a moderately small book; and it is also an introduction to Brahmanism and Hinduism; nevertheless it is a real introduction. It carries one a fair way in. And, what is most important, it never makes necessary the retracing of a single step.

Along with Geden read *The Gospel of Buddha*, by Dr. Paul Carus (Chicago: Open Court Publishing Company; 2s.). Its name is its worst enemy. There is really no absurd Buddhist apologetics in it. Belonging to the 'Religion of Science Library,' it has genuine scientific intentions. But its best feature, most useful also to the beginner in Buddhism, is a Glossary of Names and Terms. Both the Sanskrit and the Pali forms are given, and the definitions are as clear and conclusive as so short definitions can be. For example: '*Dharma*, *skt.*; *Dhamma*, *p.*, originally the natural condition of things or beings, the law of their existence, truth, their religious truth, the law, the ethical code of righteousness, the whole body of religious doctrines as a system, religion.'

Other two Buddhist books by Dr. Carus are published by the Open Court Publishing Company. The one, the bigger one of the two, has the same first suspicion of apologetic as *The Gospel of Buddha*. Its title is *Buddhism and its Christian Critics* (2s. 6d.). But Dr. Carus is more Christian than he thinks and less everything else. On the matter of 'indebtedness,' so passionately pursued by some polemical Buddhists in the West, he says: 'The probability that an influx of Buddhistic doctrines took place is very strong; nevertheless, we do not press the theory that Christianity was influenced by Buddha's religion, but regard it as a mere hypothesis.'

The other book is *Karma, a Story of Buddhist Ethics*. Dr. Carus wrote it and published it in his magazine, *The Open Court*. It was translated into German and other tongues. Count Leo Tolstoy fell

in with it and translated it into Russian. Tolstoy's Russian version now began to be translated into other languages, and the story went out as Tolstoy's own. As soon as Tolstoy heard of this, he of course contradicted it, only wishing it had been true. Meantime Professor Ludwig Büchner, of great materialistic fame, translated *Karma* from the English and published it in *Ethische Kultur*, the organ of the German Ethical Societies, calling it 'an Indian tale, from the English of the *P.C.*' P.C. in the English stood for Paul Carus. What did Dr. Büchner take it to be—Pali Codex, Pundit Collection, or Pagan Curiosity? Last scene of all, an American firm, which has its office in the same block of buildings as the Open Court Publishing Company, translated it from some European language into English and published it in their magazine, *The International*. 'So the story had completed its rounds through Russia, Germany, and France, and had returned to its home in the Far West.'

There is another way of getting at Buddhism. Instead of a direct plunge into the religion, come round the way of its countries and its tribes. If you take that sweeter road, you must begin with the great Peninsula, and Professor Rhys Davids' *Buddhist India* (Unwin; 5s.). It is one of 'The Story of the Nations' Series, and it is one of the best. Unless already bitten by the study of Comparative Religion, by all means begin with Rhys Davids. He has style, he has humanity, he has the sense to know that there is nothing on earth so fascinating as the unearthly. He has a great drawing to all the people who are themselves drawn to seek God if haply they may feel after Him and find Him. And he has no distaste for the religion called Christianity. His book is much more than the Buddhism of Nepal, but it is that also. Perhaps it is the only book to begin the study with, in the certainty of being fascinated.

Now it is time to take some serious interest in the study. Get Warren now—*Buddhism in Translations*, by Henry Clark Warren. It is one of the Harvard Oriental Series, and is published by Messrs. Ginn & Company (5s. net). The translations do not cover the whole of the Buddhist literature. They are drawn from the Pali writings of Ceylon and Burma. That is well. That makes the book manageable. That makes the extracts really representative and authoritative. Their selection is marvellously unerring. Their translation is quite charming. No book about Buddhism can give one a better idea of what Buddhism is than this book can. This book is Buddhism. It is both Buddha and Buddhism. For the first series of extracts, covering 110 large 8vo pages, are all on the life of the Buddha. It gives us Buddhism as it is, not as its admirers wish it to be. The extracts are genuine, and most discriminatingly impartial. Here taste its interest in three verses from the 'Samyutta Nikaya'—

> Nor grain, nor wealth, nor store of gold and silver,
> Not one amongst his women-folk and children,
> Nor slave, domestic, hired man,
> Nor any one that eats his bread,
> Can follow him who leaves this life,
> But all things must be left behind.
>
> But every deed a man performs,
> With body, or with voice, or mind,
> 'Tis this that he can call his own,
> This with him take as he goes hence.
> This is what follows after him,
> And like a shadow ne'er departs.
>
> Let all, then, noble deeds perform,
> A treasure-store for future weal;
> For merit gained this life within,
> Will yield a blessing in the next.

On the Buddha himself Oldenberg is still the authority. His volume was published in this country by Messrs. Williams & Norgate so long ago as 1882, but it has not been superseded. Not wholly occupied with the Buddha himself—its title is *Buddha, his Life, his Doctrine, his Order* (18s.)—it has served many students for many years as the sufficient manual of Buddhism. But its excellence lies in its discrimination in handling the mass of history and legend which has gathered round the person of the Founder. On some parts of the Buddhist doctrine there are greater authorities than Oldenberg. On the Mahayana or great vehicle, Poussin is greater. But on Buddha himself the best book is Oldenberg still.

There are many books with which to follow up Warren's *Buddhism in Translations*. Perhaps the best is the Clarendon Press translation of I-Tsing's *Record of the Buddhist Religion* (14s. net). If a little introductory instruction may be allowed at this stage, I-Tsing was one of three Chinese Buddhist monks who, with incredible devotion, travelled

to India in order to visit the land in which the Buddha had his birth, and left records of their journeying. I-Tsing travelled for five-and-twenty years, and he was no mere sightseer. He made it his special business to gather texts and other memorials of early Buddhism. He left China in 671 A.D., and returned in 695. He spent the rest of his life in editing and translating the texts he had gathered and in writing original works. The *Record* is one of five original works of his that are still in existence. He died in 713 A.D., at the age of seventy-nine.

The Clarendon Press translation is done by Dr. J. Takakusu. It is rich in notes and apparatus for the student. It has most value geographically. It brings before the eye the vast extent of country covered by the Buddha's followers, and it does everything that now can be done to locate and identify.

There are now some smaller books on Buddhism, each with its place and contribution. The oldest may be taken first. It is Mr. Spence Hardy's *Legends and Theories of the Buddhists* (Frederic Norgate). We have deliberately passed over Mr. Hardy's *Manual of Budhism* (as he spells the word) (Williams & Norgate; 21s.), though we have read the book and owe not a little to it, because it has now been superseded. But this little volume has a permanent interest, from its simplicity and garrulousness, and because it was written and published in Ceylon, in the very atmosphere of the things it describes. It is the easy arm-chair reader's manual of Buddhism. Slight modifications will have to be made here and there in its estimate and information, but the arm-chair reader does not consider that. The range of Buddhism, both geographically and ethically, is conveyed to him, and he has all the sensations of wonder and novelty, with none of the pains of hard, dry study.

That prolific press called the Open Court, in Chicago, has issued a translation of the Dhammapada, under the title of *Hymns of Faith*. The author is Mr. Albert J. Edmunds. By this volume one may perhaps get at the most attractive of the Buddhist literature most easily of all. The Dhammapada is not such good literature nor such good ethics as the Proverbs of Solomon, but there are sentences one never forgets again.

Still another of the Open Court Publications is a translation of Oldenberg's *Ancient India* (1896), three essays which appeared originally in the *Deutsche Rundschau* of Berlin. The essays are on the Study of Sanskrit, the Religion of the Veda, and Buddhism.

There are those now who take all their literature in the form of fiction. They will read any kind of fiction, from *Tom Jones* to the *Prince of the House of David*, but they will read nothing else. For them the Rev. Samuel Langdon has provided all the knowledge of Buddhism which is needful in *The Appeal to the Serpent*, a story of Ceylon in the fourth century A.D. (Religious Tract Society).

There is a pretty little book published by Messrs. Methuen under the title of *The Imitation of Buddha* (4s. 6d.). It is hard to say whether the author, Mr. Ernest Bowden, claims most for himself or for Buddha by such a title. The arrangement is as unlike that of Thomas á Kempis as is the matter. It is all in short sentences, and there is a sentence for every day of the year. It is the Buddhist Birthday Book.

End with *The Buddhist Catechism*, by Henry S. Olcott, President of the Theosophical Society (Theos. Publishing Co.). It is a thin small quarto, printed on Indian (not India) paper, and in 1903 it had reached its thirty-sixth edition. Who reads it? The Buddhists themselves? Or is there such a demand for elementary knowledge of Buddhism in India and the West? Anyone may read it, and everyone will wonder why it is called a Catechism.

The Tarsian Citizenship of St. Paul.

By Professor W. M. Ramsay, D.C.L., LL.D., Litt.D., Aberdeen.

In two articles in the *Expositor*, Jan., Feb., 1902, the present writer stated an argument to the effect that it was impossible in practice for a Jew to become a citizen (*i.e.* a burgess with full rights) in an ordinary Greek or Græco-Asiatic city. It was indeed quite legal that a stranger should be admitted as a fully privileged citizen by a special vote of the public assembly of the city; and many cases might be quoted in which this was done. But even if the Greeks, in spite of their deep-seated hatred for the Jews, had been willing to make an exception in favour of any individual Jew, the Jew was debarred by his religious scruples from accepting the honour. To become a citizen one must be enrolled in one of the Tribes (or whatever was the name of the groups into which the population of the city was divided). No other way was possible. It was inconceivable to the Greek mind that any one could be a member of a tribe without engaging in the tribal religious ceremonies; and every new member had to take part in pagan rites on enrolment and at stated occasions thereafter, which no Jew would do. There was also a religious character and obligation attached to the citizenship.

The only way in which Jews could be made citizens of one of those cities was through a remodelling of the constitution in their interest. It was necessary to create a new tribe for them, membership in which would not entail participation in idolatrous ceremonial. No Hellenic city would ever be willing to modify its constitution to suit the Jews; such a change took place only through external authority, as when one of the kings obliged a city to accept a new constitution—not, as a rule, by force of arms, but by treaty and arrangement. Even external authority could not alter the sacred character of an existing tribe: the king must institute a new tribe to contain the new citizens by a great and formal enlargement of the city organization.

Accordingly, while Jews might become dwellers in any Greek city, they remained mere resident strangers, devoid of the vote and the rights of citizens; and this disability lasted permanently, even though the family lived for many generations in the city. The resident strangers could not develop into citizens by mere lapse of time or by voluntary naturalization, but continued to be foreigners for one generation after another; just as at the present day European families resident in Turkey continue to be European strangers, generation after generation. It is by formal law that the Europeans in Turkey are forbidden to become naturalized in their adopted country. The Jews were hindered only by religious scruples, and by the rarity of admission of new citizens.

It follows from these facts (which are stated and proved in much more detail in the articles already mentioned) that there can never have been any case in which a single Jewish household possessed the citizenship of a Greek or Græco-Asiatic city. Where we can prove that any single Jew possessed the citizenship of such a city, we have at once the certainty that there was in that city a body of Jewish citizens, enrolled in a special tribe or city-division, made on purpose to receive them by some external power which had remodelled the constitution. A tribe was a large body, and could not be made merely to contain one or a few persons.

All this is only an undeniable statement of the essential principles of Greek citizenship and the inevitable facts of practical life; and it was accepted as such by Professor E. Schürer in Dr. Hastings' *Dictionary of the Bible*, v. 105b, 'it is inconceivable that a Jew, if he wished to remain a Jew at all and to adhere to his religion, could hold the citizenship in a Greek town'; and he quotes the articles above mentioned. I should desire only to insert the word 'ordinary' before 'Greek town' in his clear statement.

It follows therefore that, since Paul was a citizen of Tarsus, there must have been a body of Jewish citizens in that city; and this body must have been settled there by one of the kings on some occasion when the constitution of the city was remodelled. Paul had, of course, inherited the Tarsian citizenship from his father in the same way as he had inherited the Roman citizenship. This is inevitable; for the only other way in which one could obtain the citizenship was through a

special resolution, passed by the assembly, to bestow the citizenship in return for services rendered to the state. Greek cities were very chary of admitting new citizens. The citizenship had descended to him from a line of ancestors, since the time when some external power altered the constitution, and enrolled a body of Jews as new citizens of Tarsus.

This also is indisputable. It lies in the essence and fundamental conception of Greek citizenship.

In the lamentable dearth of information about Tarsus, the present writer had to content himself with this proof on general considerations that there must have been a body of Jewish citizens in Tarsus. But it is always far more satisfactory to be able to demonstrate from the special records of Tarsus that there were Jewish citizens in the city. This demonstration can now be given, not indeed a conclusive one, when taken alone, but still one which imparts so much more vividness and character to a recorded incident that it must be regarded as in itself highly probable; and, taken in conjunction with the general reasoning previously stated, it approximates to certainty.

It is mentioned in Philostratus' biography (or romance) of Apollonius that on one occasion during the reign of Vespasian, between 70 and 79, and probably about the beginning of that period, the city of Tarsus approached Titus (of course by a body of representatives) with a petition about important municipal interests. The delegates must, indubitably, have been citizens of Tarsus; that is clearly implied in the tale. Titus replied that he would himself be their ambassador, and present their case to his father Vespasian. Apollonius, who was present, here intervened; and said to Titus, 'If I prove that some of these delegates are enemies to your father and to you, and went as envoys to Jerusalem to promote an insurrection, being secret allies of your open enemies, what treatment shall be given them.' 'What,' said Titus, 'but death.' 'Is it then not a disgrace,' replied Apollonius, 'to exact vengeance on the spot, but to postpone rewards to a future occasion: to inflict capital punishment on your own authority, but to reserve kind acts for consultation with another?' Titus was well pleased with this argument, and granted the Tarsians' request.

The point of Apollonius' argument lay in this, that many Tarsian citizens were known to be Jews; and that there was an *a priori* credibility in the accusation which he pretended to bring against some of the delegates. Titus may even have known or believed that some of the delegates were Jews, when Apollonius suggested to him that they had encouraged the recent rebellion in Palestine. The incident would have had little point in regard to a city where the inhabitants were all Greeks, for no Greek in any conceivable circumstance would be an ally of the Jews, and no person who could make such a foolish suggestion would ever have risen to be the friend and adviser of such princes as Vespasian and Titus. But Apollonius had the ready wit to present the seeming accusation in such a form that Titus was quite ready to believe it the moment it was suggested, and suddenly broke forth with the hasty pronunciation of the death penalty against a number of Tarsians who really were innocent. Then, when he saw that he had been caught, he, with the genial humour characteristic of his father and himself, extricated himself from the consequences of his premature and undeserved threat by frankly and entirely granting the request which the Tarsians had made, saying that his father would pardon him for following the advice of Apollonius.

The incident, therefore, depends for its character and point entirely on the fact that Tarsus was known to possess a considerable body of Jewish citizens, prominent and influential persons, some of whom were likely to be sent on an embassy to the emperors. We have argued previously that such must have been the case; and the story which Philostratus relates is then seen to be full of dramatic character and life.

The time and place of this incident are not mentioned by Philostratus. But the time was evidently soon after the great rebellion, which was crushed by Titus finally in the year 70. The place was apparently Rome, for Titus was sacrificing on behalf of the people (δημοσίᾳ). It is, of course, probable that the story may be a popular legend; but in that case it becomes all the more certain that Tarsus was selected because the Jewish character of many citizens was notorious, and made it a natural place to choose for the scene of a tale about secret sympathizers with Jewish insurgents. An invented story is quite as likely to have point as a real incident; and the point of this story is that Tarsian citizenship was held by many Jews.

It must be observed that the Roman citizenship was a totally different privilege from the Tarsian

citizenship. The Roman state had always been far more liberal than the Greek cities were in admitting new citizens; and under the Empire it was part of the settled Imperial policy to admit to the Roman citizenship the most distinguished of the provincials. The leading families in Tarsus were gradually admitted in this way; but the privilege was carefully regulated with the intention of making the Roman citizens a sort of provincial aristocracy, containing the most wealthy and influential families and none but them. Thus, while large numbers of new Roman citizens all over the empire were constantly being admitted, only a few in any one city were admitted, and those few were rich and highly placed.

The religious difficulty was not felt by the Jews in regard to Roman citizenship. When a Jew was admitted as a Roman citizen, he had to be enrolled in a Roman tribe; but the religious bond which once had held the tribe together had long ceased to be a reality. Each tribe was scattered over all the quarters of the Roman world. The tribesmen never met as a body. They exercised no duty; the vote which the tribe possessed was determined by the few members of the scattered body who could assemble in Rome, and that vote became a mere form and shadow under Augustus, and was abrogated by Tiberius. The tribe was a mere name and a formality for admission to the citizenship. A Jew therefore could freely accept the Roman citizenship, though he could not accept the Greek citizenship (if it had ever been offered to him) except on the conditions and in the cities above described.

Thus the fact was that the Roman citizenship was at once far more open and wide, and yet in the provinces far more select than the Greek citizenship.

It is pointed out, in the article on 'Tarsus' in Dr. Hastings' *Dictionary*, that the exact time and circumstances in which the new constitution was given to that city—or as the Greeks would express it, the time when Tarsus was founded anew—can be determined very narrowly. Tarsus was refounded under the name of Antioch by Antiochus Epiphanes. This is established by the coins of the city, which begin under that king. Tarsus, though a town of great importance, where kings or satraps or princes ruled, had not been a self-governing state, in the Greek sense of the term 'city' (πόλις), until that refoundation took place. From that time onwards coins 'of the Tarsians' were struck; previously coins of kings or satraps or of the Tarsian god Baal-Tarz were struck in the town. In fact, the constitution of Tarsus as a Greek city was then settled.

The circumstances of Cilicia at that time required this new departure. Cilicia was, since 189 B.C., a frontier country of the Seleucid realm. Before 189 it had been in the heart of the realm, hopelessly enslaved. Now the Seleucid kings were shorn of much of their former power, after a crushing defeat, an inglorious peace, and the loss of all their vast dominions west and north of Tarsus; and it became necessary to regulate Tarsus and other Cilician cities carefully, and ensure their loyalty and security. Many Cilician 'cities,' in the Greek sense of self-governing autonomous states, took their origin in the few years following 189 B.C. That has been settled by the numismatists, and a list of the new cities[1] is given in the article already quoted. Further, we can fix with high probability the exact year when Tarsus got its constitution. In 171 B.C. there was disturbance and discontent in Tarsus and in Mallus. They were resolved not to endure any longer to be treated as the property of the king, and given over, as he pleased, to his mistress for her private revenue. Antiochus marched into Cilicia and settled the troubles without, apparently, any war; *i.e.* he did it by negotiation and arrangement. He struck out a plan whereby the aspirations of the Tarsians for release from the slavery in which the city had hitherto been held were satisfied, and the fidelity of the city was assured for the future. His plan was the bestowal of a constitution and self-government, on condition that the city was enlarged and strengthened by the introduction of a large body of new citizens after the fashion described in the *Expositor*, December 1901. In short, his plan was the regular Seleucid method of strengthening their power, practised by one sovereign after another since the beginning of the dynasty in a very large number of cities. Jews were often an element in those Seleucid cities; and were an element in this new Antioch on the Cydnus, as Tarsus was now called.

Professor E. Schürer, in the passage already quoted, while accepting all these general principles,

[1] Aigai must be added to the list, on account of a coin published by M. Imhoof Blumer in his *Kleinasiat. Muenzeu*, 1902, *s.v.* Aigai Cil.

objects to this date, on the ground that it 'appears very improbable in view of the hostility of Antiochus to the Jews.' The objection seems to have no real validity. Antiochus, undoubtedly, became hostile to the Jews through the Maccabæan rebellion. But the foundation of Tarsus occurred before the rebellion had broken out; and the narrative in 1 and 2 Maccabees shows clearly that Antiochus had at first merely carried out the regular established policy of the Seleucid king sin Palestine. He and his predecessors thought that they were benefiting the country by introducing Hellenic civilization into it. The building of a gymnasium, related in 1 Mac 1^{14}, 2 Mac 4^{12}, as an outrage, seemed to him a mark of kindness and forethought; worse almost in the eyes of the Jews was it that he made their young men wear hats, which the Oriental still detests; *shapka-li*, 'hat-wearer,' is still in Turkey equivalent to 'Frank.' He was actively aided in the work of 'civilizing' and Hellenizing the Jews by some of the most 'advanced' of their own nation. It is impossible to enter on this subject here; but our statement of the general spirit of Antiochus' policy is gathered purely from the narrative of the Jews themselves. The Maccabæan rising was forced on by the Jewish patriotic party, and not by any new or serious oppression. It is true that in common with the rest of the Seleucid Empire Palestine felt the strain caused by the wars, the disasters, and the impoverishment of the empire during the two preceding reigns; and its sacred and national treasury was called on to bear part of the national burden. But nothing is recorded to show that Antiochus had departed in 171–170 from the hereditary policy of his dynasty in Palestine, or to make it probable that he would found his new cities in Cilicia on different lines from his predecessors. We must conclude that Antioch on the Cydnus, which was founded in 171, contained a body of Jewish citizens, enrolled in a special tribe.

The story that St. Paul's parents (or himself) migrated from Gischala, though accepted by some modern scholars, bears absurdity on its face. An immigrant from Gischala could not by any reasonable possibility acquire Tarsian citizenship, and was exceedingly unlikely to acquire Roman citizenship. St. Paul sprang from a Jewish family long resident in the Græco-Asiatic Tarsus; but his father and his family maintained a close relationship with Jerusalem, and kept the Jewish tradition and religion unimpaired.

The Identity of the New Testament Election with the Universal Offer of Salvation.

By the Rev. W. L. Walker, Shettleston, Glasgow.

The decision of the House of Lords in the great Free Church case has once more brought into prominence the oft-debated doctrine of Election. We have no intention of reopening a discussion of this subject on the old, well-worn, now almost obliterated lines. But—daring though the attempt may seem—we shall endeavour to show, not merely the harmony, but the *identity*, of the doctrine of Election, as it stands in the New Testament, with that universal offer of salvation which is believed by many to be in at least apparent conflict with it. We cannot affirm this of the *Calvinistic* doctrine of Election as it stands in the *Confession of Faith*. Because, if God has determined that only a limited number shall be saved, it is impossible to see how an offer of salvation can be sincerely made to any beyond that number. By many the two statements are regarded as constituting an antinomy, or apparent contradiction; both must be accepted, although we cannot reconcile them. We cannot help thinking that this tends towards Agnosticism and fosters indifference towards the whole subject. The mind cannot rest in two irreconcilable propositions, and although we find many things in nature and life which we cannot understand, we should not expect that these would be increased by what purports to be a *revelation*. If we succeed in showing that the two statements, as they stand in the New Testament, are, instead of being even seemingly contradictory, *identical* in their purport, the conclusion will be a suggestive, if not, indeed, a startling one.

How comes there to be a doctrine of Election in the New Testament at all? Most certainly from the fact that the Jews were (or believed themselves to be) the specially 'called,' 'chosen,' and 'elected' people of God, to the exclusion of all the rest of the world. They 'boasted' themselves of this their calling and election (forgetting its purpose), and they believed that, since God could not change, come what might, they—all Israel—should certainly be saved and inherit the eternal kingdom. This was why they were so bigoted, why they rejected Christ, why, in their self-righteousness and self-confidence, they despised the gospel and opposed and persecuted those who preached it.

Now, when the revelation of God's wider purpose of grace came to the apostles—when they apprehended the great truths that give *us* the gospel,—that God was the God of the Gentiles as well as of the Jews, that Christ died for all men, that the kingdom of God was open to all who would believe and obey, whether Jew or Gentile, Greek or Barbarian, bond or free, since Christ represented all and died for all,—they naturally and necessarily maintained and gloried in the fact that the *Gentiles* were as truly the *elect* of God as ever the Jews were; that they also were the chosen of God unto salvation from all eternity; that the divine 'calling' was no longer restricted to one people, but extended to the whole world; that, in other words, all mankind were embraced in a divine and eternal purpose of salvation, although it was only in these latter days that it had been revealed or made known. It was not (as was sometimes urged in former days) a calling to national or race privileges only, but an actual election to salvation (the conditions being complied with); not an election of nations merely, but of the *individuals* composing them. And there was not only this *election* to salvation, but actual complete provision had been made for the salvation of all who would believe (Ro $8^{28, 30}$).

The New Testament doctrine of Election, therefore, is neither more nor less than the assertion of the great, the glorious, the godlike truth, that God had 'chosen,' 'called,' and 'elected' to eternal salvation all who would believe in Christ, whether they were Jews or Gentiles. It is the selfsame thing, therefore, as these many statements which stand side by side with it, which have been so strangely supposed to be out of harmony with it, or even to be contradicted by it, namely, that God wills that *all men* shall be saved, that He willeth not the death of a sinner, that He will have all come to repentance, that Christ 'tasted death for every man'; that God 'so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' Instead of these two kinds of statement constituting an antinomy or being even seemingly contradictory, they both, in different terms, affirm the same great truth of the provision for, and the extension of salvation to, all men; they are in fact *identical* statements. The one affirms the election of all; the other simply applies it.

We believe that there are no references to election in the New Testament that will not bear out the above statement. Where, in the Epistles, the fact of election is emphasized it is always, explicitly or implicitly, in connexion with the thought of the divine purpose to save all men, Gentiles as well as Jews. Taken out of their context (as they have unfortunately too often been) they might give countenance to something else. Election is often spoken of by theologians as 'a mystery.' So it was to the apostles. But that mystery — the hidden mystery, revealed by the Spirit in Christian times—is declared by Paul, in Eph 3^{6}, to be nothing else than this: 'that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus, through the gospel' (see also vv.$^{8-12}$). The great passage in Ro 8^{28-39} occurs in an Epistle the very motif of which is to vindicate the extension of God's grace to Gentile believers, and to encourage them under Jewish opposition. Chaps. ix.–xi. make it plain that the reference is to the extension of God's election to the Gentiles, because of the unbelief of the Jews; not, however, to the ultimate rejection of Israel, because God means *all* to be saved. If the first chapter of 1st Peter emphasizes the fact of election, chap. $2^{9, 10}$ makes it evident that the same thought was in the apostle's mind. The Jews had 'stumbled at the word, being disobedient. . . . But *ye* are an elect race . . . which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.' We need not go over all the passages: the same great thought underlies them all.

It is true that we also find, running through the Scriptures, a doctrine of the election, or divine

choice and appointment of men and nations, to certain privileges and services, and for certain definite purposes, culminating in that of Christ Himself as Saviour and Lord of men, and of Christian believers to the life and service of God and His kingdom. In St. John's Gospel, also, we have the choice and election of some to a special service of Christ, but this is in order '*that the world may believe*. Men are also said to be chosen *in Christ*, who represented all, and who died for all. All is from the *sovereignty of God*, but it is a sovereignty wholly worthy of the God of Love and Righteousness. Nowhere, with respect to eternal salvation, can we find it said or suggested that God has chosen some and left others with no possibility of being saved, or that any one is excluded, except through his own unbelief or disobedience.

The election is not an unconditional one. It depends on our response to God's call, on our faith in, and fidelity to, Christ. We are exhorted, just because of our election, to 'give the more diligence to make our calling and election sure,' *if* we do so, we shall find an abundant entrance into the eternal kingdom. We are told to 'work out our salvation with fear and trembling; *for* it is God that worketh in us.' We are warned to give heed, 'lest any man fall after the example of unbelief.' Even Paul kept his body under, 'lest after having preached to others he himself should be a castaway.' The election, choice, calling, complete provision for our eternal salvation are real, definite, determinate, on God's part; but, as in everything else that God purposes on our behalf, our response must be given and our co-operation secured.

It was natural, and in every way most desirable that the apostles should encourage the Gentile believers by assuring them of the extension to them of God's calling and election, and of the complete provision that had been made according to the eternal purpose of God for their salvation. Nothing could better confirm them in the Faith or sustain them under the bitter opposition of those who regarded themselves as being exclusively the elect people. But we trust that enough has been said to show that the affirmation of such election is *the very same thing* as those statements which abound side by side with it (and which are for that very reason so found), that God had purposed in Christ, and had in Him made provision for, the salvation of all men.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XVII. 27, 28.

'That they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being; as certain even of your own poets have said, For we are also His offspring.'—R.V.

EXPOSITION.

'That they should seek God.'—**'God'** is a better supported reading than **'the Lord'**; but it has by some been regarded as a correction, made under the impression that **'the Lord'** would not have been used before a heathen audience, as being liable to misapprehension from its applicability to the emperor.—COOK.

'If haply they might feel after Him and find Him.'—Here St. Paul himself adopts the refinement of the Greek style of speech. For by using a form of the hypothetical sentence which indicates a somewhat dubious hope, he avoids the direct and unpleasant assertion that men—the Athenians included—had signally failed in their search after God. Instead of conspicuously realizing His presence, as by touch of hand, they had groped about, like men in the dark, without success.—RACKHAM.

'Though He is not far from each one of us.'—The speaker appeals, as he does in Ro 2^{15}, to the witness borne by man's consciousness and conscience. There, in the depths of each man's being, not in temples made with hands, men might find God and hold communion with Him. It was natural, in speaking to the peasants of Lystra, to point to the witness of the 'rain from heaven and fruitful seasons.' It was as natural, in speaking to men of high culture and introspective analysis, to appeal to that which is within them rather than to that which was without.—ELLICOTT.

'For in Him we live, and move, and have our being.'—This conclusion follows from the divine nature—God as God is omnipresent; and so the apostle is led on to the doctrine of our dwelling in God, with all that it involves. If God is the giver of life and breath and all things, in Him we literally live and move and are. The continued

existence of our physical life, the exercise of our faculties, and—what is alone true being or life—our self-conscious existence, with all its intellectual and spiritual activity, all these so depend upon God that we can be said to be in Him. This doctrine was also that of the Stoics, though they would have rather spoken of God being in us.—RACKHAM.

'As certain of your own poets have said.'—Aratus of Soli in Cilicia, a countryman of Paul's (270 B.C.), and Cleanthes, the successor to Zeno (300 B.C.). Both were Stoics—

> From Zeus begin we; never let us leave
> His name unloved. With him, with Zeus, are filled
> All paths we tread, and all the marts of men;
> Filled, too, the sea, and every creek and bay;
> And all in all things need we help of Zeus,
> For we too are his offspring.
>
> *The Phænomena* of Aratus.

It is not perhaps an unfair inference that a man who could quote so aptly from the poets as here, in 1 Co 15^{35} and in Tit 1^{12}, could have done so at other times if occasion had required.—ELLICOTT.

'For we are also His offspring.'—So Adam is called in Lk 3^{38} the son of God, and God is described in Heb 12^{9} as the Father of our spirits.—RENDALL.

THE SERMON.

Not Far from any One of Us.

By the Rev. E. Johnson, M.A.

When men begin seriously to think about God, they are apt to imagine Him exalted in the height of His infinite power and shrouded from them in the inaccessible mysteries of His being. But again and again the gospel emphasizes the nearness of God to men, and presses home this fact in different ways. First, God proved His nearness to man by sending His Son Jesus Christ to the earth in the form of a man; and, secondly, by the coming of the Holy Spirit to dwell within the hearts of men; for what can be nearer to a man than his own heart?

But it is in a somewhat different sense from either of these that St. Paul here speaks of the nearness of God. He is taking a wide view of human nature, and his doctrine is that through all the ages men have been groping after God while all the time He was close to them and was revealing Himself daily in nature.

I. Let us distinguish between the revelation of God through nature and through the Holy Scriptures. The revelation in nature is the oldest. From the very beginning man, looking at the wonders of the sky and the earth, had forebodings of God. Nature, we may say, is the inarticulate, Scripture the articulate voice of God. But nevertheless the inarticulate utterance is a very real one. Addison describes the heavens as *proclaiming* their great Original, the sun as *publishing* to every land the work of an Almighty Hand; the moon *takes up the wondrous tale*, the planets *confirm the tidings as they roll, and spread the truth from pole to pole*. Nature speaks more to our imagination, and Scripture more to our understanding. Nature is like the 'songs without words' of a great composer, which so powerfully affect us without the intervention of a single articulate word.

II. Let us look at some of the constant tokens in Nature of the near presence of God. Perhaps the most apparent is the sun, the breaking forth of his glory at morning and at evening has always been the most significant natural revelation of the glory of God. On a sunny morning we feel how good a thing is life, every breath we draw sends some thrill of pleasure to the brain. We long to express our thanks for this beauty and joy to someone, and that is just the instinctive response of the heart to the presence and goodness of God. But sometimes Nature has the power of giving us a sudden flash of higher revelation, she can even suggest to us the thought of the immortality of the soul. We feel that the God who spread out the immeasurable horizon and who raised the lofty mountains, also made man, and made him with a heart to beat and a mind to think, made him to live and not to pass into nothing. Everything in nature speaks of life, not of death.

But after all Nature can only dimly suggest to us those truths which we need for our full peace and salvation. We require the definite articulate revelation to interpret the inarticulate. For example, when we look upon a storm, watch the vivid flashing of the lightning, and listen to the thunder's awful roar, we are compelled to realize the greatness of our own sin. Nature, however, can do no more. She cannot tell us how to get rid of sin; for that we must go to the articulate gospel. Then afterwards we will have still more joy in Nature. We will no more have the terrible shrinking from ourselves, but will be glad to live in this beautiful world, having the hope ever present of soon exchanging these scattered glimpses of Him for a perfect vision, an unclouded fellowship of joy.

New Testament Idea of Personality.

By Dr. Charles Cuthbert Hall.

In Him we live, and move, and have our being—here St. Paul asserts Man's life in God. In one of his letters to the Thessalonians he declares God's Life in Man—*God Himself sanctify you wholly*, body, soul, and spirit. By combining these two thoughts, we have the New Testament idea of Personality. Life itself is the important thing—what a man *is*, not what he *does*. How much richer and worthier would the lives of many be if they asked, Who am I? Whence am I? What am I? before What shall I do? Personality is the great fact that precedes conduct. So this subject is a practical one. Conduct and destiny are founded on one's own thought about one's self. And this basis of self-knowledge keeps one from being blown about by every wind of passion or prejudice.

Whatever life may be, we know that it is something given, not self-derived. The New Testament idea is that man touches that great Life which was from all eternity. *In* Him every part of us lives—body, soul, and spirit. To think of the bodily life as an outcome of the Life of the Infinite God, brings the glory of the Divine into the physical—as Christ dwelt in a body, and so made it and all manhood a consecrated thing.

Man has a thinking mind, an emotional nature. As the functions of the body reveal life, so do the energies of the mind. We all know something of its throb and rush, its eager questioning and reasoning, which may mean suffering or joy. This vitality of thought also, says the apostle, is the offspring of God. Its origin is *in Him*.

Man has a spirit. In some the spirit may be lying unconscious, dead because of sin, and so exercising none of its functions; but in others there will be spiritual response, will and purpose going toward the Living God. This movement is life, taken directly from contact with the Life of God.

The New Testament idea of Personality goes further than this of Man's Life in God; it speaks also of God's Life in us. Not only does every part of our life depend on Him, but He lives in us to make every part of our life worthy. He would sanctify our *bodily life* so that it might be a fit temple of the Holy Spirit. He would sanctify our *minds* and make our mental life strong and beautiful. And He would sanctify and preserve our *spirits*, educating them and making them worthy to be light-bearers in the world.

St. Paul's message to every individual is to live daily as one whose whole personality—body, soul, and spirit—is knit to the very Life of God, and is being lived in by the Eternal Sanctifier.

Illustrations.

I FALTER where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs,
That slope through darkness up to God;

I stretch lame hands of faith, and grope
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

TENNYSON'S *In Memoriam*.

That they should seek God.—On one occasion when Bunyan was endeavouring to pray, the tempter suggested 'that neither the mercy of God, nor yet the blood of Christ, at all concerned him, nor could they help him by reason of his sin; therefore it was vain to pray.' Yet he thought with himself, 'I will pray.' 'But,' said the tempter, 'your sin is unpardonable.' 'Well,' said he, 'I will pray.' 'It is to no boot,' said the adversary. And still he answered, 'I will pray.' And so he began his prayer. 'Lord, Satan tells me that neither Thy mercy nor Christ's blood is sufficient to save my soul. Lord, shall I honour Thee most by believing Thou wilt and canst? or him by believing Thou neither wilt nor canst? Lord, I would fain honour Thee by believing that Thou canst and wilt.' And while he was thus speaking, 'as if some one had clapped him on the back,' that scripture fastened on his mind, 'O man, great is thy faith.'

CONFUCIUS said: 'Respect the gods, but keep them at a distance,' and in agreement with this teaching, the modern Chinaman is an agnostic, denying that he owes duties to God, inasmuch as he does not know His character, and has no assurance about a future state. What a contrast does this present with the sentiments of a David or a Paul. 'My soul thirsteth for God.' 'They should seek God.'

Not far from each one of us.—The workmen who built that well-known sanctuary, Christchurch, noticed that in their midst moved a mysterious helper, ever ready to toil and take his share in rearing the house of prayer, but absent when the weekly hour for payment came round. Nobody knew who he was or whence he came, but they grew accustomed to his assistance, and looked on him as one of themselves. One day they were in great trouble, for a necessary beam was found to be too short for its intended position, and this meant hindrance and delay. They went home, feeling discouraged, but next morning they found the beam had been fitted to its place, and all had been made right by the mysterious workman, who shared their labour. Then, says the legend, they knew that One only could have

adapted the wonderful beam. They showed what had been done to all around, and the place was called Christchurch from that time forward.

THE sun, the moon, the stars, the seas, the hills, and the plains,
Are not these, O soul, the vision of Him who reigns?
Speak to Him, thou, for He hears, and spirit with spirit may meet;
Closer is He than breathing, and nearer than hands and feet.

IT is said that Lord Craven lived in London when the plague raged. His house was in that part of the city since called Craven buildings. On the plague growing epidemic, his lordship, to avoid the danger, resolved to go to his seat in the country. His coach-and-six was accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through the hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro saying to another servant, 'I suppose, by my lord's quitting London to avoid the plague, that his god lives in the country and not in town.' The poor negro said this in the simplicity of his heart, as really believing in a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. 'My God,' thought he, 'lives everywhere, and can preserve me in town as well as in the country. I'll even stay where I am.' He immediately ordered his horses to be taken from the coach, and the luggage to be brought in. He continued in London, was remarkably useful among his sick neighbours, and never caught the infection.

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The Destruction of the Original of Ecclesiasticus.

BY D. S. MARGOLIOUTH, D.LITT., LAUDIAN PROFESSOR OF ARABIC, OXFORD.

THAT the so-called 'Original of Ecclesiasticus' contains portions of two translations of Ecclesiasticus made from the Syriac and a daughter version of the Greek, has been repeatedly asserted by the present writer, and the arguments adduced by Professor Nestle in the article 'Sirach' in Hastings' *Bible Dictionary* are quite sufficient to prove the point. It is, however, of interest to prove it from the evidence of the literature of the Jews.

A definite statement concerning the destruction of the original of Ben-Sira's work is to be found in a passage of the Babylonian Gemara, rescued from oblivion by Rabbinowicz in his *Various Readings*, ix. 304. A form of the text preserved by three authorities there runs thus—אי לאו דגנזו רבנן להאי ספרא כי הני מילי מעלייתא דאיה ביה דרשינו להו 'had not our Rabbis destroyed this book (Ben-Sira's), we should expound the valuable texts that are therein.'

Of the three books which contain this sentence, one, the commentary of Abu'l-'Afiyah, was printed at Salonica in 1798; the others are less accessible. For the hypothetical clause, 'had not our Rabbis destroyed,' Rabbinowicz approves of the conjecture 'although our Rabbis destroyed.' But does גנז mean 'to destroy'? To find out what sort of operation is meant by it, it is best to examine the passages in which it occurs. In a tradition about king Hezekiah (*Pesachim*, 56a, *Berachoth*, 10b, Ḳamḥi on 2 K 20^3), he is praised for having *ganaz'd* a book of medical prescriptions. This, says Rashi, is because the people used to rely on the prescriptions instead of seeking the Lord in their hearts. R. Maimonides renders the word

ganaz by the Arabic *azāla*, 'caused to cease.' The matter is of consequence to him, for he wrote medical books himself, and therefore is at pains to show that the book *ganaz'd* by Hezekiah was a book of unlawful prescriptions. It does not occur to Maimonides that the word can mean anything less than 'destroy.' Had it meant 'set aside for the use of certain privileged persons,' Maimonides would not be compelled to defend the act on the ground that the book contained unlawful matter.

Pesachim, 62b: 'Rami son of Judah said: "From the day on which the Book of Genealogies was *ganaz'd*, the strength of the wise became enfeebled, and the light of their eyes grew dim."' Rashi renders *ganaz'd* 'was forgotten,' in accordance with his theory that such a book could not have been written. This is an error with reference to the time before the rule against writing anything but *miḳrā*; for in *Yebamoth*, 49a, we read that R. Simon B. Uzzai found a genealogical roll at Jerusalem. Rashi's opinion is, however, in accordance with the Gemara (*l.c.*). 'R. Shamlai came before R. Jochanan: he said, "Let my lord recite to me the Book of Genealogies."—He said, "We do not recite."' Yet it is clear that the day whereon it was *ganaz'd* cannot mean the day on which it was *forgotten*, since that process would occupy many days; but the day whereon it was destroyed. And the process was one which took the book out of the reach of the wise as well as the unwise.

Of the process of destruction we get a vivid account in *Sabbath* 115a. (Tosefta *ibid.* sec. 14). 'A copy of the Targum of Job was brought before R. Gamliel: he ordered the builder to sink it under the foundations.' R. Jose B. Jehudah says a trough full of clay was passed over it. 'This statement occasions difficulty: is it permitted to destroy such books by the hand? Rather they are to be left in a place where they will perish, and so they rot or perish of themselves.' The difficulty, then, is not as to the ultimate fate of such books—that in any case is certain; it is only whether nature should be left to do all the work, or should be assisted.

The passage is of interest as containing a definite statement concerning the fate of Ben-Sira's book. Since it had been destroyed, the quotations from it in the Talmud could *only have been preserved by oral tradition*; and indeed this was obvious from their nature to men of modern critical ability, such as the retranslator Ben-Zev. It assigns to Ben-Sira sayings which are not his; it assigns sayings of his to others; and reproduces with extreme inaccuracy the genuine sayings which it correctly ascribes to him. This phenomenon is explicable on the ground that there was no existing original by which the quotations could from time to time be checked; explicable on no other supposition.

The study of these quotations leads, however, to results of interest besides confirming the assertion of the Gemara that the book had been destroyed. The Mishnah which leads to the discussion in the B. Gemara is to the effect that, 'according to R. Akiba, whoever read in the *exoteric* books forfeited eternal life.' The ground for this doctrine is not given in the Bab. Talmud, but is preserved in the Midrash R. on Numbers, sec. 14. Eccles 12^{12} is thus interpreted by the Midrash: 'and more than these, my son, beware against making many books: no end': *i.e.* whosoever adds to the twenty-four books is to have no *end*, which is shown from Daniel to signify *eternal life*. Exoteric books must therefore in the original tradition have meant books outside the twenty-four. This sense of the phrase also appears very clearly in the Midrash R. on Numbers, sec. 15: '"planted like courses of priests" (Eccles *l.c.*); hence the wise have said that it is unlawful to read in the exoteric books: just as the courses of priests are twenty-four, so the books are twenty-four.' There can be no doubt that in these passages *exoteric books* mean books that are not in the Canon.

On the other hand, in sec. 14 of the same Midrash, the phrase must mean something different. 'Whoever reads a verse that is not in the twenty-four books is as bad as if he read in the exoteric books.' If this sentence has a meaning, exoteric must mean something more than non-biblical.

The Jerusalem Gemara glosses the Mishnah thus: '*exoteric*: such as the books of Ben-Sira and the books of Ben-*Laanah*.' It is an error to ascribe this gloss to R. Akiba, whose words it explains. The source of it is (confessedly) the Midrash on Eccles 12^{12}, where the books of Ben-Sira and Ben-*Tagla* are taken as examples of books other than the twenty-four. Whether Laanah or Tagla be the more correct form cannot easily be determined. The Bab. Gemara gives the phrase 'exoteric books' the sense 'books of the *Christians*'; 'he *says* books of the Christians': Rab Joseph says, 'even one who reads in Ben-

Sira's book.' The sense 'Christians' is rendered certain by Rashi's gloss. (See חסרונות הש"ס.)

The Jerusalem Talmud follows the Midrash not only in this place, but elsewhere when it speaks about Ben-Sira. A text of Ecclus is quoted in the story of Simeon Ben-Shetach (*Berachoth*, sec. 7, and *Nazir*, sec. 5). R. Nissim (about 1020 A.D.) states that the *source of the story* is the 'Genesis of R. Hosha'yah,' *i.e.* the Midrash Rabbah on Genesis (Nissim's *Mafteach*, ed. Goldenthal, p. 22b). In another place in which Ben-Sira is quoted (*Hagigah*, sec. 2), the verse is quoted from 'R. Lazar *in the name* of Ben-Sira.' The Midrash R. on Genesis also quotes the same verse from 'R. Eleazar in the name of Ben-Sira.' Of course, if Ben-Sira's book had been accessible, the Midrash would not have quoted the verse from R. Eleazar. The formula 'in the name of' belongs to the oral tradition (Arabic 'an). That in this case the Jer. Talmud gets the verse from the Midrash is confirmed by the fact that the Midrash is much nearer the original. The latter quotes Ecclus $3^{20.21}$ thus (sec. 8): 'Into what is too great for thee search not, into what is too strong for thee pry not, about what is too wonderful for thee know not, about what is hidden from thee ask not; about that over which authority has been given thee consider: for thou hast no business with hidden things.' The Jer. Talmud interpolates the verses from Job 11^{8}, 'It is too hard for thee, what dost thou know? Deeper than hell, what canst thou search? About that over which,' etc. Between the tradition of the Midrash and that of the Jer. Talmud there is then a considerable degeneration. And this degeneration has taken the form of assimilating the quotations from Ecclus, which the oral tradition preserved, to the form of verses of Scripture. We shall presently see some other examples of the same phenomenon.

R. Eleazar is the authority for another quotation from Ben-Sira, *Midr. Tanchuma* i. 51, 'Rabbi Eleazar says: "It is written in the book of Ben-Sira," אוקיר לאסיאד עד שלא תצטרך ליה.' The verse is an Aramaic paraphrase of 38. 1. The words are reproduced in *J. Ta'anith* iii. 6, *as a saying of R. Lazar.* In *Midr. Rabbah Exodus*, sec. 21 (ed. Vilna 81b), it is given in Hebrew as a proverb on the authority of R. Eleazar B. Pedath.

We are fortunate in this case to be able to trace the depravation of the tradition. As elsewhere, the Midrash Rabbah has the best form; the Jer. tradition is much worse. R. Eleazar (B. Pedath) is the source of the Ben-Sira references which the latter contains, and in this last case his name by a natural error is substituted for Ben-Sira's. He appears to have lived early in the *third* century A.D., and, from the fact that verses of Ben-Sira are quoted *on his authority*, we may conclude that the original of Ecclus was destroyed either during or before his time. To Jerome's assertion that he had seen the original of Ecclus of course no importance can be attached, since he made no use of the original for his edition of the Latin.

All the Talmudic quotations are of interest, and all testify loudly that they come from an oral tradition which there was no means of checking. In this article we have only room for three.

One of these runs thus: 'Take no thought for the morrow, for thou knowest not what a day may bring forth: perhaps to-morrow comes and he is not, and is found to have troubled himself about a world that is not his.' This can be analysed with ease. 'Take no thought for the morrow' is a saying not of Jesus Ben-Sira, but of *Jesus the son of Mary* (Mt 6^{34}). The similarity of the names caused this confusion. The fact that the clause ended with the word 'to-morrow' recalled Pr 27^{1}, 'boast not of the morrow,' leading to the tag, 'for thou knowest not what a day may bring forth,' which constitutes the second half of the verse of Proverbs, being appended. But some one observed that our ignorance of what a day might bring forth was not a reason for not being anxious, but rather a ground for anxiety; he therefore added the comment, 'perhaps,' etc., which, by the change from the second to the third person, betrays itself as a comment, and no part of the original saying. This then gives us an excellent illustration of the course taken by oral tradition when there are no texts by which it can be checked. First, the saying of one Jesus is assigned to another; next, to this saying there is appended a half-verse from Scripture, owing to *homoeoteleuton*, *i.e.* the clause ending with the same word as that with which a clause of Scripture terminates; and then, owing to a resulting discrepancy, a comment is attached and regarded as part of the original saying. Of course, had there been any texts current, this process would have been nipped in the bud.

Another saying that is assigned to Ben-Sira has also an interesting history. In *Ketuboth* 110b the context suggests the question, How comes it that

a change from a bad dwelling to a good dwelling is trying? To this the following answer is given: 'This view agrees with the opinion of Samuel (an authority of the third century), that a change of habit is the commencement of internal disease. For it is written in the book of Ben-Sira, 'All the days of the poor are evil.' But has he not Sabbaths and Feast-days? This is as Samuel says, 'Change of habit is the commencement of internal disease.' Ben-Sira says, 'even the nights; his roof is below other men's rooves, and his vineyard is at the top of the mountains; the rain from other men's rooves drips on his, and the soil from his vineyard is washed down upon other men's.'

This passage is very evidently confused. In *Baba Bathra* 146a the whole is put in the mouth of R. Joshua Ben-Levi (second century). The verse, 'All the days of the poor are evil,' is, of course, not Ben-Sira's but from Pr 15^{15}. To this R. Joshua objects that since even the poor has Sabbaths and Feast-days, *all* his days are not evil; there are those exceptions. To this the answer is given, 'It is as Samuel says: Change of habit is the commencement of internal disease.' Since the Feast-day represents a change of habit to the poor man, it is bad for him, though in itself good; the change from his ordinary wretchedness makes these days bad too. 'Ben-Sira says the nights too; his roof,' etc. In *Sanhedrin*, R. Joshua's criticism and Samuel's reply are put at a distance from the quotation from Ben-Sira.

It is clear that we have two independent comments on the verse of Proverbs. R. Joshua thought Solomon had said too much; some one else thought he had not said enough. But the oral tradition was in the first place mistaken in assigning this second criticism to Ben-Sira. What Ben-Sira *does* say (40. 5c) is that *man*, besides being troubled all day, gets no rest at night. The oral tradition wrongly connected this saying with the *poor*, by a chain that can no longer be traced. It is next obvious that the saying about the poor man's roof and his vineyard could not be an illustration of the trouble which the poor man suffers at *night*; even Rashi is struck by this. Indeed, we do not usually associate the idea of poverty with that of the possession of rooves and vineyards; this saying therefore probably had no original connexion with the subject of poverty at all. Hence the only connexion of Ben-Sira with this passage is that he in one place says the equivalent of 'even the nights.' In *Sanhedrin*, Ben-Sira is made to comment on the verse of Proverbs; in *Ketuboth* the verse of Proverbs is itself quoted as Ben-Sira's.

In *Berachoth* 48a the story of Simeon Ben-Shetach is told. This person, taking his seat between two royalties, ascribed his good fortune to the Law on the faith of the verse of Scripture, 'hold her up and she will exalt thee, and set thee between princes.' The first half of this verse is Pr 4^{8}, but where was the second half to be found? This question was addressed to R. Hay Gaon (about 1000 A.D.: *Responsa Gaonum*, Berlin, 1848, p. 23b), who made a variety of suggestions. He was aware that some said the verse was Ben-Sira's, doubtless on the authority of the Midr. Rabbah. This, of course, involved the difficulty of Ben-Sira being quoted as Scripture, and the printed text of *B. Berachoth* has solved it by omitting the second clause and substituting for it the second clause from Proverbs; whereas the text before Rashi simply omitted the second clause. Another method (recorded by Rabbinowicz) was to introduce the second clause from Proverbs, and retain the clause, 'and set thee between princes,' as an explanation of the words, 'she shall honour thee,' in the second clause of Proverbs. But in all the comments on this passage, from the time of Hay Gaon to the printing of the Talmud, there is no trace of any Rabbi having consulted Ben-Sira's book to see what was actually there; for, indeed, there was no such original to consult.

The history of this quotation is, of course, the following. The original story made Simeon Ben-Shetach quote Ben-Sira to account for his sitting between princes; and as the point of the story lay in this second clause, 'She shall set thee between princes,' it was preserved in the oral tradition. But the verse of which it forms the second member runs as follows (Ecclus 11^{1}): 'The wisdom of the lowly shall raise his head and set him between princes.' For the first clause (which like all Ben-Sira's genuine verses is in nine syllables with three accents) the oral tradition substituted the clause from Proverbs, 'hold her up and she will exalt thee,' there being nothing in the story calculated to preserve the first clause as the second had been preserved. When the tradition began to assume a permanent form, some identified the first clause as belonging to Proverbs and threw out Ben-Sira's name, after which the second clause had also to go.

At the Literary Table.

'The Jewish Encyclopedia.'[1]

With the issue of the seventh volume *The Jewish Encyclopedia* commences its second half, and if the recent rate of progress be continued, the close of next year will see the conclusion of one of the greatest literary tasks that the Jewish community has undertaken for centuries. The criticisms raised on the first volume have been well considered by those responsible for the undertaking, and of the deficiencies to which readers of volume i. could point, several have been remedied in subsequent volumes. Each volume, in fact, proves an improvement on its immediate predecessor. The, in some instances, wise concentration that has been practised with regard to later volumes has been of twofold advantage. In the first place, there seems every probability now that the original scheme of twelve volumes will be carried through, and that the necessity once feared of having either to exceed the allotted number or unduly to compress the contents of the later volumes, will not arise. Moreover, the work profits by the limitations of the space devoted to many topics and especially personages of purely ephemeral interest. Despite this reduction in the number of mediocrities who have found mention in the pages, it is still considered that it would have been advisable to have followed the example of the *Dictionary of National Biography* and the ninth and previous editions of the *Encyclopædia Britannica*, and to have omitted all biographies of living personages. It is certain that many who now appear in this roll of Jewry's great men would, if dead, have been omitted without loss to the dignity of the undertaking.

The volume under notice, as a matter of course, covers an almost illimitable field. Judaica and Hebraica in their widest interpretations form the sphere of influence of the editors. In many departments the seventh volume contains articles of considerable value. Especially to be mentioned are: Jacob, Jeremiah, the Book of Jeremiah, Job, the Book of Job, the Book of Joel, the Book of Jonah, Joseph, Joshua, the Book of Joshua, the Book of Judges, the Period of the Judges, the Books of Kings, and Kohelet Rabbah, in the Department of the Old Testament. The New Testament furnishes important articles on Jesus and the Epistle of James. One of the finest essays in the seven volumes is that on Jerusalem, illustrated by several plans, five of them forming the frontispiece. In the same class are to be placed the opening article on Italy, and later ones on Kiev and Kishineff, the latter a city that has recently become of supreme Jewish interest. The various Jewish dialects, Judæo-German, Judæo-Greek, Judæo-Italian, Judæo-Persian, and Judæo-Spanish are treated in a masterly fashion. Other topics dealt with at length are the historian Josephus, the Book of Jubilees, Judah the Prince the editor of the Mishnah, Judah Halevi the Hispano-Jewish poet and philosopher, the interesting sect of the Karaites or literalists, Kol Nidre the traditional Day of Atonement melody and announcement, the Koran, Lassalle, the Codification of the Law and Judaism. This last-mentioned essay is one of the most valuable in the volume.

The article on Jesus is contributed by Mr. Joseph Jacobs, Dr. Kaufman Kohler, and Dr. Samuel Krauss, the first mentioned dealing with the subject in history, the second in theology, and the third in legend. Mr. Jacobs emphasizes the Jewish influences and characteristics of Jesus and His teachings. Dr. Kohler contends that his subject was a man of the people rather than a reformer. Dr. Kohler has also undertaken the presentment of Judaism, and has succeeded well in his task. He finds difficulty in defining the religion, which he considers 'too large and comprehensive a force in history to be defined by a single term or encompassed from one point of view.' Judaism the writer considers a historic power varying in various epochs. The contention of certain critics that Judaism died nineteen hundred years ago, that at the birth of Christianity it became stagnant and dried up, he opposes with vigour. 'Judaism has ever remained a river of God, full of living waters which, while running within the river bed of a single nation, has contrived to feed anew the great streams of human civilization.' The essence of Judaism is the proclamation, the propagation, and preservation of the religion of pure monotheism! 'It is the guardianship of the pure monotheistic faith; and

[1] *The Jewish Encyclopedia.* Vol. vii. Italy — Leon; London: Funk & Wagnalls Company.

this implies the intellectual and spiritual elaboration, as well as the defence of the same throughout the centuries against all powers and systems of paganism or semi-paganism, and amidst all the struggles and sufferings which such an unyielding and uncompromising attitude of a small minority entailed.' ALBERT M. HYAMSON.

Union of Jewish Literary Societies, Highbury, London.

BY NILE AND EUPHRATES.

BY NILE AND EUPHRATES: A RECORD OF DISCOVERY AND ADVENTURE. By H. Valentine Geere. (*T. & T. Clark.*)

BOOKS of exploration in Bible lands have an advantage over all other books. They have a double appeal. They appeal to the lover of adventure and they appeal to the lover of the Bible. Very few books in last year's market had such a sale as Hilprecht's *Explorations in Bible Lands during the Nineteenth Century*. Messrs. T. & T. Clark are in good time this season with another book of travel in the lands of the Bible. It is lighter in style, more richly illustrated, and much more attractively bound than Hilprecht. Its title is *By Nile and Euphrates*, its author Mr. H. Valentine Geere.

After the issue of Hilprecht's book a keen controversy arose in America. It was not that Hilprecht had discovered new methods of exploration. It was because, with amazing frankness, he criticised the methods of his predecessor. Mr. Geere has something to say about that matter. His book is a book of travel, but the centre of its interest is Nippur, that wonderful Babylonian city where the American Exploration Fund has reaped such a harvest of 'tablets.' He knows what Dr. Peters attempted, and he knows the difficulties with which he had to contend. He knows also that Professor Hilprecht adopted more scientific methods and obtained richer results.

By Nile and Euphrates is a book of travel. It owes part of its charm to Mr. Geere's skill in seeing and in setting down simply what he sees. But with all its charm of travelling it has a purpose. That purpose is to describe the aims that animate explorers in Bible lands, the methods they adopt, the life they live, and something of the results they have already obtained. In Mr. Geere's hands Nippur becomes a new Nineveh. We have read the book, and as we set it down we say, surely the happiest life on earth is the life of a successful explorer in the lands of the Bible.

THE RELIGION OF A SAVAGE.

THE NORTHERN TRIBES OF CENTRAL AUSTRALIA. By Baldwin Spencer, M.A., F.R.S., and F. J. Gillen. (*Macmillan.* 8vo, with many illustrations. 21s. net.)

When the history is written of the conflict of Science with *Scepticism* a curious and instructive chapter will be entitled 'The Religion of the Natives of Australia.' In the effort to show that religion is purely a human invention, the invention of interested priests, it was long and triumphantly declared that there were tribes of the earth with no religion at all, the conclusive example being the native blacks of Australia. Then science began to work. And it was discovered that religion occupies by far the greater part of all the thoughts and interests of the Australian aboriginal.

Who are the men who have driven the platform sceptic out of Australia? They can be named very soon—Spencer and Gillen, Howitt, Fison, Roth—we are almost at the end of them already. A few years ago (it was in 1899) Spencer and Gillen published their great book on *The Native Tribes of Central Australia*. It was a revelation to the British public. A bulky, well-packed volume, what did it contain? Scarcely anything but religion. The writing was attractive, the illustrations were numerous; people bought the book and read it. The irreligious natives of Australia were found to be as religious as the ancient Athenians. The only thing that could assuredly be said to them was, 'Ye men of the Australian Bush, I perceive that in all things ye are too superstitious.'

Professor Spencer and Mr. Gillen have followed up their first success. The new volume describes new tribes, still in the centre of Australia, and provides abundant new proof of the overwhelmingly religious character of the natives. Religion enters into every part of their life. Their food is cooked in religious vessels according to religious recipes; they sleep and wake, they dance and they wail, they marry and when they can they die, all in conformity with unwritten, but never forgotten, religious rites. 'During his early years, up till perhaps the age of fourteen, the boy is perfectly free, wandering about in the bush, searching for food, playing with his companions during the day-

time, and perhaps spending the evening watching the ordinary corrobborees. From the moment of his initiation, however, his life is sharply marked out into two parts. He has first of all what we may speak of as the ordinary life, common to all the men and women, and associated with the procuring of food and the performance of corrobborees, the peaceful monotony of this part of his life being broken every now and again by the excitement of a fight. On the other hand, he has what gradually becomes of greater and greater importance to him, and that is the portion of his life devoted to matters of a sacred or secret nature. As he grows older he takes an increasing share in these, until finally this side of his life occupies by far the greater part of his thoughts. The sacred ceremonies, which appear very trivial matters to the white man, are most serious matters to him. They are all connected with the great ancestors of the tribe, and he is firmly convinced that when it comes to his turn to die his spirit will finally return to his old *alcheringa* home, where he will be in communion with them until such time as it seems good to him to undergo reincarnation.'

What influence has the religion of this very religious people on their morality? Their religion *is* morality. To transgress the laws of moral life is to sin against that which they know to be God. Their God is not the God of Joseph. But in their own way they would say with Joseph, 'How can I do this great wickedness and sin against God?' And if only their conception of God, and of man as made in the image of God, were higher, their moral life, so strictly subservient to religious sanction, would put to shame the life of Christian nations whom we know. They have no separate names for numbers above three, and yet they pass on a series of most complicated religious relationships without a variation from father to son, and they carry through a series of most intricate and painful religious ceremonies, lasting for weeks on end, without a hitch.

Notes on Books.

Students of the Ancient East have hitherto had to be content with popular histories or still more popular lectures. Only a few of the most persistent, or only the few who could afford it, have gone direct to the Inscriptions themselves. There seems to be no middle way. There are no great scientific histories of Egypt and Babylonia to revel in, such as there are of Greece and Rome. Nor is it likely to be possible to write such histories for many years to come. Either, therefore, we must be content with the popular compendium, or else, by some means or other, we must get at the Inscriptions.

Two enterprising American professors have determined to put the Inscriptions within the reach of every serious student. For their 'Library of Ancient Inscriptions' they have secured the very best Assyrian and Egyptian scholars living. Nor are they content with Egypt and Assyria. They intend to issue also an account of all the Inscriptions of note in Arabia, Syria, and Palestine. Messrs. T. & T. Clark will publish the Library in this country.

The first volume is almost ready. It deals with *Babylonian and Assyrian Laws, Contracts, and Letters*. Its author is Mr. C. H. W. Johns, Fellow of Queens' College, Cambridge. Other volumes in the series are: *Babylonian and Assyrian Epics, Penitential Psalms, Proverbs, and Religious Texts*, by Professor Friedrich Delitzsch; *Egyptian Tales, Proverbs, Poems, and Belles Lettres*, by Professor Maspero; while Professor Kent and Dr. G. A. Reisner will produce a *History of the Discovery and Decipherment of the Ancient Inscriptions*.

Messrs. T. & T. Clark will publish a still greater series. It is to go by the title of 'Religion in Literature and Life.' The idea is to produce original works on religious as distinguished from ecclesiastical history, and on the literature of religion.

There are two kinds of apologetic. The one kind tries to answer the sceptic after he has spoken. That is the usual kind of apologetic. That kind has been used by the Church from the very beginning. The other kind prepares people's minds so that the sceptic can do no harm when he speaks and scarcely needs to be answered. Professor Dods has written a book of the latter and more scientific kind. He calls it *The Bible, its Origin and Nature*. It will be published immediately by Messrs. T. & T. Clark.

We are soon to have a new book from Dr. Sanday. He modestly calls it *Outlines of the Life*

of Christ. It is based upon his famous article JESUS CHRIST in the *Dictionary of the Bible.* But Dr. Sanday has worked over the whole material again, and made the article into a new book.

Another volume may be chosen from Messrs. T. & T. Clark's list. It is a volume of sermons. But the sermons are by Dr. Hastings Rashdall of New College, Oxford. The title is *Christus in Ecclesia.* This volume will be uniform with Mr. Inge's *Faith and Knowledge.* Both books have been carefully chosen. They prove that the scholar can be a preacher.

The Rev. Kirkwood Hewat travels abroad, and then comes home and spends *Half-Hours at the Manse* writing delightful short essays on what he has seen and what he is thinking. His latest book under that title is published by Mr. Gardner of Paisley. Its first essay is on Sir Walter Scott and Dr. Chalmers, its last is on Panama. Between those two lie Mount Blanc, the Pilgrim Fathers, and a Veteran Golfer, for he is a tolerant, large-hearted author.

Dr. Momerie's *Immortality* has been touched on already. Let it now be commended as a serious and strong contribution to a subject which apparently will never lose its interest while the world lasts. That people should doubt the fact of immortality, now that we have Christ, is certainly a puzzle. But this book deals with far more in its five and thirty chapters than the fact of immortality. Mr. Allenson did well to publish it so cheaply. We shall look to find it selling by tens of thousands.

It is said that to most travellers the first view of the Holy Land is a disappointment. It is not because the average imagination is lively enough to call up too ideal a picture in the mind. It is partly due to the beautiful drawings of its most famous scenes which our painters and engravers have made so familiar to us. It is very likely that those who visit Westminster Abbey after they have examined Mr. Fulleylove's book will meet with a like disappointment at first (*Westminster Abbey*, Painted by John Fulleylove, R.I., described by Mrs. A. Murray Smith; A. & C. Black; 7s. 6d. net). The illustrations are all in colour and reproduced with the perfection of the printer's art on specially prepared paper. Even the tomb of Chaucer will certainly be a disappointment, it is so exquisite here. The writing of the book is more ordinary. It is even a little reminiscent here and there of the professional guide. But we must not blame Mrs. Murray Smith if she does not touch us into the same ecstasy of enjoyment as her fellow-worker. For her art is old compared with his, and we have got well accustomed to it. She loves the Abbey, she knows it, she describes it. Let us be content. And now, returning to Mr. Fulleylove, it seems to us that this volume contains some of the most pleasing of all the pictures he has painted. We feel the quiet, the repose of the Abbey as we look at them. And there is no need of even the verger to cry Hush. The Abbey is packed with an expectant congregation, but they are all of the silent dead.

Mr. Oliphant Smeaton is editing for Messrs. Dent 'The Temple Series of Bible Handbooks' (9d. each). The following volumes have been published—*The Early Christian Martyrs and their Persecutions*, by Prof. Herkless, D.D.; *Saul and the Rise of the Hebrew Monarchy*, by the Rev. Robert Sinker, D.D.; *The Twelve Apostles*, by the Rev. George Milligan, D.D.; *A Primer of Old Testament History*, by the Rev. O. R. Barnicott, LL.D.; *The Religions of India, Brahmanism and Buddhism*, by Prof. Allan Menzies, D.D.; *St. Paul, the Apostle of the Gentiles*, by the Rev. J. Gamble, M.A.; *The Age of Daniel and the Exile*, by the Rev. W. A. Mitchell Hunter, M.A.; *Joseph and the Land of Egypt*, by Prof. A. H. Sayce, D.D.; *Joshua and the Palestinian Conquest*, by Prof. W. H. Bennett, D.D.; *The Post-Exilic Prophets*, by the Rev. J. Wilson Harper, D.D. Mr. Smeaton is an editor and Mr. Balfour is a Prime Minister. Mr. Balfour keeps an open mind on the Fiscal Question; Mr Smeaton has still an open mind on the Criticism of the Old Testament. Beside Dr. Bennett's *Joshua*, you observe, stands Dr. Sinker's *Saul.* It may not be quite satisfactory to those who read the series right through, but no one is asked to read the series right through. The volumes are published separately in order to be read separately. Messrs. Dent make no mistakes with the 'get up' of their books. They have made no mistake with this series.

Messrs. Heffer of Cambridge have published an

Analysis of English Church History, by the Rev. S. Stewart Stitt, M.A., and also a sermon on the revision of the Athanasian Creed, entitled *In the Name of the Trinity*.

Professor George Henslow is a trained investigator and a convinced believer. His investigations have lain mainly among the sciences that have to do with life. These are the sciences which give the believer trouble in our day. Professor Henslow seems therefore to be the proper man to write a book on *Present-Day Rationalism* (Hodder & Stoughton; 6s.). It will be said that he undertakes to defend too much. It certainly cannot be said that he has nothing worth defending. Many men of science have recently been making approaches towards belief. There is always the risk that in our desire to meet them halfway we may make concessions that involve things fundamental. Professor Henslow makes no such concessions. He is perfectly courteous, but he does not capitulate. Without the swing and the rush of Mr. Ballard's famous book, Professor Henslow's volume will make its way with those who have been a little troubled by the confidence with which materialists come forward and claim that there is no science but materialism.

There is no edition of Thackeray in existence, or likely to come into existence for a long time, so good for the simple pleasure of reading as Macmillan's three-and-sixpenny edition. The new volume is *Ballads and Verses*. In completeness and in finish only the most expensive editions can touch it.

The latest issue of the 'English Men of Letters' is *Hobbes*, by Sir Leslie Stephen. The previous issue was *Maria Edgeworth*, by the Hon. Emily Lawless. What a contrast between the two books. Maria Edgeworth was an Irish novelist, and the Hon. Emily Lawless wrote of her with Irish impetuosity and banter. Hobbes was an English philosopher and Sir Leslie Stephen has told us how he

> 'reasoned high
> Of providence, foreknowledge, will, and fate,
> Fixed fate, free will, foreknowledge absolute,
> And found no end, in wandering mazes lost.'

There are four chapters in the book of nearly equal length. The first contains the Life—well written, unspeculative, and easily read. With that chapter the biography ends. The rest of the book wrestles with Hobbes and with the problems that gather round the World, Man, and the State. The chapter on Man is divided into three parts—Psychology, Theology, and Determinism. For Sir Leslie Stephen was no writer at random. Having undertaken to describe Hobbes the philosopher, he spared no pains that he might get us to know what was his philosophy and what it is worth to-day (Macmillan; 2s. net).

The Provost of Inverness Cathedral has undertaken to edit the 'Oxford Sermon Library' (Mowbray; 2s. 6d. net). The first volume has not reached us. The second is a reprint of Mr. W. J. Butler's *Sermons for Working Men*. But is 'reprint' the right word? Provost Staley 'has not scrupled to revise very freely every sermon, recasting sentences, omitting words which served no purpose, with a view to better literary style and the making more clear the author's meaning.' For in spite of the fact that 'Mr. Keble helped Mr. Butler greatly' in preparing his volume for the press, Mr Staley found even the second edition frequently quite ungrammatical. But about the sermons. They are simplicity's self. And yet they have the horizon of the eternal, so that the simple thing at once appears the great thing. No sharp contrast is drawn between that world and this. Worldliness and other-worldliness are alike impossible when we live our little life as those simple parishioners were taught to live it, as a vital and momentous part of eternity.

Now there are 'primers' of everything. The last primer is *A Primer of Philosophy* (Murray; 1s.). It is a book of delightful freshness and simplicity. Dr. A. S. Rappoport may write bigger books, he will never write a greater book than this.

There was a group of *Ainus at the Saint Louis Exposition*. Mr. Frederick Starr brought them there. The Ainus were found to be more interesting than the machinery. But everybody could not attend the Saint Louis Exposition. So Mr. Starr has written a book about them, and given their portraits. It is published by the Open Court Publishing Company of Chicago.

Three issues of the 'Religion of Science Library'

have reached us. The Religion of Science Library is edited by Dr. Paul Carus, most accomplished, most indefatigable of editors. It is published in Chicago by the Open Court Publishing Company, and in London by Messrs. Kegan Paul. The three new issues are *Ants and Some Other Insects* (2s. 6d.), by Dr. August Forel; *Kant and Spencer*, by Dr. Carus himself (1s.); and a new edition of *The Nature of the State*, also by Dr. Carus (9d.).

We do not often review novels. Novels are not often worth reviewing. We review *A Woman's Soul* (Kegan Paul; 3s. 6d. net), because it is worth it. We cannot get away from 'problems' in these days, and this book does not get away from them. The two great problems of our time are God and Woman. Have they not been the problems of all time? They are the problems of this book, and they are handled with originality, with power, with much mastery of language, with purity, with a great victory. What is it in the book that constantly reminds us of *Mark Rutherford's Autobiography*? But it goes beyond *Mark Rutherford's Autobiography*, and that just in autobiography. It seems to be at once both more universal and more particular—your autobiography and mine, and yet the author's autobiography only. In its victory it stands far apart from Mark Rutherford's defeat, but there is not more pathos in defeat than in this victory. It is a human victory, and pathetic enough, but it is a victory, and so also divine.

With Heart and Mind, a Book of Daily Thoughts selected from the works of the Right Reverend Handley C. G. Moule, D.D., Bishop of Durham, by Louise Buckland, with a short Life of the Bishop by the Rev. A. R. Buckland, M.A. So runs the title. The Religious Tract Society has made a most attractive book of it. Dr. Moule is not at his best in extracts, but, for all that, this is one of the best books of extracts we have seen (3s. 6d.).

The Christian Social Union is an active and aristocratic organization. It owes its success to its activity. Part of its activity is shown in preaching, part of it in publishing what is preached. We do not say that if the Christian Social Union is not practical it is nothing. For it has ideas. But it is practical. It insists on turning its ideas into practice, in spite even of the climate, which is such a hindrance to the realization of some of our noble ideas. A series of practical sermons was preached recently at St. Paul's Church, Covent Garden, under the auspices of the London branch of the Christian Social Union. Mr. W. H. Hunt, who edits them for Messrs. Skeffington (5s.), says they are alive. He says they deal with present-day problems. He says the questions they try to answer are these: Will Christianity do? Is it practical? Can it be applied here? Try these sermons.

Interest is knowledge, and as we come to know more of the religion of other nations we take more interest in it. Few studies are likely to prove more fascinating or more popular in the immediate future than the study of Comparative Religion. A contribution has just been made to the study of Religion in China by Mr. Walter Gorn Old, M.R.A.S. It is a new translation, with introduction and commentary of *The Book of the Simple Way of Laotze* (Wellby; 3s. 6d. net). Read Laotze. You speak of grandmotherly legislation, and you think the idea is new. Laotze said, 'The State should be governed as we cook small fish, without much fuss.' Mr. Old's commentary is sometimes, it must be confessed, a trifle watery, but how otherwise than by watering down can you comment upon Laotze's sententiousness? What a wise old man he was—almost Wisdom personified, as in the Book of Proverbs. But after all, Wisdom personified will not do. Wisdom must be a person. The ancient Church Father was right in Religion, though not in Science, when he identified the Wisdom of Proverbs with the Lord Jesus Christ.

What is the difference between the theological curriculum in Britain and in America? In America the study of the Bible forms part of it, in Britain it does not. In America they have Chairs of the English Bible, in Britain we have none. That is the chief difference. Is the Bible not taught in our Divinity Colleges then? No, it is not taught. A little Hebrew is taught and a little Greek. A little of the Old Testament is read and a little of the New. But our divinity students are not taught to study the Bible.

We would therefore recommend to our divinity students a book published in America on the Study of the Bible. It is published by the Winona Publishing Company of Chicago. Its title is *Bible Study Popularized*. Its author is the Rev. Frank

T. Lee. No doubt divinity students ought to be beyond it. No doubt they are beyond it in America. But until we get Chairs of the study of the Bible in Britain our divinity students should master this book. It is a book of methods. It tells us how to study the Bible by periods, how to study it by books, how to study its characters, the sermons and addresses in it, its scenes and incidents, and its topics. Some of these methods are more fruitful than others. The most fruitful of all, we think, is the last. It is quite true that topical sermons are not always successful, but that is because they are not Biblical. The preacher who takes to a topic simply wants to get rid of the Bible, and no wonder that people prefer expository preaching. But let the topic be taken from the Bible and studied there, it is then 'expository preaching' of the most attractive and enduring kind.

In November 1903, Dr. John P. Peters of New York went to Bangor, in the State of Maine, and delivered six lectures on *Early Hebrew Story*. Messrs. Williams & Norgate have now published the lectures under that title in their 'Crown Theological Library' (5s.). What did Dr. Peters dare to say on Early Hebrew Story to the students of Bangor Theological Seminary? This will tell—

'At the beginning of the sixth chapter of Genesis we have a curious fragment, evidently from a larger whole, which was mythological in character. The sons of the gods saw the daughters of men that they were good to look upon, and took them wives from all whom they chose. Out of this union seem to have been born the mysterious *nephilim*, translated "giants" in our English version (6^4). The compiler of the history of Genesis is putting legends and fragments of legends together, with a view to giving us a history of the world. This fragment is introduced to prepare the way for the account of the wickedness of the world, which resulted in its destruction by the Flood. It would appear that the compiler had before him a legend which was offensive to his religious belief, because of its distinctly polytheistic character. At the same time it was a well-known story, and one which fitted into the account of the corruption of the world. He adopted it with the elimination of the offensive polytheistic elements, which resulted in leaving little more than a torso of the original.'

There is no fear of consequence there. Yet there is reverence for the only living and true God: it is felt throughout the book. There is never a moment's hesitation; when He is near, the knee is bowed, the heart is contrite. The last chapter is on the moral value of Early Hebrew Story. But Dr. Peters never hints that religion is morality. His last word is the first word of Jesus Christ, childlikeness, 'Except ye turn and become as little children.' That is the religion of Early Hebrew Story.

An active and progressive force in Canadian Christian life is Principal R. A. Falconer. He is still in touch with young men. He is a young man. The International Committee of Young Men's Christian Associations has published *The Truth of the Apostolic Gospel* by him. The book consists of a series of studies in the Gospels. It cannot be read. It, or rather the Gospels it is based upon, must be studied. It sets forth the Gospels and their contents in order. The order is both historical and religious, or historico-religious, as the Germans would say. The great religious ideas, presented in their historical order, are the rise of a new Brotherhood, a fellowship of love to Christ, the hope of the Brotherhood, the sense of power in the Brotherhood, the Christian Character a new Creation, and so on. Dr. Falconer has the literature of his subject always within hail, and he has himself the feeling for it. He is scientific also. Progressive we called him. But there is no man living who could say more sincerely, We determined not to know anything among you save Jesus Christ and Him crucified.

Latimer as a Christian Socialist.[1]

By the Right Rev. Charles Gore, D.D., Bishop of Worcester.

The dedication of your new church to Hugh Latimer, one of the greatest and best of the Bishops of Worcester, was a settled thing before I became Bishop; but I accept the arrangement with gratitude, if for no other reason, because it has given me a fresh opportunity to engrave upon my own mind the image of this great preacher of righteousness, this great and vigorous lover of God's people. And on this day of the consecration of Bishop Latimer's church, I would do my best to make his name a living thing in your hearts and minds.

He was born about 1490 at Thurcaston, in Leicestershire, the son of a small yeoman, or tenant-farmer, who brought up his family in godliness and honesty; made enough out of his land to keep his family and some half-dozen men; to marry his six daughters with a small portion; to send his sharp-witted son to school and then to Cambridge (for the educational ladder was a great reality in those days in England); and all the while to 'keep hospitality for his poor neighbours,' and 'to give some alms to the poor.' Altogether a noble, industrious, and religious figure is this of Hugh Latimer the elder, as his famous son portrays him for us. His son grew up to see English agriculture decay, and the class to which he had belonged extinguished or impoverished; partly through the suppression of the monastic cultivators, partly under the pressure of the wool trade, which led to the substitution of pasture for agriculture, to the unjust enclosure of lands formerly held in common, and to the rack-renting of the farms, largely such as had been monastic property and had passed into less merciful hands—

'Whereas,' says Latimer, 'there have been a great many householders and inhabitants, there is now but a shepherd and his dog.' 'All such proceedings do intend plainly to make the yeomanry slavery.' 'He that now hath my father's farm payeth £16 a year (four times the former rent), and is not able to do anything for his prince, for himself, nor for his children, nor to give a cup of drink to the poor.'

What we should call Latimer's 'ardent socialism' (for he was a prince of Christian socialists) was due in great measure to the thoughts bred in his keen mind by the depopulation of the country districts, and the poverty and misery of the peasantry. Once more, the suppression of the schools, which had been largely connected with guilds and chantries and monasteries, broke down the educational ladder—

'Charity is waxen cold,' cries Latimer; 'none helps the scholar nor yet the poor. And in those days, what did they when they helped the scholar? They maintained them who were very papists, and professed the pope's doctrine; and now that the knowledge of God's word is brought to light and many earnestly labour and study to set it forth, now hardly any man helps to maintain them.' 'If ye bring it to pass that the yeomanry be not able to put their sons to school (as indeed universities do wondrously decay already), and that they be not able to marry their daughters to the avoiding of whoredom, I say, ye pluck salvation from the people, and utterly destroy this realm. For by yeomen's sons the faith of Christ is and hath been maintained chiefly. Is this realm taught by rich men's sons? No, no; read the Chronicles. Ye shall find sometime noblemen's sons which have been unpreaching bishops and prelates; but ye shall find none of them learned men.' 'The Commons be utterly undone, whose bitter cry ascendeth up to the ears of the God of Sabaoth.'

Such were the abiding social judgments of Latimer. As for his religious beliefs, he remained at Cambridge till he was thirty—'as obstinate a papist as was any in England.' Then (as he says) he began to 'smell the word of God,' first through Thomas Bilney (a martyr for the reformed opinions before Latimer became a bishop), who came to him to make his confession. And 'by his confession I learned more than before in many years.' After that, he was with increasing sympathies on the side of the new learning, and his extraordinary power in preaching and force of character made him a leader, the most powerful in the land. He was a Protestant of the older type, before Calvin's influence was felt. He was strongly 'anti-Calvinist,' as we should say—

'Christ shed as much blood for Judas as he did for Peter.' 'We may be in the book (of life) one time, and afterwards, when we forget God and His word, we come out of that book: that is, out of Christ, which is the book.' 'God would have all men to be saved: His salvation is sufficient to save all mankind, but we are so wicked in ourselves that we refuse the same.'

[1] A sermon, preached on Saturday, 23rd July 1904, at the consecration of a new church at Birmingham, dedicated to Bishop Latimer.

So he reiterates. In fact, Latimer's strong moral sense gave him little taste for speculation on 'the decrees.' Moreover, he had no faculty for systematic theology. What he rebelled against in the unreformed theology was chiefly two things. First were the practical abuses. He saw men all around him 'tithing mint and anise and cummin, and neglecting the weightier matters of the law'—that is, he saw them occupied with acquiring merits by what were called 'voluntary works,' works over and above the necessary duties of the Christian—the adorning of churches, the going on pilgrimages, the decoration of images, the 'setting up of candles,' and neglecting the plain duties of moral reformation and works of mercy—

'The images are to be clad in silk garments, and those also laden with precious gems and jewels; as who should say that no cost can be too great; whereas, in the meantime, we see Christ's faithful and lively images, bought with no less price than His most precious blood (alas! alas!) to be a-hungered, a-thirst, a-cold, and to be in darkness, wrapped in all wretchedness, yea to lie there till death take away their miseries.'

He saw religion converted, as it were, into a vast system of insurance against purgatory. Christians were occupied in providing for their own and others' souls in purgatory, instead of becoming better men and women here and now. He saw a vast system of money-getting, a gigantic traffic connected with what he called the 'purgatory pick purse,' and multitudes of clergy ordained as 'massing priests,' who did not preach, or teach, or labour to make men better. He saw the bishops absent from their dioceses, giving themselves to affairs of State and to the luxuries of the world; 'unpreaching prelates,' whom he seeks to put to shame by his famous reminder that 'the devil is never out of his diocese'; he 'always applieth his business.'

The whole organization of the unreformed Church seemed to Latimer to be directed to a wrong end, to something quite different from Christ's kingdom. Thus he was forced into violent reaction against the whole system. He is no doubt indiscriminating and harsh in his language. He does not seek to discover the element of truth which lay behind the corruptions. But that which he was striving for was the kingdom of righteousness. What he desired was that all men should see that the Christian religion was nothing else than the becoming like Christ.

The other conspicuous feature in his Protestantism was his desire to go back to a simple gospel of divine love: that God had sent His Son to be the Saviour of the world; that He had won for us and for all men the forgiveness of our sins; that if we would have faith in Him our sins were forgiven; we had neither need nor power to purchase salvation by accumulation of merits; it remained for us simply to accept the great salvation, to repent of our sins, to make restitution for wrong done, and then, rejoicing in the light of the face of Christ, who had reconciled us to God, to go on our way to make His kingdom of righteousness and brotherly love prevail. Behind an accumulated mass of traditions Latimer wanted to go back to the religion of the Bible, in which his soul recognized and welcomed a revelation of God to his moral nature—the revelation of a God of righteousness, of justice, and of love. And it must be said that with all his repudiation of human merits, and his insistence upon the freedom of divine grace and forgiveness, he is in no danger of condoning moral laxity. He is always insisting upon the requirement of the moral law, on the reality of God's moral judgment, on the restoration of ecclesiastical discipline and excommunication for moral offences, and to the necessity of repentance he never wearies of adding the necessity of restitution of goods unjustly gotten, and the righting of wrongs done, as far as human power goes. Without this, though he appears to feel that he preaches to deaf ears, he is for ever insisting there is no real repentance. Latimer is a Protestant, then, because the moral aim and character of the Christian message had been overlaid with corruptions and superstitions; and he does not spare his own side when he sees lawlessness, selfishness, and greed masquerading under the pretext of zeal for the gospel. A reformer of Latimer's moral earnestness could not but find his bitterest disappointment among 'false gospellers.' Such was his Protestantism.

He was distinguished as a preacher from the first; and a preacher before all things, a preacher of extraordinary power he remained: perhaps the greatest popular preacher England has ever had. Violent he was sometimes in matter and manner; but he illuminated all he said with a profound moral fervour, a profound knowledge of human nature, and an extraordinarily lively wit and fancy, which shrunk from no 'merry tale' which could

illustrate in the pulpit or out of it what he wished to enforce. A real preacher, like his beloved St. Augustine, in eager response to the feelings of his hearers, speaking the language they understood with point and force, and repeating himself again and again till he had fixed what he wanted to say in the minds of his hearers. There is nothing stronger in English literature by way of moral invective than his sermon before the Convocation, and nothing more Christian in English preaching than his sermons on the Lord's Prayer.

He spent himself effectively in pastoral work when he held his country parish in Wiltshire, and when he became Bishop of Worcester (in succession to a series of non-resident Italian bishops) he threw himself eagerly into the work of the diocese. He took great trouble to get good men promoted, and to extirpate abuses according to his lights. But he was bishop less than four years; he was hampered during those years by money difficulties ('No man,' he said, 'having the name of so many things hath the use of so few'); and doubtless he was not an administrator by nature. In the reaction towards the older style of doctrine and discipline which characterized the later years of Henry VIII., he resigned his bishopric and retired for a while into the background, till he came out again with renewed vigour as a preacher on the accession of Edward VI., and (refusing to resume his bishopric) remained a dominant influence as a preacher in the ranks of the extremer reformers till Mary's accession put the power again into the hands of his opponents, and he died a martyr to his convictions (just under the window of the room which I used to occupy in college at Oxford), with the great words to his companion in the flames—'Be of good courage, Master Ridley, and play the man: we shall this day light such a candle by God's grace in England as I trust shall never be put out.'

I have done my best in a short compass to give you some account of the man whose memory and teaching this church is to recall to you. But, fresh as I am from the volumes which contain his writings and the records of his sermons which remain, I must come back to the chief general impression which they make. It is that Latimer was, among English Christian teachers, the prince of Christian Socialists, the forerunner of the Maurices and Kingsleys and Westcotts of later days. Righteousness—righteousness as shown in personal life and social dealing, the social reforms which are necessary to vindicate and establish this righteousness among us in England, the motives and threatenings and encouragements which the doctrine of Christ supplies for one who hungers and thirsts after this righteousness—these things are first in his mind; they are continually recurring in his every sermon. He feels, as deeply as any man ever felt it, not that men are equal—he is no leveller—but that in God's sight every man counts for one, and no man counts for more than one. The moral gain to common men and women—that is the standard by which he measures the value of religious activities—

> 'The end of your Convocation,' he says to that assembly of the clergy, 'shall show what ye have done; the fruit that shall come of your consultation shall show of what generation ye be. For what have ye done hitherto, I pray? These seven years and more? What have ye engendered? What have ye brought forth? What fruit is come of your long and great assembly? What one thing that the people of England hath been the better of a hair? or you yourselves either more accepted before God, or better discharged towards the people committed to your care?'

And later, when the Reformation had gone further, he still challenges it by its moral fruits. The property of the monasteries ought to have gone to the furthering of education and the good of the people. But had it?—

> 'Abbeys were ordained for the comfort of the poor, therefore, I said, it was not decent that the king's horses should be kept in them, as many were at that time; the living of poor men thereby minished and taken away.'

He saw Church property passing to the selfish use of the rich, and Church preferment made a matter of traffic, livings bought and sold as property—

> 'Oh, Lord,' he cries, 'in what case are we? If the great men in Turkey should use in their religion of Mahomet to sell, as our patrons commonly sell benefices here, the office of preaching, the office of salvation, it should be taken as an intolerable thing; the Turk would not suffer it in his commonwealth. Patrons be charged to see the office done, and not to seek a lucre or a gain by their patronship.'

Latimer was afraid of no powerful person or interest. He speaks his mind boldly to Henry in his full power, and gives the plainest advice to the young Edward, surrounded by his courtiers. Like John the Baptist, he gives the plainest message of righteousness to every class of society; to nobles and magistrates, that they be accessible to the cares and needs of the poor; to lawyers and

physicians, that they serve the poor man's needs as the rich; to bishops and priests he delivers a plain message indeed. Before merchants and shopkeepers he denounces in detail the dishonest tricks of the trade, describing them so minutely, vividly, and humorously that he begins to be afraid the innocent will learn craft from him. He speaks to parents and to children, to masters and to servants, of their mutual duties. He is impartial all round. 'The servant who has his whole wages and does but half his work, or is a sluggard, that same fellow, I say, is a thief before God.' The profession of reformed opinions is of no avail against Latimer's keen shafts. 'He was a gospeller, one of the new brethren, somewhat worse than a rank papist.' We get a terrible picture of a country full of sin in Latimer's sermons—covetousness, fraud, irreverence, lust, and lying. He has the spirit of the Old Testament prophets in him. But it is not only denunciation which comes from his lips. He presents to us a noble positive ideal of social righteousness, based on faith in God the Father, the Son, and the Holy Ghost. He is no hard Puritan. He is for the consecration of all life, with its occupations and amusements; with all the members of the body, high and low, rich and poor, one with another co-operating for the good of the whole. No communist: he maintains stoutly the legal basis of private property, while he lays on all property the properly moral claim that it shall be used for the good of the whole under the laws of God.

My brethren, I am thankful that the name of Hugh Latimer should be held in reverence amongst us through the building of this church. I fancy that there is a great weariness of doctrine that has no manifest effect upon life. But I fancy that a Christian doctrine which is brought to bear powerfully and directly upon life, individual and social, a doctrine that makes directly and forcibly for righteousness, a doctrine of the kingdom of Christ, full of sympathy for common human needs, and full of indignation—full of the fire of the Lord—against injustices and social wrongs, a doctrine of human brotherhood under Christ for our Captain—and what is all this but another name for scriptural doctrine?—for this, I fancy, there are hearts awake in all classes. We need a clergy to teach, saturated in Scripture, bold as John the Baptist, fearless as he and unworldly as he, able to rebuke sin with power, and to show the way of righteousness, full of the spirit of brotherhood, knowing the human nature, the needs, the aspirations, the difficulties of common men, taking in the whole of life, to preach once again a gospel for the poor, so that the power of the Spirit may win them again for Christ and for His Church.

A princely liberality has given you this church, and Hugh Latimer's name is named upon it. I would say, Be true to his spirit. Let his moral gospel be heard and felt here.

This service of consecration will be consummated to-morrow morning in the celebration of the Communion of the Lord's Body and Blood. That is the sacrament of fellowship—the binding of us all together in the Brotherhood of Christ, as we feed all together on Him and are brought through Him into union with God our common Father in one spirit. To this Holy Feast I bid those of you who are prepared to come by repentance for your sins, and faith in Christ's love and power to make you His.

Contributions and Comments.

'Let your Women keep silence in the Church.'

It is surely true that the question of the ministry of women, on which Margaret Gibson writes in your May number, should be considered in the light of principle rather than in that of an individual opinion, even an opinion as weighty as that of the great apostle.

No one can approach the subject on its merits, or trace its historic development without being at once confronted by St. Paul's words. Whether the words 'speak' and 'teach' indicate, as some hold, 'to argue or discuss' with men in the assemblies of the Church, or whether they mean simply to preach and teach the gospel, there is to many minds 'no thoroughfare' henceforward, which could admit women to influence an assembly by word of mouth.

But it was not, as Margaret Gibson indicates,

the only word of Paul's on the subject, for some other words imply that the practice was not uncommon; see 1 Co 11^{4-5} and 1 Ti 2^{8-12}.

In the latter passage the apostle suggests a seemly dress is desirable when, 'in like manner as the holy men,' whom he wills should pray in every place, they (the women) also 'lift up holy hands without wrath or doubting.' The connexion is somewhat similar to that in 1 Co $11^{4.\ 5.\ 6.\ 13.\ 14.\ 15}$, where a woman's long hair is alluded to with respect to her ministry, — it should be shrouded or veiled when she *prays or prophesies*. It is clear from these passages that it was the apostle's view that women called to be ministers should preach in unostentatious manner and in modest dress; and this opinion is probably shared by the advocates of a woman's right to preach the gospel in the present day!

It is quite clear that Paul, upon many of these points, spoke out his own opinion, often comparing it as of less importance with what he said 'of the Lord,' and without any realization of how the Church to come would make his letters a standard of orthodoxy and a law of commandments. His letters to the Corinthians were written to meet certain grievances in their church, where, if he had heard there were some women pushing their way into public notice, or arguing in an unseemly fashion, he could not but have given some such verdict as in 1 Co 14^{34}.

The point which, if settled, would give a firm foundation to the practice, is surely, 'Is there any real spiritual difference between a man's and a woman's soul, between their apprehension of Christ as the Saviour, and their life under the power of the Holy Ghost?' The Apostle Paul's opinion is given in Gal 3^{28}, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.' This is the true basis surely for any sanction of women's preaching. Jesus looked on children, women, and men, and saw a similar soul in all, and all endowed with the power of speech; and when the little party of apostles, disciples, and women, to the number of 120, gathered in the upper room to wait for enduement with power from on High, the Holy Ghost fell on *all* who were assembled, and 'they began to speak with other tongues, as the Spirit gave them utterance (Ac 2^{4}).

The Apostle Peter clearly sees the crisis which has come, to be one in which men and women, young and old, were to share alike. 'This is that which was spoken by the prophet Joel. . . . I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy.' There are facts following this outpouring, which, when gathered together, show that at least in the *apostolic* Church, women were not debarred from service. In Ac 21^{9} we read that Philip the evangelist had four daughters who did prophesy. Ro 16 tells of several: 'Phœbe, our sister,' who is a *diakonos* (minister) of the Church at Cenchrea, and evidently travelling in the ministry (Ro $16^{1.\ 2}$). There were Tryphena and Tryphosa and Persis, 'who laboured in the Lord' (Ro 16^{12}). There was Priscilla, who laboured equally with Aquila to enlighten Apollos, and enlarged the scope of his ministry.

Justin Martyr says: 'We may still see amongst us women and men possessing the gifts of the Spirit of God. The prophetical gifts remain with us even to the present time.'[1]

Perhaps the gradual cessation of the practice was due to the persecutions which fell on the Montanists, who were a sect holding, among other things, that gifts of prophecy continued to be held by women. The Bishop of Rome, though he acknowledged the gift to have been bestowed on two wealthy Montanist ladies, Priscilla and Maximille, afterwards excommunicated them and their party.[2] Considering the poor opinion that the Jews had of women's ability, the wonder is that any women were responsive to the call; and indeed the women who are recorded as preaching in the New Testament have chiefly Greek names. But, besides the damping effect of the Bishop's mandate, as sufficient men were drawn into the work, it was natural that fewer women felt called to forsake their usual avocations for a post of danger, publicity, and hardship. Still, all through the centuries, there have been occasionally women who, forced by inner conviction, have come forward to testify publicly to the demands of the Spiritual Life upon the world; and every one through whom the results justified the act, has pushed the door a little wider for others, till now women's ministry is everywhere at work, and by some denominations is given the same place and privileges as that of men.

[1] Dialogue with Trypho, quoted in Backhouse's *Early Church History*.

[2] Backhouse, *Early Church History*.

It is interesting in your July number to see in the Rev. Prebendary Whitefoord's address on 'The Need of Prophets,' that he calls on men and women to 'throw off that hampering habit of reserve which clings about us in our religious lives,' and to be willing to share that illumination which they have received. R. J. Fox.

Falmouth.

Dr. Davidson's 'Old Testament Prophecy.'

In Professor Paterson's contribution there is only one point to which I need refer. It relates to a matter of fact. He says that among a number of audacities in my paper 'the most audacious thing' is that I have twice ascribed to him the intention of presenting Dr. Davidson's views of 'prophecy in general.' He dislikes the quotation marks. 'I fancy,' he says, 'your readers will scarcely credit the statement that I never once used this phrase. It is Mr. Strachan's own; and whether innocent or not, he should not father it on me. I ask any one who desires fully to understand the audacity of this style of criticism to read,' etc. But Professor Paterson forgets. In the Preface to the *Biblical and Literary Essays* he expressly announced the forthcoming publication of works dealing with 'Old Testament Theology,' with 'prophecy in general,' and with 'the theology of Isaiah in particular,' and guarded himself against the premature use of the material which might be required for 'the works just mentioned.' Yet he says, 'I never once used this phrase'! I do not think it is so audacious to assume that a man carries out his intentions and does not disown his words. As a matter of fact the intention has, unconsciously we are now to believe, been carried out only too well, and this is at least one of the things which make the *Old Testament Prophecy*—in contrast with the splendid *Theology of the Old Testament*—such a disappointment to all Dr. Davidson's students.

As to the minor audacities there is naturally less need to write. I see no reason to depart from my criticism as a whole, which was prompted, as Professor Paterson must know very well, not by the determination 'to score' (the quotation marks are, *leider*, again necessary) off anyone, but by pure regard for the name and fame of a great scholar. James Strachan.

London.

'Αληθής and 'Αληθινός in St. John.

I.

Professor Findlay, in his instructive article on 'The Theology of St. John' (The Expository Times for August, p. 505), makes a slight slip, which he will be glad to have pointed out to him. As an illustration of the apostle's use of the word ἀληθής he quotes Jn 7^{28}, 'He that sent me is *true*.' Unfortunately, however, in this passage St. John wrote ἀληθινός, apparently using the word as he does in the Apocalypse (*e.g.* Rev 3^{14}, with which cf. Jn 19^{35}) in the sense of ἀληθής. This is not the only place in the Gospel where St. John appears to use ἀληθινός in this sense. In 4^{37} he writes, 'Herein is the saying true' (ἀληθινός). On the other hand, ἀληθής seems to be put for ἀληθινή in 6^{55}, 'My flesh is meat indeed'; that is, if ἀληθής and not ἀληθῶς be here the true reading. As a rule, of course, the apostle carefully distinguishes between the two words. Thus compare Jn 3^{33}, 'God is true' (ἀληθής) with 1 Jn 5^{20}, 'This is the true (ἀληθινός) God.' G. F. Hamilton.

Moylough, Co. Galway.

II.

In reply to Mr. Hamilton's interesting note, I may observe that the sentence, 'He that sent me is true,' occurs *twice* in the English Gospel according to John; and I was quoting (The Expository Times, August 1904, p. 505b) the latter of the two passages, namely, 8^{26} (ἀληθής), not 7^{28}, where ἀληθινός is found as my critic intimates. It seems to me that the distinction is accurately observed in these instances, as everywhere else in the *Gospel* of St. John. In 7^{28} ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με is the complement to ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα: Jesus is no self-sent messenger; He has a genuine commission—there *really is* behind Him the Father whom He asserts to have sent Him. In 8^{26} the point is quite different: Jesus is vindicating *the truth of His words*, not, as before, *the genuineness of His mission*—ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λέγω εἰς τὸν κόσμον.

Westcott's comment on 4^{37} justifies ἀληθινός in that passage: 'In this spiritual sowing and

harvesting the common proverb (ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων) finds its complete ideal fulfilment.' When predicated of ὁ λόγος, ἀληθινός applies to a statement of *principle*, holding good in the alleged instance; ἀληθής to a statement of *fact*.

Granting that ἀληθής (not -ῶς) is the correct reading of Jn 6^{55}, I understand ἀληθὴς βρῶσις and πόσις to mean 'meat and drink *that do not deceive*': he who feeds on the σάρξ and αἷμα of Jesus, ἔχει ζωὴν αἰώνιον (v.^{54}); he will not find himself cheated by a food promising sustenance that fails. Βρῶσις ἀληθής 'is the antithesis of the merely *apparent* food'; βρῶσις ἀληθινός 'would have meant *genuine* food, answering to the ideal of food' (H. R. Reynolds). Comparing βρῶσις (πόσις) ἀληθής of Jn $6^{53\text{-}58}$ with ἄμπελος ἀληθινή in $15^{1\text{-}4}$, one feels immediately the difference of the two words: the 'true food (drink)' gives what it professes to give; the 'true vine' is what a vine should be. The Revisers corrected the reading of the T.R. in Jn 6^{55}, adopting ἀληθής for ἀληθῶς, but have retained the somewhat misleading rendering 'meat (drink) *indeed*' in the English text, giving '*true* meat (drink)' in the margin.

GEO. G. FINDLAY.

Headingley.

Δέ.

MR. MILLER is quite right in saying that illustrations of the needless frequency with which the loss of the adversativeness of this particle is inflicted on the English reader might be multiplied endlessly. He modestly refrains from giving instances from his own careful commentary on Ephesians, though he might well have drawn attention to Eph 3^{20}, where, as he well remarks, 'the effect of the δέ is to call attention away from the point to which it was last directed. *To let it rest upon that would be to minister to self-complacency and variety.*' Curiously enough he himself omits to call attention to its use in Eph 4^{28} to emphasize the contrast between the negative and positive aspects of Christian culture.

But the greatest loss of all occurs with regard to its use in the deliberately antithetical composition of St. Luke's descriptive passages. It is significant that St. Luke uses 49 per cent. more than his aliquot share of all the δές in the New Testament. How little effect even the Revisers have given to them may be seen by taking such a well-known passage as the picture of St. Paul at Athens. The contrast between the casual hearers and the Epicurean and Stoic philosophers (v.^{18}), the fact that it was the latter who gave the description of St. Paul's doctrine and yet took him off to Mar's Hill, the dramatic contrast between the butterfly Athenians who had no time for anything except telling you the latest thing or listening to something later still, and the sturdy apostle standing in the midst and summing up their need and its supply (v.^{22}), the contrast between the ridicule of the 'Epicuri de grege porci' and the suspended judgment of the Stoics (v.^{32}), are all lost for want of looking out for the finger-post δέ. Or looking down the page one's eye catches 18^{4}, St. Paul working five days a week *but* preaching every Sabbath all the same. That St. Luke was a painter may be only tradition, but that he was an inspired artist is indubitable.

G. A. KING,

Master of the Supreme Court.

'God save the King.'

A QUERY.

How does it come that the English Bible does not give a translation, but the paraphrase put at the head of this article, for the Hebrew shout of acclamation, יחי המלך? The Septuagint has ζήτω ὁ βασιλεύς, the Vulgate *Vivat rex*, only 2 S 16^{16} *Salve rex*; the English Bible, A.V. and R.V., everywhere (1 S 10^{24}, 2 S 16^{16}, 1 K $1^{25.\ 39}$, 2 K 11^{12}, 2 Ch 23^{11}), 'God save the king,' with the marginal note: 'Heb., Let the king live' (why not 'the king may, or shall, live'?) There is but one passage where the Hebrew expression is literally translated: 1 K 1^{31}, 'Let my lord King David live for ever.' It is a curious coincidence that the Targum also forgets here its usual translation, יצלח מלכא, 'may the king prosper,' and translates literally. Was 'God save the king' an English form of acclamation? How is the biblical formula rendered by Wyclif, Coverdale, the Geneva Bible, the Douay Version? Is the religious turn given to the formula due to the influence of Ps $20(19)^{9}$, *Domine, salvum fac regem*? It is similar with Luther, he paraphrases *Glück zu, dem Könige* = 'Hail to the king.' The French versions have *Vive le roi.*

Once more, what is the origin of this paraphrase?

Maulbronn. EB. NESTLE.

The Unjust Steward.

I.

It is conceivable that the fifty measures of oil and the eighty measures of wheat to which the steward reduced the amounts due from the two debtors were all that they really owed his master, the other fifty and twenty measures being simply overcharges with which the steward himself had cruelly and fraudulently burdened them. In that case the expedient to which he resorted in the emergency which came upon him was not an act of trickery and dishonesty, but one of at least outward repentance and justice, and it is no wonder that he was commended for the shrewdness of his conduct. By hitherto robbing his master's debtors he had impoverished them, and so had indirectly injured his master also by rendering them less able to discharge their real obligations to him. A gentleman who was once a missionary in India tells me that the parable viewed thus is constantly being illustrated by similar conduct in the East to-day.

E. Hampden-Cook.

Sandbach, Cheshire.

II.

In the interpretation of this parable, do we bear its setting sufficiently in mind? The Pharisees murmur at our Lord's receiving sinners. The Parables of the Lost Sheep, the Lost Piece of Silver, and the Prodigal Son show God's attitude to sinners. Is not the Parable of the Unjust Steward meant to teach us the wisdom of man's forgiving?

F. G. Dutton.

Bibury, Fairford.

Ecclesiastes.

AN APPRECIATION.

By the Rev. William Griffiths, Newcastle, Staffordshire.

Koheleth is a preacher, a 'master of assemblies,' one who can draw men together and hold them by the living human interest of his topics, and by the 'acceptable words' in which he clothes his utterances. He is one whose speech is sharp and penetrative as goads, and fastens itself 'as nails in a sure place' in the hearts and consciences of his hearers. Yet with Ezekiel he may well say, 'Ah, Lord God, they say of me, Doth he not speak parables?'

The preacher's sermon is an estimate of two worlds, the sensuous and the supersensuous, the fleeting and the abiding, the economy of the soul's temporary tabernacle and the economy of its native region. Of the world of sense and time he has unique experience. No man we know of has investigated it so thoroughly, and yet kept the wisdom which would enable him to appraise it justly. Of the supersensuous and abiding world he has not, he could not have, the knowledge of the New Testament Apocalypse, the Apocalypse of Paul, of John, and of Christ; but with dim views of the forms and modes of the eternal, he has yet a distinct apprehension of its essential character. He knows clearly that the cognate clime and proportioned home of the soul are found in God; in the remembrance and the fear of Him who formed us. He knows that the spirit of man, *passing upwards*, returns to God 'from whom it comes'; and that '*it shall be well* with them that fear Him.' The New Testament Apocalypse itself is but a more perfect unveiling of the same things. We catch in Koheleth's 'acceptable words' muffled peals of those clear bells that in the New Testament ring out the high praises of charity, as greatest of the only 'abiding things'; for 'faith, hope, and charity' are but the sublimated form of the remembrance and fear of God.

The ever-recurrent burden of our preacher's utterance is the word which he has made proverbial, 'Vanity of vanities: all is vanity.' This iteration is easily misleading, especially to those who hear a word, form a conclusion, and pass on. The most frequently recurring tone is easily taken for the master tone of the composition. The most constantly reiterated estimate of the world is accepted as the only and absolute estimate. Just as the Psalmist's 'threescore years and ten,' his simple statement of an observed fact, has become proverbial as 'the scriptural limit of human life,' so 'vanity of vanities' has become the proverbial estimate, by the wisest man, of all mundane things.

But 'vanity of vanities' is but *one* burden of his

discourse; the fear of God is another. 'Vanity of vanities' is *one* appraisement of the world; 'beauty and joy is another.' Poor Koheleth! Little did he foresee how the word which he knew called for most frequent utterance, the nail which needed most blows to drive it home, would gain for him the miscellany of epithets incontinently attached to him, as 'sceptic,' 'satiated worldling,' 'worn-out voluptuary,' and 'pessimist.' But this has been the common lot of all real seers. Koholeth knows that the true view of the world cannot be gained from one standpoint, nor set forth in one simple proposition. He knows that 'God hath set one thing over against another,' and that both 'things' must be regarded in forming an estimate of either. He knows that both good and evil inhere in every finite thing, as it is used in this way or that; that as Horace, who echoes so many of the lower notes of this book, says, 'Nothing was ever happy on all sides,' and that to know anything truly we must see it in varied lights. Our preacher is 'one among a thousand,' who has had the opportunity, the astuteness, the courage, the firmness, and the well-balanced judgment to apply the efficient test. No sceptic, no epicurean, no pessimist,—nay, no optimist either, no 'ist' of any kind,—none but a clear-brained, large-souled man, who knows how to get the equation of all the 'categories,' could possibly have thus tested life, and have given, as he has done, the 'conclusion of the whole matter.'

To those to whom 'vanity of vanities' is the preacher's sole and total valuation of the world, one might say, 'Have you ever noticed *this* shining line in the gloomy picture, He hath made everything beautiful in its time?' And have you observed, further, that 'everything' here means literally everything, as you may see by the prependent catalogues of things to which God has given 'a time'? That list is representative of the whole phenomena of nature, and of the whole round of terrestrial life, from being born to dying. It becomes at points almost grotesque in its enumeration of things beautiful in their time. It would be wholesomely educational to most epicures and æsthetic connossieurs. Not only summer noons and autumn sunsets, rainbows, and roses, gleaming stars, and children's faces, but such prosaic and inglorious things are included as sewing and rending, casting away stones and gathering stones together. Even in that sordid 'getting and spending' in which a modern poet of the beautiful in common things says 'we lay waste our powers,' and even in weeping and dying, this seer sees beauty. Could the most cheery of optimists see it? Does he not gain and keep his optimism by ignoring the mean and the mournful; or, at the most, by saying, 'The world is very beautiful, *nevertheless*'? Our preacher says it is all beautiful. Has any other assessor of human life dared to say as much? Perhaps it may be found that this universal beauty is visible only to the man who has discerned the universal vanity,—the man who has seen that nothing is beautiful except in its time. Has Koheleth seen that to find the fulness of the world we must live above it, and that to 'rejoice evermore' in our earthly home we must 'have our conversation in heaven'? We know that He who saw glory in the grass that was doomed to wither, love touching into loveliness the sparrow's death, and wealth of beauty, passing that of the stones of the temple, in the poor widow's two mites, was He who spurned 'all the kingdoms of this world, and the glory of them,' and taught us that to find our life we must lose it. However we may regard the seeming paradox, it remains that the preacher who cries, 'Vanity of vanities,' sings also 'beauty of beauties' over the same life in the same world. But truth has many such seeming paradoxes.

To recur to this proverbial keynote and refrain, What is its real import? It is not a word of abuse or contumely. It carries no sarcasm, satire, or reviling. The preacher does not call the world a pest-house or a howling wilderness, as does the visionary who imagines that the worse he speaks of this world the better he is fitted for the next. His verdict is a simply negative one, like the Psalmist's on Gentile idols, 'The gods of the heathen are vanity,' which St. Paul paraphrases thus, 'We know that an idol is nothing in the world.' He does not add a vindictive rider, as a modern Epicurean has done—

> This world is all a fleeting show,
> *For man's illusion given.*

He says what a thirsty traveller may say of an ornate Sèvres vase, 'Exquisite but waterless'; or what a hungry, friendless orphan might say, wandering in the throne-room of the Uffizi galleries, 'Emptiness of emptinesses: all is emptiness.' Has no sober, clear-eyed, calm and dispassionate soul ever echoed that as truth and verity? Can we ever find the true beauty and

worth of the world, or the true blossom and fruitage of human life, until we echo it too?

How has our preacher come to this finding? Many conjectural answers have been given by others. Let him give his own answer. He tells us that it was by that surest of all methods for a wise man, but worst for a fool, that of personal experiment. Given equal wisdom, the man who has himself been a millionaire can best tell us what it is to be a millionaire. Koheleth tells us that he has 'given himself' to each purpose, pursuit, and pleasure in its turn, and has given himself to it with all his heart, with such zest that he asks who can hasten thereunto more than he, and what the man can do who comes after him? He has not tested the pleasures of life by mere dipping and sampling, nor by indulging in them while his heart is possessed with higher delights. Such a testing is all that most men can safely dare, and is amply sufficient, and more even than is needful, for ordinary men and for ordinary purposes; but not for this man and his unique purpose, which is to know to the full, and to declare once for all, the real worth to man of all terrestrial pleasures and pursuits. So he tells us that 'whatsoever his eyes desired he kept not from them,' that he 'withheld not his heart from any joy,' and that 'his heart rejoiced in all his labour.' He took each form of earthly good at its best; his fruits from well-stocked and well-watered gardens and orchards, his music from male and female choirs and from orchestras of all kinds of instruments. To these and the like satisfactions he threw open all the avenues of his nature, that all his senses and all his soul might be flooded without let or hindrance, with all the delectation these things could give. He even gave himself to wine and to folly, that he might discover what really lay in the strange paths of the drunkard and the fool. Yet in all this, he tells us, his wisdom remained with him. While he gave himself to each course with real abandon, he did not really abandon himself to any. This is his unique distinction, and his superiority to all other exponents of the world's worth. The ordinary moralist keeps what wisdom he has, but fails to test the world completely. He investigates with reserve. The voluptuary abandons himself to his enjoyment, letting his wisdom go. He explores in the dark. Our preacher has tested pleasure as one might voluntarily test the sensations of drowning, or the effects of a powerful opiate, in the certainty of resuscitation and recovery. This testing of pleasure is neither psychically nor morally impossible to certain strong natures, as many examples on a smaller scale have shown; and Koheleth has a strong heart and a strong brain.

What now are his several findings?

1. That nothing under the sun can give full and final satisfaction to the spirit of man. 'He that loveth silver shall not be satisfied with silver'; and so with every subsolary thing. This has many reasons. The heart has illimitable desires. 'God has set the world,' the whole cosmos, the whole eternity, in it; it possesses the boundlessness of space and duration, while all these things have but a limited power and period of satisfaction for it. There is no end to the soul's pursuit of these things; but that pursuit is but the treading of a round in which the best is soon reached, and what lies beyond is just the repetition of what is past.

> Day treads upon the heels of day;
> New moons wane on to perish.

As the sun in the sky, as the wind in its changes, as the waters in their circling, man seeking good in temporal things ever ends where he began, beginning again where he finishes, and finds 'nothing new under the sun.' Though a man live 'a thousand years twice told,' such labour is but vexation of spirit. He is but toiling to fill a mouth that craves it of him with an ever-increasing insatiable craving, and upon whose taste all viands quickly pall. 'An untimely birth were better than he.' For a beast, whose spirit goeth downward to the earth, the satisfactions of earth may suffice; but for man, whose spirit goeth upward, they are emptiness of emptiness.

2. That there is one thing that can suffice man's whole nature—the fear of God. With the preacher this fear evidently stands for all that we mean by 'religion'; that thought of God which induces reverence and trust, obedience and love, giving the assured conviction that whatever phases this earthly life may assume, it shall *be well* with them that fear Him. Or, to give it the form given by another old-world seer, who had discovered by his own experience the blindness and brutishness of a heart set on mundane things, taking God to be 'the strength of the heart, and the portion for ever.' In this 'fear of God' man shall not only have a full and abiding good, but shall have power to 'take his portion,' and to 'rejoice in his labour,' so that he 'shall not much remember the days of

his life,' so blissfully shall they pass; because 'God answereth him in the joy of his heart.'

3. That the world is neither absolute good nor absolute evil to men; but is either one or other, according to the fashion of their own spirit Godwards, and the way in which it is regarded and used by them. Everything is good in its season, and in its season only. Gardens, orchards, music, meats, and drinks; loving, hating, laughing, weeping,—each is beautiful in its time and measure, but only in its time and measure. Laughter is good, but not at a funeral. Weeping is good, but not at a feast. Wealth is good, but it is 'vanity' in the war with death, and in the great assize. To gather stones together is good when a field needs clearing, or a wall needs building; but to gather stones at all times, and to no fitting end, is to vex the spirit with empty toil. To the fool, 'who walketh in darkness,' the world is first a fool's paradise, and then a fool's prison, where he pines in misery. To the wise man, whose 'eyes are in his head' (a happy definition of a wise man), it is neither paradise nor prison, but a well-stocked estate for his temporary use, from which he can draw according to his need and his reasonable desire; a sphere of mingled pleasure and pain, each beneficial in its time to the man who remembers his Maker; so that 'in the day of prosperity he can be joyful, and in the day of adversity consider' how 'God has set one thing over against another,' and can be quiet and confident in all—

> Through love and fear of Him,
> Before whose sight the changes of this world
> Are vain as billows on a tossing sea.

4. That in his use of the world a man should be neither 'over-much wise' nor over-much foolish, neither 'over-much righteous' nor 'over-much wicked.' He should neither be lax and reckless in his use of the world, and 'die before his time'; nor over-knowing and over-strict, and 'destroy himself' by the refusal of its good. (If anyone imagines that by his cautions here our preacher commits such an egregious solecism as to commend some moderate measure of transgression, while he urges the fear of God and the thought of coming judgment, we can only say that the interpretation places the interpreter beyond all reach of reasonable argument.) Our preacher is neither voluptuary nor ascetic. The youth is to remember his Creator while his youth is still in him in all its unchecked buoyancy and energy; while the sun is still bright, and the stars are still glistening; while the daughters of music sing for him all the day, and the pitcher at the fountain is unbroken and brimming. He is to 'let his heart cheer him in the days of his youth,' to let it 'lead him, and his eyes guide him'; only in all this he is to have with him the anticipation of judgment, and not to follow heart and eyes as one who may live as he lists, who has no account to give, and whose destiny will not be affected by his doings. He is to be joyously wise, as the traveller who exults in the morning glow, the perfume-laden air, the enchanting landscape, the hedgerow glories and the wood-bird's song, letting in the living joy of them at every pore, while he is intent at every step on the place where he should come when the night falls, and on coming safely and surely there. Again Koheleth anticipates St. Paul, who, because 'the time is short, and the fashion of this world passeth away,' bids 'those that have wives be as though they had none, those that weep as though they wept not, those that rejoice as though they rejoiced not, those that buy as though they possessed not,'—in a word, 'those that *use* the world as not abusing it.' Both preachers prescribe that 'golden mean' in which men neither discard life's pleasures and possessions, nor are enamoured of them; in which they prove that the world and life are theirs, while they are Christ's, and Christ is God's.

5. That it is when we come to regard the world as 'emptiness of emptinesses,' while 'remembering' its Creator and ours, that we discover its real fulness, and find it to yield its true good. 'To a man that is good in his sight God giveth wisdom and knowledge and joy'; while 'to the sinner He giveth' only 'to gather and to heap up.' The devotee of mammon is not the world's possessor; the voluptuary is not the world's honey-bee; the glutton does not 'eat his meat with gladness'; and the drunkard does not know the taste of 'wine that maketh glad the heart of man.' The 'many inventions' which men have 'sought out,' by which to make the world yield them its satisfactions, to relieve life of its monotony and staleness, and to put a little sufficiency into its 'emptiness of emptinesses,' are themselves vanity. The epicure and the sensualist never find 'the harvest of a quiet eye'; they never 'taste and see that the Lord is good'; they never know

The glory that the world puts on
For him who with a quiet heart goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent.

With him who fears God it is ever 'well.' The recollection of his Maker gives him luminous knowledge of himself and of the world; the fear of the Lord begins and perfects his wisdom; the thought of the judgment gives him a sense of his responsibility, checks him at the point where wholesome liberty becomes injurious licence, and 'curbs desire within the bounds of The Enough.' He knows and feels his own kingship over all things terrestrial. His spirit is attuned as a well-strung harp, and lies open to every real joy as the celandine to the sunlight—

His thoughts now flowing clear,
From a clear fountain flowing, he looks round
And seeks for good, and finds the good he seeks,
Until abhorrence and contempt are things
He only knows by name.

He is God's child, and dwells in his Father's garden. His 'ways are ways of pleasantness, and his paths are peace.' He is 'in league with the stones of the field, and the beasts of the field are at peace with him.' 'The lines fall to him in pleasant places; and he has a goodly heritage.'

For him the winds, aye, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn that Death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

Our preacher has discharged well his function among the specialists of Holy Writ. Moses has opened for us the vista of our past; St. John the vista of our future. Job has sounded for us the depths of our sorrows; the Psalmists have soared to the sublimest heights of our joys. Koheleth has tested and appraised for us the worth of our earthly heritage and environment, and of the various forms our present life may take. He has accomplished his appointed task with thoroughness and decisiveness. We thank him for a service which only 'one in a thousand' could render.

His sermon is of living, present-day interest. Men still conceive that the only way to enjoy the world is to give the rein to appetite and lust, forgetting God and judgment. They still imagine that the fear of God and the thought of death are naturally kill-joys.

''A cried out, "God, God, God!" three or four times. Now I, to comfort him, bid him 'a should not think of God: I hoped there was no need to trouble himself with any such thoughts yet.'

On the other hand, men still conceive that the only way to master the world is to cease to use it, taking as their watchword that 'doctrine and commandment of men' which St. Paul condemns so roundly, 'Touch not, taste not, handle not.' They still cannot see that John Baptist is not worthy to unloose the sandals of the Son of man. Our preacher will neither, with Lot, *choose* the fat land, though it lead him to Sodom, nor, with Dan, be forced to dwell in the inhospitable mountains, because the Amorites will not allow him to set his foot on the plain. With Asher, he will 'dip his foot in oil,' because 'his bars shall be iron and brass, and as his day his strength shall be'; and, with Joseph, will know how to combine the two possessions, 'the precious things of the earth and the fulness thereof, with the goodwill of Him that dwelt in the bush.' But this requires a manhood which is the rarest of human attainments, and which both luxury and asceticism tend to *make* rare, the manhood of the sound mind in the sound body; the manhood of him who 'kept himself' in the prison and in the palace; as Potiphar's slave and as Pharaoh's viceroy, 'the arms of his hands being made strong by the mighty God of Jacob.' While this is the true ideal, it must still remain for multitudes a 'counsel of perfection.' The gospel of the Son of man, who 'came both eating and drinking,' who could sit down to a feast and accept a costly anointing, who could yet be content to have 'not where to lay His head,' and could spurn 'all the kingdoms of this world and the glory of them' if their accepttance involved a single genuflexion to Satan,—that gospel can alone make the ideal of Koheleth a reality on earth, and give us our second Paradise.

Come then, our heavenly Adam, come;
Thy healing influence give;
Hallow our food, reverse our doom,
And bid us eat and live!

Earth then a scale to heaven shall be;
Sense shall point out the road;
The creatures all shall lead to thee,
And all we taste be God.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

What is the difference between the Bible and any other book? There are many differences. Mr. Gilmour of Mongolia used to say that the Bible 'sets towards God.' He said that the stream was not so full or the current so strong in every part of the Bible. In the Psalms, he said, and in the Epistle to the Romans, he was carried along most swiftly. But the Bible as a book,—this was his way of expressing its difference from all other books,—'it always sets towards God.'

Professor Wendt of Jena has been trying to answer this question. What does he say is the difference? He says it is the Revelation that there is in the Bible. Perhaps that is the same answer as Mr. Gilmour's. Or rather is it not Mr. Gilmour's answer from the other side? In the Bible, Mr. Gilmour seems to say, man gets at God; Professor Wendt says that in the Bible God gets at man.

It was at the invitation of the British and Foreign Unitarian Association that Professor Wendt delivered a lecture on the Revelation to be found in the Bible. The lecture is published by Mr. Philip Green under the title of *The Idea and Reality of Revelation* (1s. 6d. net). The occasion may not be encouraging to everybody, the author may not be above suspicion. But if we find that in that lecture Professor Wendt discovers Revelation in the Bible, we shall all have joy in the discovery.

And Professor Wendt discovers it. Not certainly in the way that we have been accustomed to find it, perhaps not even the kind of Revelation that we have been accustomed to find. How different, indeed, is the way, how different is the Revelation! Is there anything within the whole range of knowledge which shows more conspicuously how our age has been moving than just this, the difference in the idea of Revelation held by our fathers and by us?

Our fathers found the Revelation of the Bible in its miraculous inspiration. Professor Wendt says it is not miraculous and it is not inspired. We have examined the thoughts of the Old and New Testament, he says, and we can trace a historical development in them, just as in other products of the human mind. We see advances and relapses, we find incompatibilities and contradictions. We have examined the sources of the narratives in the Bible, and the way in which they have come into being, and we see that, just as others, the writers of the Bible have employed literary sources and oral traditions, and have worked under the influence of individual motives and historical conditions.

But there is the Revelation through Christ. The Christology of our fathers emphasized the divine Sonship of Jesus of Nazareth. Every word He uttered, every deed He did, was a Revelation of God, for was He not God in flesh? Professor Wendt says that we have discovered Christ's human nature. Or rather, we have recovered it. For the Gospels 'awaken a strong impression of Jesus' simple human nature and development.' And that impression becomes the stronger the more we learn to separate the older from the later portions of the Gospels. We have taken pains also to comprehend Jesus in the conditions of the age in which He lived, and to trace the usual psychological and historical laws of development in His person and in His work. Our fathers saw God in Christ; Professor Wendt says we see man. Our fathers looked upon Christ Himself as the Revelation of God; Professor Wendt says God was in Christ revealing Himself to the world as He is in you or me.

Once more, our fathers separated the religion of the Bible from every other religion, and they said this is the separation, that the religion of the Bible is the Word of God, God's spoken, written, Word to man: other religions are the words of men to one another. Professor Wendt denies the distinction. 'The investigation of the history of religions has led more and more to the knowledge that the Israelitic and the Christian religions cannot be sharply separated as revealed from heathen religions.'

Are we mistaken then? Does Professor Wendt deny the Revelation of the Bible? We are not mistaken. He does not deny it. He only denies its occasional, by which he means its supernatural, character. He holds that our fathers' one mistake was in thinking that God only occasionally made Himself known to men, whereupon they called these occasional revelations miracles. God is always revealing Himself. Even that greatest occasion of all, the occasion which our fathers called the Incarnation, is not separable, says Professor Wendt, from God's ordinary working in any sense, unless it be by its intensity. For Professor Wendt does not deny that God reveals Himself more intensely to some than to others, and at some times than at other times. But so far is Jesus of Nazareth from being a separated revelation of God, that in Professor Wendt's judgment, if He were so separated, isolated, or miraculous, He would be no Revelation. We find the Revelation of God in Christ simply because 'we find in other men and in ourselves a higher life and higher powers analogous to what we have in Him.'

How did God reveal Himself to Jesus Christ? Professor Wendt thinks that the better way to put the question is, How did Jesus receive the Revelation of God? And he answers, Just as other men receive it. Other men receive all their revelations of God by intuition. Jesus received His by intuition also. Sometimes the occasion was a vision. For Professor Wendt accepts the historical accuracy of the account of Christ's baptism. Most frequently it was by meditation. 'His peculiar greatness and superiority to all others is to be found in the clearness and tranquillity with which He continually directed His inward glance on God and the heavenly life.'

Jesus was great. He was superior to all others. He surpassed all the men that went before Him in His knowledge of God, that is, in the amount and value of the Revelation of God which He received by intuition. What are the points of His superiority? Professor Wendt sees four points.

Jesus was the first to preach the Fatherhood of God. Other men had employed the name Father, or had recognized this moral characteristic in God, saying, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' But no man had given precedence to the Fatherly love in the character of God, no man had seen that the whole relation of God to man is governed, not by legal regulations, but by those moral laws which subsist between father and child.

Jesus was also the first to preach everlasting life. Other men had caught the thought that there is a life beyond death, and they had spoken of it as a higher and heavenly life. But no man had seen that the higher life is the true life, and that everything turns upon it

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Again, Jesus was the first to preach that the demand made by God the heavenly Father is childlike trust. Other men had said that we should place our trust in God. But no man had seen that trust in God should be perfect, unhindered by difficulties on earth or demoniacal powers under the earth. No man had known that the perfection of trust includes utter lack of personal merit, absolute faith in forgiving grace.

Finally, Jesus was the first to preach the love of man to man. Other men had said that we should love our neighbour. No one had supposed that our neighbour included our enemy.

Those are the marks of Christ's supremacy, His originality, as Professor Wendt expresses it. Those are the signs by which we discern that the revelation of God to Jesus Christ was greater than to other men. But we must not make a mistake. He gained it all as other men may gain it. Even when Jesus speaks in the Fourth Gospel of that which He has seen and heard from His Father (is it not '*the* Father,' Professor Wendt, or is that nothing?)—even then 'He is not thinking of any miraculous knowledge of God brought with Him out of His pre-existence, but of an intuitive consciousness of God during His earthly life.'

Now, apart from the question of the divinity of our Lord, it really does not matter how the Revelation of God is obtained, if it is Revelation, and if we can trust to it. Can we trust to the Revelation of God in Christ? How do we know that it is Revelation?

On that also Professor Wendt is quite explicit. We know that it is a Revelation of God if it commends itself to our conscience. Jesus is no witness to Himself. Though He says, 'We speak that we do know,' His testimony is nothing to us. Simply because He says a thing is no assurance that that thing is true. We know that the preaching of Jesus is 'transcendental in content and tendency,' because it is confirmed by the facts of the world, by the facts of our inner life, and by the demands of our conscience. We perceive that God has been revealing Himself through Christ when we feel that the words of Christ are 'the proper key to the understanding of the natural world and human history.'

But Professor Wendt is not the man to think that he has explained Jesus Christ, when he has explained the Sermon on the Mount. If the words of Jesus are a Revelation of God much more is Jesus Himself. And He is the supreme Revelation of God, not only because His life was found to be in accordance with His preaching. His life had also its own value, it was itself a Revelation. For it does not seem to Professor Wendt possible that Jesus could have turned his back upon the earthly life and prosperity, and accepted with such whole-heartedness those moral and religious obligations which He proclaimed, even to the length of dying on their behalf, if He had not been supported by the possession of supramundane spiritual power. This supramundane power was itself a Revelation. It was a previous Revelation to the great ideas of Sonship and Love. He obtained these ideas through the ordinary avenues of intuition. But he obtained them in such originality because He felt that He was equipped with this spiritual power of God, and so could listen and receive where other men would have doubted and missed.

What does Professor Wendt mean by this supramundane power? He means no more than that possession of the divine life, that anointing of the Spirit of God, which we all receive by faith, but which none of us receive in such strength and purity. He calls it supramundane.

But he does not mean that its possession made Jesus supernatural. He only means that it is a power which comes from God. It is supramundane in us also if we have faith to receive it. 'When we interpret the significance of Jesus as Revelation thus, we do not in any way break with the acknowledgment of His human nature. The power of intuitive religious perception which we attribute to Him in the highest degree, is possessed also by others, and is in no kind of opposition to the ordinary development of human mental life. It is the same thing with His moral power. However free that power is from the limitations of mere natural forces, it is not foreign to the nature of man.'

Has Professor Wendt explained Jesus? Has he explained why Jesus possessed this power so supremely? He holds that 'the historical development of Revelation reached its culminating point in Jesus Christ.' Has he explained why it reached that point in Him? He holds that though it reached its culminating point in Christ, it did not reach its end. He recognizes a continually widening Revelation within the Christian Church. Has he explained why no one has preached so originally or lived so divinely as Jesus did? Has he explained why he himself, who recognizes the Revelation as it is in Jesus by the testimony of his own conscience, does not preach and does not live as Jesus did?

When the new Life of Christ is written—surely some one is writing it now—a new interpretation is likely to be given to His Baptism. There is no event in all the gospel record that has so altered its significance to modern scholarship. Formerly its value was seen in the evidence of the Messiahship which it afforded to others. Now it is seen in the evidence it furnished to Christ Himself.

Up to the moment of the Baptism, says Professor Wendt, in the Lecture which has just been noticed, Jesus did not know that He was the Messiah. How could He know? He had been reared in the traditional idea of the people, that the kingdom of the Messiah was to be a kingdom of political power and glory, and that the Messiah Himself was to be a son of David, a prince and a hero. Jesus knew that He had none of these things. How could He suppose that He was the Messiah?

Then came the Baptism and the vision. In that vision He learned that He was the Son who stood in intimate connexion with the heavenly Father, the Beloved in whom the Father was well pleased. He saw at once that this was the essential thing to the Messiahship, this was the secret which should have potency to establish the Messianic kingdom. In comparison with the well-pleasing of the Father, earthly possessions and earthly power were nothing. He passed to the Temptation. And as He resisted every appeal from worldly ambition, the spirituality of the Messianic kingdom and His own call to be its Messiah became an unassailable possession for Him.

But if the vision at the Baptism was 'a Revelation for Jesus Himself and for Him alone,' how is it that the Gospels misrepresent it? They speak of it as mainly meant for others. Professor Wendt does not answer that. But we find an answer offered by Professor Johannes Weiss of Marburg.

The 'Freunde der Christlichen Welt' held their thirteenth annual gathering at Eisenach on the 27th and 28th of September, when, amongst other papers, one was read by Professor Weiss on 'The Messiah-Problem in the Life of Jesus.' Professor Weiss started with the disciples. That the disciples believed in the Messiahship of Jesus Professor Weiss has no doubt. How did they reach it? Not by the Resurrection alone. It does not seem to him possible that the Resurrection alone could have convinced the disciples that Jesus was the Messiah. For other men had risen

or had not died. Elijah had passed into the life eternal, yet no one had called him the Messiah. How should the Resurrection of Jesus from the dead make Him the Messiah when the glorious Ascension of Elijah gave him only the place of Forerunner?

Professor Weiss believes that the disciples were taught by Christ Himself to look to Him as the Messiah. He agrees with Professor Wendt that the moment of Christ's own realization of it was His Baptism. From that time He kept it as a sacred and secret possession. He dared not tell the Jews. He dared not directly claim the Messiahship even before Pilate. But He could share the secret with His disciples. He could prepare them for its preaching when the time came for that, by insisting on the necessity of the Messiah's death. So, though they understood not these things at the beginning, when the time came the disciples were ready to become His witnesses.

But though the disciples learned the secret of the Messiahship and proclaimed it, they never knew quite clearly how it came to Jesus. They never saw the significance of the Baptism. So rapidly rose the Sonship of Jesus in their minds that they could not conceive Him ignorant of anything, they could not imagine a moment when He first came to know. And when the record of the Baptism was written they missed its real meaning. They represented it, not as the supreme moment in His life for Christ Himself, but as an evidence of His Messiahship for them that stood by.

Next to Paul's 'thorn' there is no malady in the Bible that has been so often discussed as the malady of King Saul. We shall never know what it was. But if the search for truth, as Professor Drummond used to say, is better for us than truth itself, it will always be good to make another effort to identify it. Another effort is made by Mr. Edward M. Merrins, M.D., in the *Bibliotheca Sacra* for October.

Dr. Merrins tells us at once that he believes it was epilepsy. For epilepsy is a disease of the nervous system characterized by sudden attacks of unconsciousness, which may, or may not, be accompanied by convulsions. And all that we are told of Saul's malady agrees with that description.

There are three kinds of epilepsy. There is *le grand mal*, in which unconsciousness is profound and prolonged, and the convulsions are general and violent. There is *le petit mal*, in which unconsciousness may be momentary, and convulsive movements very slight or altogether absent. And there is psychical epilepsy, in which mental and emotional disturbances may appear in the intercallary periods, entirely independent of the convulsions. Dr. Merrins seems to think that Saul was subject to psychical epilepsy.

For while he quotes an example of the gravest form of epilepsy from the New Testament, he refers to the case of Saul only when he describes the form called psychical. The example from the New Testament is the 'lunatic' boy who waited our Lord and the three as they descended the Mount of Transfiguration: 'Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it convulseth him that he foameth, and it hardly departeth from him, bruising him sorely.' It is an accurate description of *le grand mal*, says Dr. Merrins.

When he comes to psychical epilepsy, Dr. Merrins quotes the description given by Defendorf in his *Clinical Psychiatry*. 'The essential feature of psychical epilepsy,' says Defendorf, 'is the disturbance of consciousness. Patients are confused, move and act in a mechanical or automatic manner, and often present evidences of illusions, hallucinations, and delusions. They wander aimlessly about,

and do not appear to recognize any one, but will sometimes reply incoherently to questions. Occasionally they assume fixed or peculiar positions, or gaze steadily at one point. In some instances they display a heightened excitement, and again a gloomy stupor.'

Whereupon Dr. Merrins quotes Browning. And who will hesitate to say that Browning studied the madness of Saul before he wrote of it? David has found Saul's tent, and entered it—

At the first I saw nought but the blackness; but soon I descried
A something more black than the blackness—the vast, the upright
Main prop which sustains the pavilion; and slow into sight
Grew a figure against it, gigantic and blackest of all.
Then a sunbeam, that burst thro' the tent roof, showed Saul.
He stood as erect as that tent-prop, both arms stretched out wide
On the great cross-support in the centre, that goes to each side;
He relaxed not a muscle, but hung there as, caught in his pangs
And waiting his change, the king-serpent all heavily hangs,
Far away from his kind, in the pine, till deliverance come
With the spring-time,—so agonized Saul, drear and stark, blind and dumb.

In writing on Saul's malady or on anything connected with Saul, one has now to reckon with the critics. How much of the story is authentic, and what is the order of its parts? Dr. Merrins turns to Cheyne. He reads (*Encycl. Biblica*, iv. col. 4314): 'Was it a melancholy produced by a wild longing for battle? Was it but the morbid reflex of the prophetic inspiration of Saul's heroic period? Does the story of the witch of Endor suggest that it was a frenzied anticipation of evil for Saul himself and his people? Or is it historical at all? May not the statement be due to the influence of a widespread Oriental tale?' That will not do. Dr. Merrins will have none of the critics. He determines to take the narratives as they stand, and take them all.

And when he comes upon difficult places, he gets over them as best he can. The greatest difficulty is the failure of Saul to recognize David when he came to the battle against the Philistines. For David had, according to the narrative, been already much with Saul. Dr. Merrins says: 'As total loss of memory may occur for a variable period in all cases of epilepsy, Saul's failure to recognize David when about to encounter Goliath may perhaps be thus accounted for.' But he honestly confesses that Abner's lapse of memory on the same occasion is not so easily explained.

The three most outstanding events in which Dr. Merrins sees epilepsy play its part are Saul's prophesying, Saul's visit to the witch of Endor, and Saul's death.

Saul's prophesying was due to an attack of epilepsy. He had visited Samuel, and Samuel had been much drawn to the handsome, earnest inquiring young man. When he left, it was no official kiss but one of personal affection that Samuel gave him. Saul left in a state of strange emotional excitement. Had he ever had an epileptic attack yet? He was just at the age when they usually begin. He passed on, the greatness of Samuel's revelation growing greater within him as he had time to think of it. He met a band of prophets. What were they? The prophets of those days were not of the highest order. Dr. Merrins compares them to fakirs or dancing and howling dervishes. Like the Egyptian dervishes, of whom Gordon Cumming says, 'Some writhe in agony, some swoon, some are in fits, while still with foaming lips they strive to murmur the praise of Allah,' Dr. Merrins believes that many of the Hebrew prophets were epileptics. Samuel had told him he would become a prophet. It may be that for the first time the seizure came. In the words of Scripture, words with more meaning to Dr. Merrins than this investigation would seem at first to lead to, 'The spirit of God came mightily upon Saul, and he prophesied among them.'

'Saul furnishes many illustrations of the strange instability of character which is one of the most striking characteristics of the epileptic.' Now he fights against his enemies on every side, and whithersoever he turns himself he is victorious. Again, when 'the hulking brute Goliath' defies him, he is apathetic, despondent, afraid. Now he rids the land of those who dealt in familiar spirits. Again, in a great crisis of his history, he seeks the services of the witch of Endor.

She did not know him. 'Whom shall I bring up unto thee?' she asked. The king named Samuel. Had she the power to bring him up? Dr. Merrins asks the question, but he cannot answer it. He is sure she did not bring him up. As the incantation proceeded the king's excitement grew more intense, and unconsciously he removed his headband. The woman knew him. For Dr. Merrins has no doubt that the true reading is not 'and when the woman saw Samuel,' but 'and when the woman saw Saul,' she cried out. She did not see Samuel. She pretended that she saw him. 'What seest thou?' said the king. And she vaguely described one whom Saul's excited imagination would easily take for Samuel. 'And Saul perceived that it was Samuel, and he bowed with his face to the ground and did obeisance.' The nervous strain immediately induced the preliminary symptoms of an epileptic seizure.

Next day 'the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa.' When Saul fled and called upon his armour-bearer to thrust him through, Dr. Merrins does not think it was mere despair. He thinks the malady was returning. And the armour-bearer knew it. He would not kill, he did not dare to kill, one on whom an evil spirit had begun to exert his influence. And Saul fell heavily on his sword. He now appealed to a passing Amalekite. And as he made the appeal he dropped into a merciful state of unconsciousness. His life was yet whole in him. It was not by his own hand that Saul was slain. It was not even by his own conscious intention. For already the malady was on him, he was not altogether responsible. And the guilt of the Amalekite was the greater that he slew one who might have risen again and obtained safety after the fit had passed.

We shall never know what Saul's malady was. Dr. Merrins is not altogether satisfactory. But there is one thing in the paper which is worth some thought. Dr. Merrins hints that there is a subtle connexion between epilepsy and greatness. He remembers that Lombroso defines genius as a symptom of hereditary degeneration of the epileptoid variety, and that Julius Cæsar, Augustus, Napoleon, Peter the Great, Pascal, Petrarch, Muhammad, Molière, and Handel, all were epileptics. It is worth thinking about. That greatness and weakness should be so linked together is not unknown in human life. It is one of the unsolved problems, it is one of the things which our Father holds in the hollow of His hand.

It is a long time now since the first great battle was fought over the keeping of the Sabbath. It will come again one day in all its first fierceness. But why was the Fourth Commandment singled out for this attack? Does it differ in any essential respect from all the rest of the Commandments? The time was sure to come when all the Ten Commandments should be attacked. It has come now. There is an article in the current issue of the *Hibbert Journal* on 'The Ten Commandments.' The writer is Mr. Charles Bickersteth Wheeler. Mr. Wheeler smites and spares not.

We have been accustomed to divide the Decalogue into two parts, the first four Commandments declaring our duty to God, and the last six our duty to man. Mr. Wheeler divides into three. Between the first four and the last five comes the Fifth Commandment, which tells us our duty towards our parents. There is meaning in the division. For to the primitive Israelite his parents

stood in a relationship which brought them nearer God than man. The separation of the Fifth Commandment to a place of its own recalls the special circumstances under which the Decalogue was given. When the early Israelite was told to honour his father and his mother, did not the word 'honour' mean more than the mild and beautiful thing it means to us? In any case, Mr. Wheeler reminds us that the Ten Commandments were spoken to early Israelites, they were not spoken to us.

And so when we read the First Commandment and hesitate a moment to think upon its meaning, are we not at once plunged into a world of things that is wholly alien to us? 'Thou shalt have no other gods before me.' No other gods—who believes in other gods now? We do not. Mr. Wheeler passes from the First Commandment by saying that it simply has no meaning for us.

With the second Commandment he is greatly shocked. It is not in the command to make no images. That is merely a silly command to him. For what harm can there be in making images? Did the maker of an image think it was a god? That is incredible to Mr. Wheeler. 'To-day it is a shapeless trunk, to-morrow by a few strokes of the axe, and a little paint and feathers, it has become invested with life and divinity, both produced out of nothing by the workman himself!' Mr. Wheeler cannot suppose that even the most primitive intellect could believe that.

And if the Commandment means that the worshipper, though beginning to worship his god through the image, might afterwards transfer his worship to the image itself, Mr. Wheeler thinks it not less silly than before. It is as much as to say that a lover will transfer his affections from his mistress to her photograph—a sufficiently improbable suggestion. No, Mr. Wheeler sees no harm in making images. If the worshipper's prayer becomes more real through such externals —as millions of Catholics can testify that it does —the enlightened Lawgiver ought surely to have rather encouraged their use.

What shocks Mr. Wheeler in the Second Commandment is the description of God. He is called a jealous God. What does Mr. Wheeler say to that? He says that the Hebrew Lawgiver, 'entirely unconscious of his own impiety, dared to depict God as a jealous God, who would be angry if the worship which was due to Him was paid to another.' What a distance we have advanced beyond this God. We know that in love, as in all else, it is more blessed to give than to receive, and if our friend love another better than ourselves, we do not dream of resenting it. Jealousy in God! 'Jealousy,' says Mr. Wheeler, 'is a feeling which no man can harbour when once he is conscious of his own divinity, or even when once he has attained the far lower height of ordinary self-respect.'

To the Third Commandment Mr. Wheeler has little objection to make. He wonders that the avoidance of 'expletives' should be considered one-tenth of the whole duty of man. He does not think very ill of expletives. What more profanity is there in the Frenchman's 'Mon Dieu!' than in the schoolboy's 'By Jove!' He even thinks that life would be a little uninteresting did no one ever use such language. In any case, 'the custom of vain and rash swearing' denotes a want rather of manners than of religion.

With one of the Commandments Mr. Wheeler is wholly delighted. It is the Fourth. If any of us thought he was taking the other Commandments by the way in order to lead up to and confound the Fourth, we see that we were utterly mistaken. Mr. Wheeler does a hard week's work, and he needs a change at the end of it. A change? Well, he will say a 'rest' if you prefer that word. Only you must let him choose his rest for himself. He may choose to go to the theatre, he may choose to lie in bed. Either will be rest, because it will be change. And if you object to either,

he says that now the old Hebrew Lawgiver is better than you, for he simply forbade the continuance of the week's work; you dare to add and say how the rest-day is to be spent.

The Fifth Commandment is the weakest of the Ten. Mr. Wheeler thinks there is a certain meanness about it. The man who feels that he cannot gain the respect of his children in the natural way quotes the Fifth Commandment to them. And it actually holds out a bribe. In Mr. Wheeler's opinion children have no business to honour their father and mother more than any other person. Let each one try to see as clearly as possible the bad as well as the good in all with whom he has to do, that he may imitate what he admires and avoid what he condemns, leaving his respect and affection to find their natural level, regardless of relationship or any such tie.

When Mr. Wheeler comes to the Sixth Commandment he seems to forget what he is doing. He is abrogating the Ten Commandments. But we find him simply interpreting the Sixth. 'Thou shalt not steal.' One wondered what he could have against it. He has nothing against it. He only tells us that there is more in it than we think. A certain Royal Duke made audible response after each of the Ten, and said, 'Never did that.' Mr. Wheeler is not sure about the Duke. Was he a landowner? He would not under any temptation annex a square yard of his neighbour's land, but he would think nothing of taking a slice off a common if he could do it undetected.

The Seventh Commandment is, 'Thou shalt not commit adultery.' Mr. Wheeler sees no use for it. He is not able to say all he thinks, but he says enough. He says that if you do commit adultery, you should have good reasons for it, and be prepared to face the misunderstanding of your neighbours. But so far as the Hebrew Lawgiver is concerned, he has no respect for his law whatever. Why did he forbid adultery? Simply because the man's wife was part of his possessions, and so it was merely a form of theft. Mr. Wheeler approved of the general condemnation of theft, he disapproves of this particular application of it.

The Eighth Commandment is too short. The Hebrew Lawgiver should have told us what killing means. We have all been pleased to read it with the gloss 'in a private capacity.' And then we have been most zealous to put the murderer to death. Mr. Wheeler thinks we have been too zealous. We are coming at last to doubt if any criminal is reformed by his execution. We are coming to see that crime is a physical disease. And instead of putting the murderer to death we are going to confine him in some home for incurables. But we have missed the meaning of the commandment. We go to war gladly, reciting the Ten Commandments as we go.

The Ninth Commandment is, 'Thou shalt not bear false witness against thy neighbour.' Why only 'against thy neighbour'? That is very well, and a very necessary commandment. But why not mention the lies one tells against oneself? Most lies, says Mr. Wheeler, 'are told not about one's neighbour but about oneself, and can generally be traced to moral cowardice; this is almost always the case with children, who, like the young lady in the play, thinks "it is better to lie a little than to suffer much."' Still it is a good Commandment. Mr. Wheeler's way of keeping is, instead of talking about other people, to talk about himself. Foolish moralists call that a fault. It would be a better world if the fault were commoner.

But of all the Commandments the one that astonishes Mr. Wheeler most is the Tenth. It is not that it is the only Commandment which reaches the thoughts and desires of the heart, though that is astonishing enough. It is that when the great Legislator was forbidding evil thoughts at all he should have stopped short at

covetousness. No doubt he was somewhat limited in his choice. He could not well forbid Jealousy or Anger, seeing they were attributes of God. But still there remained Hatred, Pride, Envy, Malice, and all Uncharitableness. It may be that the Lawgiver prohibited that fault to which his people were most prone. It is more probable that 'his selection was due to that strong respect for property which is a characteristic of rudimentary minds—their own property, that is to say, for they do not usually hold equally strong views about other people's.'

And when we had finished Mr. Wheeler's article we turned to Kautzsch (*Dict. of the Bible*, Extra Vol., p. 634b): 'The religious and moral significance and the germinal power—we might almost say the power of expansion—of the ideas of the Decalogue are not lessened if we must place it, not at the first beginnings but in the later stages of development of the religion of Israel. Even then, in view of its aims, and above all, in view of its structure, which in the first table shows an advance from the general and more spiritual to the more concrete and external duties, while in the second table the opposite course is followed, it remains a religious document which has a good title to be regarded, even by the Christian Church at the present day, as a kind of *Magna Charta* for the guidance of the religious life.'

On the Translation and Use of the Psalms for the Public Worship of the Church.[1]

By the late Professor W. Robertson Smith, D.D., LL.D.

I.

It may, I suppose, be taken as axiomatic that no translation of a poetical composition can be perfect. If words were mere arbitrary logical marks corresponding to precisely defined ideas, translation would be as easy as the substitution of x for z in an algebraical formula. But were this the case, there would be no poetry; for poetry is the language of the imagination and the emotions, and deals with elements of man's life which refuse to be precisely measured and expressed by mathematical signs. Thus in all ages poetry has had a language of its own, or rather, since poetry is far older than science, all language that goes beyond the expression of man's daily material wants was originally the creation of the poetic faculty. All early speech is, as it were, the crystallization of an early poetry, and the developments of language among different nations are as various and as incomprehensible as are the developments in different ages, climes, and historical conditions of human imagination and human emotions. In all languages and in all poetry, the fundamental notes are the same, but the shades of expression and feeling on which the total effect depends are infinitely various. In poetry, as in every work of art, it is impossible to separate the artistic thought from the form in which it is incorporated; and the impossibility of precisely reproducing the form in another language is equivalent to an impossibility of reproducing the thought. Every translation, then, must lose something of the effect of the original; and the skill of the translator, as distinguished from the insight and sympathy required to understand the original poem, consists mainly in two things—(1) in such a familiarity with the poetical capacities of the language into which he is translating as shall enable him exactly to reproduce the poetic effect where that is possible; and (2) in the power of judging what part of the effect is to be surrendered, when

[1] The above, which formed a lecture delivered by Professor Robertson Smith, at the close of the session in Aberdeen Free Church College in 1872, is now reproduced (with some slight abridgments) from the notebook of Rev. G. Williams, Thornhill, Stirling, an old student of Professor Smith's, who has kindly placed at our disposal his *verbatim* report of the lecture.—Editor.

it is clear that something must be lost. The former quality does not admit of general discussion. All that can be said as to the principles of good translation has reference to the second head.

When we discuss the respective advantages of prose and metrical versions, of literal renderings and paraphrase and the like, our argument turns on the decision what part of the original effect it is most necessary to preserve, and what we may be content to dispense with. Of course, in such discussion it will make a great difference whether the translation is made for general literary purposes or with some special design. And so, in discussing the translation of the Psalms for liturgical purposes, we must begin by considering what are those features in the Psalms which specially fit them for use in public worship, and which, accordingly, a liturgical translation must specially seek to preserve. The answer often given to this inquiry is, that the Psalms ought to be sung in Churches, because, unlike all other hymns, they are inspired. But this answer is worth nothing for the question in hand. If inspiration is not altogether a magical thing, it must be possible practically to test and scientifically to analyze the unique character that it imparts to the Psalms, to show what are the features secured by inspiration, which render the Psalter the crown and pattern of all liturgies. Nor will it be profitable to attempt to deduce these features *à priori* from the idea of inspiration. Such *à priori* deduction generally turns on the quality of infallibility. But infallibility, which has regard purely to the communication of truth, cannot be the main characteristic of a book which has for its aim, not so much to impart doctrine, as to express and stimulate the spirit of true devotion. Accordingly, it was justly recognized by the Reformers that the true category under which to express the unique value of Scripture for the Church is, not its infallibility, but its normative character. As applied to the Psalms, this character can mean nothing else than that they contain a perfect pattern and rule of devotion; but this is a purely formal determination, the concrete features of which can be filled up only by actual study of the Psalms themselves.

Some of these features I will now try to enumerate, considering how each may be preserved in translation. I cannot, of course, attempt to give a complete and systematic enumeration of all the characteristic points in the Psalter, but will simply recount some that seem to me especially important or apt to be overlooked.

The qualities of any literary composition may be considered under the heads of *thought* and *expression*. We have, indeed, seen that in the case of poetry it is impossible to make an actual separation of the two species of qualities; but at least in critical analysis they may be considered separately.

I. First, then, let us look at some of the qualities of *thought* that mark the Psalter. Of course, the word 'thought' must be taken in the widest sense, and understood to include all elements of feeling, so far as these assume articulate form in the mind of the poet.

In truth, all the points to which I propose to call attention under this head belong at least as much to the emotions as to the intellect. These points are mainly three, namely — Catholicity, Purity, and Immediacy of Devotional Feeling.

(*a*) I begin with the Catholicity of the Psalter. Perhaps, of all the qualities of the Psalms, this is the most indestructible in translation, as there is no quality that has deeper roots in the fundamental principles of the Old Testament economy, or is more thoroughly interwoven with every utterance of Old Testament devotion. No doubt the modern, like the ancient Gnosis, judges differently, and insists on the particularism of the Old Covenant, as if the test of Catholicity were geographical extension, or the necessary antithesis of the true religion to heathenism were the same thing as sectarian narrowness. The right test of Catholicity lies in a different sphere. That religion was truly Catholic in which every religious act of the individual has a relation to the religious community, and where the religious community is defined, not by any earthly mark such as separates natural societies of men, but by the free elective grace of God, to whom all men are alike. This was essentially the character of Israel's religion. The Old Testament believer had no access to God through merit of his own; he had no pledge of acceptance with God private and peculiar to himself. He could draw near to God's footstool only as a member of the Chosen People, pleading covenant rights in which he had part only in his fellowship with his brother Israelites.

Nor did these rights belong to Israel as a natural unity. They were the gifts of free grace. Israel

was separated from the Gentiles only because Jehovah had made Himself known to them. And the day must yet come when the rays of divine light that shone on Israel should pierce the darkness of heathendom, when nations should come to the light of Zion, and kings to the brightness of her rising. We are not concerned at present to follow out the objective development in prophecy of the grand Catholic idea, inconceivable to the heathen world, that the religion of Israel is a religion for all the earth, that all mankind must yet be united in the one kingdom of Jehovah. The same conception of the nature of God's grace, of the relation of the believer to his Redeemer, and his brethren in holiness, which finds its objective expression in the prophetic hopes, displays itself from the more subjective side in the devotional utterances of the Psalms. How entirely is the Psalter free from the particularism, the sickly individualism or sectarian isolation that marks so much modern religious poetry! The old Testament believer casts himself on God with all fulness of personal confidence; but in drawing near to God he always draws nearer to his brethren. It is the blessing of God's people for which he prays, a shower of grace to refresh him in and with the Church. Nothing in the Old Testament is more marvellous than the way the spiritual life of the individual vibrates in constant sympathy with the life of Israel as a whole. Nowhere can we find so perfect a realization of those words of St. Paul, which in our days seem to be so often a vain ideal—'If one member suffers, all the members suffer with it; or if one member is glorified, all the members rejoice with it' (1 Co 12^{26}).

This noble catholicity of spirit marks the whole religion of Israel so strongly, that one of the most infallible marks of sectarianism is a distaste for the Old Testament. To those whose own religion is purely an individual thing, the whole Old Testament is a riddle or an offence. But in the Psalms, the Catholicity of the Old Testament reaches its highest expression. For no point in Biblical Criticism is more certain than that the Psalter was collected for the public worship of the Old Testament Church. Every Psalm, therefore, though in its first utterances perhaps the voice of a single believer, finds its place in our Psalter only because already in the age of revelation it was appropriated as the utterance of the Church, because even then it had proved itself fit, in generation after generation, to express the common prayer and praise of the Assembly of the Saints. So viewed, the Psalms are seen to possess a value for public worship that is simply inestimable, and fortunately, as we have already remarked, this is a value that can hardly be lost in translation.

Even the loosest paraphrase can hardly so distort the spirit of the Psalms as to make them cease to be Catholic utterances of a faith that is in conscious fellowship with the whole Church. No doubt such a distortion may occasionally be produced by such careless translators as Tate and Brady, who, for example in Ps 127, succeed by an arbitrary change of person in placing the singers in direct antithesis to the Church. But such gross cases are rare. More often a point is lost by failure to observe the precise force of certain words that indicate the relation of the Old Testament believer to God, and to the Church. For example, it may be doubted whether in Ps 30^{4} the words—

> O ye that are his holy ones,
> Sing praise unto the Lord;—

generally convey to those that use them the thought (clearly expressed in the Hebrew word [חַסִידָיו] and necessary for the connexion with the previous verse) that the ground of the united praise is fellowship in God's covenant grace. The true idea is clearly brought out in the French of Beza—

> Vous qui sa bonté cognoissez
> Chantez sa gloiré;

in the Dutch of Voet—

> Psalmzingt Gods gunstgenooten;

and even, though less clearly, in the Old English version of Hopkins—

> Sing praise ye saints that prove and see the goodness of the Lord.

Such oversights as our Scottish metrical version here exhibits, certainly impair the effect of the Psalms as hymns of the Church; but it would not be fair to lay great weight on them. In truth the only way in which the Catholic sense of the Psalms is likely to be much obscured in the practice of public worship is by the use of isolated sentiments torn from the context, in accordance with the radically faulty plan (in the Scottish Churches) of never singing more than from four to six verses at a time. But what I have to say on this point does not belong specially to the present head.

(*b*) I pass therefore to our second point—the

Purity of Devotional Feeling in the Psalter. In matters of devotion, Purity and Catholicity of Spirit run closely side by side. Only that which is pure can be really Catholic, and that which departs from Catholicity is almost of necessity impure. Thus the general deduction of the purity of the Old Testament spirit of devotion from the principles of the Old Testament religion, would be based very much on the same considerations as explain to us the Catholicity of the Old Covenant. The same doctrine of free elective grace, which forbids a man to set up a barrier between his own religion and that of his fellow-men, demands also that full surrender of the whole man to God in which, above all things, purity of devotion lies. And the consciousness that the object of God's redeeming purpose is not the individual but the Church, makes it clear that there is no full surrender of self to God, except in the exercise of pure and self-denying love to the fellowship of the Saints. It is not hard to show how fully these characters are displayed in the Old Testament religion. The grand sentence of Deuteronomy (6^5), in which Jesus Himself (Mt 22^{37}) summed up the precepts of the Old Covenant, is even more directly a summary of pure devotion than of pure morality. To a devotion that acknowledges this rule nothing can be added.

It will hardly be seriously maintained that the religion of the Psalms is less elevated than that of the Pentateuch. Yet it is often asserted that, just in respect of this element of Purity, the devotional spirit of the Psalter falls short of the Christian level—that it is interwoven with elements of human passion and rancour which the New Testament Church must reject. And so, many translators, and especially many paraphrasts, have not so much made it their business to avoid introducing turbid elements into the pure stream of the Songs of Zion, as they have aimed at eliminating from the Psalter something which offended their religious susceptibilities.

I do not propose to undertake the defence of the imprecatory passages of the Psalms. It is only a very superficial religious sense that cannot perceive that indignation against sin must sometimes take the shape of indignation against sinners; that the absolute duty of private forgiveness which the Psalter acknowledges plainly enough, is not the same thing as passive submission to the enemies of God's kingdom. I do not doubt that every passage in the Psalms can be defended in connexion with its historical occasion and with the peculiar circumstances of a dispensation in which the Church and the State met in a visible theocracy. But it is one thing to vindicate the purity of the Psalmists' spirit, even in their most awful utterances, and another to adopt these utterances for use in our circumstances. There are many things in the Psalms which we dare no more lightly take in our mouth, than we dare to arm ourselves with the woes which Jesus hurled at the rulers of Jerusalem. They are weapons too terrible for our hands, though history seems to show us that now and then they have been rightly wielded, even in New Testament times, when the course of Providence had reproduced in unusual degree the circumstances of the Old Testament saints.

We must, therefore, concede that there are passages in the Psalter which we cannot use in public worship; but we maintain also that the reason of this lies not in any imperfection or impurity in the spirit of the Psalms, from which the Christian spirit is free, but wholly in the historical difference between the Old and New Covenants. And so we cannot admit the right of the translator, who reproduces the Psalms as a mode of devotion, to tamper with these passages, substituting abstracts for concretes, sins for persons, and the like. That can never improve the Psalms as they stand, and let those sentiments which are not capable of being appropriated in our devotions, at least be acknowledged as useful for our edification with the help of historical exegesis.

On this view there is no generic difference between the difficulties attaching to the use of imprecatory passages, and the difficulty we feel in using such Psalms as are full of historical and geographical allusions into which we cannot enter. And all difficulties of this kind belong less to the head of Purity than to that of Directness and Immediacy of Devotional Feeling. The Psalm is in such cases not capable of being taken unchanged into our mouths, because that which was in former days the natural and direct expression of a pure devotional feeling in given circumstances, has, by a change in our position, ceased to be in direct contact with the religious consciousness, and calls for a process of interpretation to make it come home to our hearts. To the class of Psalms of which this is true we must return by and by.

Meantime, I pass from the present head with

the remark that the purity of the religion of the Psalms is not likely to be seriously impaired by any translator who seeks only to translate. Of course, a certain number of mistakes must occur in every version, and of such mistakes our own metrical version has ample store. But when the translator has real sympathy with the spirit of the Psalm, such errors are more likely to mar the æsthetic than the purely religious effect. And so, though the Scottish version sometimes misses the true meaning, and sometimes can hardly be said to give any meaning at all, it is very difficult to find cases in which it gives a bad meaning. The only decided instance that I can call to mind is in the reproduction of a sentiment which, even correctly rendered, lies very much apart from our present religious consciousness. When Ps 68^{22} (Hebrew ^{23}) is rendered, 'My people I will bring,' the quite unbiblical idea is given that God's people are gathered again in order to their participation in an act of vengeance. Really the sentiment is the same as in Am $9^{2.3}$. It is the enemy that is brought to judgment, be his hiding-place never so secure. Greater scope for error in the reproduction of religious sentiment is, of course, found in half-literal versions which allow themselves some liberty of commentary and allegorizing paraphrase. Such versions are, in truth, the most dangerous of all, and vastly more likely to distort the true sense than the looser kind of paraphrase, which allows itself perfect freedom of detail in reproducing the general tone of the Psalm. Take for example, Tate and Brady's rendering of Ps 84^{5}, where we read—

> Thrice happy they whose choice has Thee
> Their sure protection made,—

against the spirit of the whole context, and the unvarying Old Testament idea, that only those whom God chooses can approach to Him in His sanctuary (Ps 65^{4}). No doubt there is another aspect in which choice is ascribed to man (*e.g.* Jos 24); but the view that governs devotion is of necessity not ethical, but purely religious. In truth, this version is rich in renderings injurious to the purity of the devotional tone of the Psalms. Thus Ps 90^{11}—

> And yet Thy wrath doth fall or rise,
> As more or less we fear.

To this slavish sentiment even the unintelligible rendering of our Scottish version is preferable. But the sense is rather, 'Who knows Thy wrath according to Thy fear'? *i.e.* so as to fear Thee aright. Our last example from Tate and Brady shall be Ps 103^{11}—

> As high as Heaven its arch extends
> Above this little spot of clay,
> So much Thy boundless love transcends
> The small respects that we can pay.

For another good instance of misapprehension of a religious idea I may refer to a version of Ps 42^{2} which I have seen proposed—

> My soul for God, the living God,
> Doth thirst, O when in His abode
> Shall I Him see?

This translation rests on a change of pointing in the Hebrew and is favoured by more than one recent critic. But the change is utterly unsuitable. It is not a doctrine of Scripture that God's face is seen in His sanctuary, as even Ex 33^{20} shows. When the righteous is said to gaze on God's face, or when God lifts upon the people the light of His countenance, this idea is not associated with the outward service of the sanctuary, but belonged exclusively to the sphere of revelation and spiritual illumination (inspiration), which even in the Old Testament dispensation was never limited to fixed places and occasions. The Old Testament saint never believed that it was only in the sanctuary that he could come personally close to God. And the whole Psalm (which, of course, includes Ps 43) makes it clear that the singer longs for the service of the sanctuary, not as a means towards acceptance with God, but as the privilege of those whom He has accepted.

(*c*) I pass on to our third point—the Immediacy of Devotional Feeling shown in the Psalms. On this somewhat vague term a few words of explanation are necessary. It lies in the nature of true religion that the religious life must have its source, not in certain beliefs about God, but in God Himself, in actually realized fellowship with Him. And so devotion consists not in intellectual meditation on theological truths, but in direct spiritual approach to God. Such approach may be impeded by impure religious beliefs, but it is not secured by purity of doctrinal expression. Thus, the ultimate test of the fitness of any religious composition to be a rule of devotion, is the closeness with which the man who uses it with spiritual appreciation is brought near to God. Of course, in our present discussion, which has to do with

the public worship of the Church, we are not concerned with those obstacles to approach to God which arise from ignorance of God's revelation of Himself, or from a source of sin unforgiven.

Church fellowship is essentially fellowship in grace, and the praise of the Church is praise for grace received. But a *true* sense of God's grace is not necessarily an *adequate* sense, and the ideal of public worship is not attained, unless the overpowering sense of God's grace in Jesus Christ so fill our hearts as to subordinate under it all other thoughts and feelings. This ideal is so hard of attainment—there is so much in all our hearts that continually thrusts itself between us and the immediate realization of God, and God only—that it is a matter of vital importance that at least the material of our devotion shall be such as to interpose no disturbing element. Let at least the words that we take on our lips be the purest expression of a direct unclouded sense of God's grace, in its immediate presence to our necessities. This, I conceive, is what we find in the Psalter, in a perfection that no other hymns have attained. But, unlike the qualities which we have already considered, this is a character which is very easily impaired in translation. Like all other spiritual qualities, it does not lie merely in the broad meaning of the sentences, but subtly interpenetrates the smallest details of expression, and can only be reproduced by those who have themselves felt it.

Of the peculiarities of the Psalter in this respect, one of the most notable is the absolute subordination of doctrinal statement to the expression of personal devotion. There is very little direct religious teaching in the Psalms; when doctrine is presented it always appears as it were in solution, borne on in the stream of personal feeling. The singer does not approach God through his theology, but beholds the truth in the contemplation of God Himself. This feature in the Psalms is often connected with the imperfection of the Old Testament dispensation; and a desire is expressed for 'objective hymns' embodying Christian doctrine. A more erroneous notion can hardly be conceived. A doctrinal hymn is a hymn for schools, in which rhythm and music are enlisted in the service of memory. Such hymns, I think, first became common at the Reformation, for obvious reasons.[1] At that period they did very special service, and they have still an important sphere; but their proper place is not in the public worship of the Church. That want of 'objective hymns' in the Psalter does not lie in the doctrinal backwardness of the Old Testament will appear plainly enough, if we simply compare the Ten Commandments in rhyme, as they appear in most Protestant Psalters and Hymn Books, with Psalms like 15, 24, etc. The Hebrews knew, what we seem to have forgotten, that the poetry of devotion is necessarily lyrical. And to natures so passionately fervid in every emotion, so incapable of looking at anything with merely objective interest, every object of religious contemplation naturally received a lyrical interpretation. It is not enough that an undercurrent of emotional appreciation should accompany the intellectual contemplation of a religious theme. This is too often the height of our devotion. But in the Psalms, the direct feeling of personal devotion is always overpowering every intellectual and didactic element at will. This character of the Psalms is one to which it is very necessary for the translator to take good heed, as its expression often lies not so much in what is said as in the way of saying it, and in the balance and emphasis of parts of the Psalm. Take for example Ps $9^{16f.}$ As these verses read in the Scottish version, they appear to give little more than a bare abstract statement of principles of divine justice, which the singer cites in support of his plea. Not so the original, in which the Psalmist paints with lyrical concreteness that which he has seen of Jehovah's works—'Jehovah hath shown Himself, He hath wrought judgment, the wicked is snared in the work of his hands.' In a Psalm of this kind the rapid movement of the rhythm has an essential part in the effect, and the weakness of the metrical rendering is due to the slower flow of the ballad metre. The slow music of our Churches completes the distortion of the original effect, and practically excludes from use one of the noblest Psalms.

Of course, it is not only in statements of doctrine that it is important to observe the due subordination of objective delineation to devotional sentiment. The principle holds for all descriptive passages, and not least for those which involve a contrast between the outward aspect of things and that which reveals itself to the eye of faith. There is a peculiar perfection in the way in which the Psalms represent the wrestling of

[1] Such a pre-Reformation objective hymn as 'O filii et filiae' is historical, not doctrinal, and has a place in the Church service only as an anniversary hymn.

faith with (for example) the empirical perception of the success of the wicked. Yet, in translation, such a Psalm as Ps 10 almost inevitably becomes heavy. Only the intense fire of conviction that pervades every word of the original, and finds its proper utterance in the unique and pregnant condensation of the lyrical language of Hebrew can prevent the long description of the wicked from overbalancing the noble conclusion. But, indeed, this Psalm will not bear separation from the 9th, with which it is of right united.[1]

In cases of this sort, brief and nervous utterances almost of the essence of the poem, and the necessarily greater diffuseness of every English equivalent, is an inevitable drawback to the full reproduction of the sense. But at least the sense of proportion should secure the right balance of the parts.

Nowhere is the supremacy of the subjective devotional element more clearly brought out than in the Nature Psalms. The feeling which leads our poets to linger in loving contemplation of Nature as Nature was quite foreign to the Hebrews. Endowed with a keen eye for individual beauties, the Semite has neither the patience nor the taste to reproduce a scene in its objective totality. Whatever he saw in relation to himself was coloured and reshaped by the action of personal emotion. Such a tendency, enlisted in the service of the spiritual inspiration of the Psalmists, has given to us some three or four Nature hymns of unique perfection. The Western poet is so busy in regarding Nature as she is in herself that it is only by an intellectual process that he rises to Nature's God. Our modern Nature hymns are like versified chapters of Paley's *Natural Theology*. How different is the 19th, the 29th, or the 104th Psalm. The Psalmist needs no rational link to connect Creation with the Creator. His whole heart overflows with the sense of the immediate presence of God, and hurries him restlessly from this to that display of His power and love. In such a frame of mind elaborate word-painting is impossible. And the translator who seeks to adorn his subject by details, chosen in our Western taste, impairs the devotional immediacy of the effect in precisely the same proportion as he gives colour and fulness to the description of the natural phenomena in themselves. In this respect almost all translators who have gone beyond the letter of these Psalms have failed. Even as gorgeous a poem as Buchanan's rendering of Ps 104 has ceased to be a hymn.

It is plain, however, that in all these remarks on the immediacy of the devotional feeling of the Psalter, and especially of what we have said of the Nature Psalms, we have tacitly assumed a higher element than mere emotional concentration. Religion is not a mere sentiment, and there is no true devotion without a true knowledge of God, without actually hearing His voice and seeing His face. And so the measure of devotional immediacy will, in the last resort, be the directness with which every religious emotion rests on the immediate vision of faith, on the sense of close personal contact with the revealing God.

No one needs to be told with what ideal completeness this quality of true worship is realized in the Psalter; with what childlike simplicity, without effort and without doubt, the singers of Israel realize God's existence, character, and dealing with His people, as facts as patent and self-evincing as the existence and the actions of their fellow-men; how easy, how inevitable, it seems to them to maintain at all times that all-filling sense of God's presence, which to us seems hardly to be reached even in moments of the highest spiritual elevation.

We cannot now pause to ask in detail why this is so, why we, in the light of a perfect revelation, must yet seek in the Psalms of the Old Testament a model of devotional nearness to God, which we can never hope to transcend. The solution of this problem must no doubt be sought in the line of Pauline illustration, according to which we are men, while the Old Testament saints were but children. In all that pertains to immediate personal feeling the child must ever remain the model of the man. The superior knowledge, both of Nature and of revelation, which are our equipments for man's work in the kingdom of God, has of necessity the tendency to fix our minds on the work rather than on the worker, on the organism rather than on its Creator. The Israelite knew no such hindrances. He had neither scientific theology nor scientific cosmology to come between

[1] Our version has some quite intolerable faults of mistranslation both in 9 and 10. The apostrophe to the enemy (9^6) is not in the original, which runs: 'The enemy—is utterly laid waste for ever | Yea, the cities that Thou (Jehovah) hast destroyed—their memory is lost. |' Again in Ps 10^{10}, no one can recognize in the Scottish version the figure of the lion crouching down to spring upon his prey and seize it in 'his two strong ones,' *i.e.* his merciless claws.

him and the direct sense of God as the prime mover in creation and history. And so the Old Testament Church was thus unfit for much work that falls to Christianity to accomplish; it, at least, had this work among others to perform. It has left for our guidance a perfect model of a child-like faith and devotion.

Now in translation it is essential that this model should be kept in all its simplicity. Every artificial touch, every trace of modern taste, must be avoided. Let us in worship, at least, become as little children and throw ourselves with all simplicity into the pure and natural utterances of the Old Testament Church. A translation of the Psalms for devotional use must be, above all things, simple, even naïve. This great requisite our Scottish version has fully realized, and to have done so is merit that overweighs a hundred faults.

(*To be concluded.*)

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XVII. 30, 31.

'The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent: inasmuch as He hath appointed a day, in the which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.'—R.V.

EXPOSITION.

'The times of ignorance therefore God overlooked.'—The time referred to is that previous to the sending of the 'message' by Jesus which Paul 'proclaims.' The A.V. translates *ὑπεριδὼν* 'winked at' and the R.V. 'overlooked.' Both words suggest an idea of pardon not contained in *ὑπεριδεῖν*. The word is the opposite of *ἐφορᾶν*, 'to regard,' and only occurs here in N.T. The word here, however, must not be pressed as though it contained any positive statement as to God's treatment of men in the past; it has merely a negative force, serving to bring out more clearly the contrast between the past and God's present definite revelation. One part of an antithetical statement should never be taken alone.—PAGE.

THIS ignorance itself suggests a difficulty which the Greeks could raise at once. If God is creator and parent, how is it that He left man in ignorance of Himself? What of the past generations? This problem had vexed the apostle himself, and he now finds an answer in three lines of thought. (1) The first anticipates the modern idea of evolution. There were definite times of ignorance which had their place in the appointed seasons of the divine education of the world, just as in the life of man there is a 'time of ignorance' in childhood. God then 'permitted' them; and man, if unable to read the whole plan of God, must be content to know that it is His will. (2) Where God had not revealed Himself in the law, there guilt was not imputed; and so the apostle conceives of God as overlooking the times of ignorance. (3) But this does not relieve man of all responsibility; for God had not left Himself 'without witness,' whether in nature or in the heart of man—the law written in his conscience. Man is responsible for reading this witness; and for failure he incurs guilt, and is liable to judgment, as his own conscience bears witness. The question of the times past is a matter of speculation. St. Paul's concern and ours is with the present and ourselves.—RACKHAM.

'But now He commandeth men that they should all everywhere repent.'—To both Stoic and Epicurean this counsel would appear most objectionable. To the latter because it would conflict not only with his denial of immortality, but with his whole idea of the gods, and to the Stoic because the wise man was himself a king, self-suffering, who stood in no need of atonement, who feared no judgment to come.—PELOUBET.

'Inasmuch as He hath appointed a day.'—Here the speaker would seem, to both sets of hearers, to be falling back into popular superstition. Minos and Rhadamanthus, and Tartarus and the Elysian Fields—these they had learnt to dismiss, as belonging to the childhood of mankind, 'Die Welt-geschichte ist das Welt-gericht.'—PELOUBET.

'In the which He will judge the world in righteousness by the man whom He hath ordained.'—This, again, raises difficulties: (1) How can the God who 'dwelleth not in temples' reveal Himself as Judge? (2) How can God, who must be untouched by human ignorance and weakness, judge man in righteousness? The answer is—He will judge in (the person of) a man whom He ordained. So (1) God will be revealed in one who is the Son of God; (2) and the judge, being at the same time Son of man, will be able justly to measure the allowance for human infirmity.—RACKHAM.

'Whereof He hath given assurance unto all men, in that He hath raised Him from the dead.'—*πίστιν παρασχὼν*, 'having afforded' or 'brought forward proof' (of this appointment). *παρέχεσθαι*, regularly in Dem. of 'bring forward evidence.'—PAGE.

The Sermon.

The First Step.

By the Rev. H. Arnold Thomas, M.A.

John Wesley said of his own preaching that 'he never failed to lay a deep foundation of repentance.' In adopting this course, he only followed the example of Jesus Himself. When Jesus began His ministry, the spirit of repentance was in the air. It had been the main note in the preaching of the Forerunner. The disciples also were commanded to begin where He had begun, and so we find that on the day of Pentecost, when the hearts of the people were pricked, and they cried, 'Brethren, what shall we do?' Peter, without hesitation, replied, 'Repent ye.' To make a universal demand of this kind may not seem the best method of bringing men to discipleship. Many preachers leave repentance alone, and talk of the divine mercy, of God's forgiveness, of the hope of immortality, of the kingdom of heaven, and all with great beauty and tenderness. But let them remember that there is no kingdom of heaven for those who do not repent.

Well, do you say this is no doubt perfectly true about bad people? They must repent, or they cannot be saved. But who are the bad people? The Pharisees had no doubt on this question. Their answer was, all who are not Pharisees, the extortioners, the publicans. But our Lord judged otherwise. There is the man, for instance, who has led a moral life, who was never seriously tempted to commit a crime, but whose heart is hard, who is untouched by the sorrows of others, and cares only for his own comfort. Is such a man not in need of repentance? or another may be leading a blameless life outwardly, but his thoughts, and desires, and motives may be corrupt. Perhaps there may be more people who need to repent than we have supposed.

Why is it then, if there be this need of repentance, that it does not take place? The chief reason is that men do not realize their own condition. How can this knowledge be brought home to them? Sometimes it is discovery and exposure that enables a man to understand what kind of a person he is, sometimes it is reflexion. It is said of Peter, in reference to his betrayal, that when he 'thought thereon he wept.' Some of us are afraid to look at our own lives; we turn away, and restlessly plunge into some course of action, anything so that we may not have to think.

'I thought on my ways,' says the Psalmist, 'and turned my feet unto thy testimonies.' If we could but look on our own ways and judge them as if they were the ways of another, look at them in the light of the Cross and of the Judgment Seat, it might well be that God would give us repentance, and so we should take the first step in the way of everlasting life.

Repentance and Judgment to Come.

By the Rev. Canon G. Body.

This text is a part of one of the most memorable of St. Paul's sermons, preached to a critical audience of Athenians. St. Paul strove to win these philosophers of Athens to repentance, and to give more force to his appeal he told them of the sure judgment to come. Judgment to come is not only a Christian doctrine, it is also taught in almost every natural religion. There is an instinct in every man that death is not the end of all. In every man, also, there is a feeling of guilt after wrong-doing, and so we see that even if we get rid of Christianity there still remains judgment to come.

1. What is judgment? It is God's discerning what a man's life is. There is nothing arbitrary about this judgment. God is like the shepherd who puts the sheep on the right side because it is a sheep, and the goat on the left because it is a goat. We shall be judged according to our characters. 'He that is unjust, let him be unjust still.'

2. We are told who will execute judgment. It is Jesus Christ. He who executes God's ministry of mercy is the same who executes God's ministry of judgment.

3. The nature of judgment. We are to be judged by our works, by our character. How do we behave in our home, in our closets, in business? Our life is written in three books, and by the witness of these will we be condemned or acquitted.

The first book is written by ourselves, it is the book of Memory. On the pages of this book are found two things: the story of God's unfailing loving-kindness and the story of our sin.

The second book is Influence. The story of our lives we write on other lives. For some this is

more important than for others, but all, however insignificant, have a little influence.

The last is the book of Life. It is written by God. In it are not only the names of the sinless, but also the names of penitents. It would be fatal to God's moral government to allow the sinner to escape, but we can choose when and where the judgment takes place—judgment at the throne of mercy, or there when the day of mercy is over. Behind us lies an ineffaceable past, before us lies a certain judgment. There is now a day of salvation, and the duty of repentance is laid on us by God. By the thought of the dear Lord who waits to bring us to repentance, let us resolve now to face our past.

Illustrations.

The Times of Ignorance.—Not long since an ungodly young man, trained in this country, wrote back from the Sandwich Islands a glowing, and perhaps a just, description of their horrible abominations, moralizing on their monstrous enormities, and thanking God that he had been born and taught in a Christian land. Indeed! he might well have spared this censure of the dark-minded heathen. His own guilt in remaining an impenitent sinner under all the light of Christian England was greater than the whole aggregate guilt of all those islands.—President Finney.

Repentance.—Among the principal victims of the persecutions during the reign of Queen Mary, were Archbishop Cranmer, Bishop Ridley, and Bishop Latimer. The last two suffered martyrdom in Oxford, at the stake, in the year 1555; but Cranmer's execution was delayed till the following year. Broken down by long imprisonment, and sorely tempted by promises of life and honour, his courage gave way, and he signed papers amounting to a denial of his Protestant faith. But a calmer hour brought repentance; and in the end he resisted all entreaties and perished without fear. The sorrow he manifested for his temporary weakness, and the noble strength which dignified his last hours, are finely shown in the following extract from Tennyson's 'Queen Mary':—

Cranmer (at the stake):
And now I come to the great cause that weighs
Upon my conscience more than anything
Or said or done in all my life by me;
For there be writings I have set abroad
Against the truth I knew within my heart,
Written for fear of death, to save my life,
If that might be; the papers by my hand
Sign'd since my degradation—by this hand
Written and sign'd—I here renounce them all;
And, since my hand offended, having written
Against my heart, my hand shall first be burnt.
So I may come to the fire.

The following quatrain was written by the Persian poet Suzeno, after he had been converted to Christianity:—

Four things, O my God, I offer Thee
Which Thou hast not in Thy Treasury:
My nothingness, my wants, my sin,
And my repentance.

What is repentance? It is a change of mind; it is having new thoughts, another heart about all things, but above all about the Author of all, about God. It is the determined resolution, the settled resolve to think His thoughts about things, and walk in His ways. It is the anguish and effort not even in thought to return to the old places, and repeat the old sins. It is the softening that comes about the heart, the sinking at the knees, the clasping the fair feet of Christ, and covering them with what sweetness a new love can lay about the lips, and what bitterness an old life can bring to the eyes.—R. W. Barbour.

Appointed a Day.—The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is gauged and stamped.—R. W. Emerson.

In Righteousness.

God judges by a light
Which baffles mortal sight;
And the useless-seeming man the crown hath won.
In His vast world above,—
A world of broader love,—
God hath some grand employment for His son.
F. W. Faber.

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Recent Biblical Archaeology.

The Old Testament in the Light of the Ancient East.

A NOTABLE contribution to this department of Biblical literature has recently been made by Dr. Alfred Jeremias of Leipzig, in his work entitled *Das Alte Testament im Lichte des Alten Orients;* mit 145 Abbildungen und 2 Karten (Leipzig: J. C. Hinrichs, 1904; price M.6.50). This book deserves a fuller than ordinary notice. The personality and scientific individuality of the author are themselves sufficient to impose upon a reviewer the obligation to give exact details; but a still stronger claim is established by the weighty contents of the book, in which Dr. Jeremias' Assyriological and Biblical scholarship combines with his acquaintance with Egyptological studies to produce conclusions that are of extreme value as illustrating the most important occurrences in the history of the Ancient East. The title of the book corresponds in every respect with its contents. The author has evidently sought (without resorting to the strictly apologetic form) to write a defence of the early biblical history, and, in opposition to the destructive tendencies of the one-sided methods of the Graf-Wellhausen school, to rehabilitate the historical character of the oldest sources that are drawn upon in the Hexateuch. In the task he sets himself, Dr. Jeremias has had many predecessors, but these have all been lacking in one qualification, namely, an impartial standpoint, coupled with expert Assyriological training. Armed with the most modern scientific weapons, and freely surveying his task from an elevated viewpoint, Dr. Jeremias was thus in a position to throw all his predecessors into the shade, and to furnish readers who are interested in biblical studies with a book, which in its form and contents is strictly scientific, but is written in a style that is perfectly popular.

In the first two chapters the author builds upon the foundation of H. Winckler. He contends strongly for that scholar's theory of the 'mythological descriptive method,' and the 'mythological system,' and discovers in a recognition of the mythological system of the Ancient East the key to a doctrine of the forms employed in biblical literature. At the same time, he is careful at every step to caution us against unduly exalting the *form* and resolving facts into mythological ideas. In short, it is the author's aim that his book shall not only help towards a recognition of the real nature of the biblical descriptive method, but at the same time promote an understanding of the contents of Scripture. Accordingly, in opposition to the hitherto prevailing tendency to lay the main stress upon the investigation of the outward form of the biblical tradition, he attaches the main importance to the contents of that tradition. In the arrangement of his matter our author follows the example set by Schrader in his *K.A.T.*, taking up the O.T. writings in the order of the Luther Bible, and contributing notes on the particular passages to be elucidated. The book commences with an account of the beliefs of the Ancient East and the closely connected conception of the world, and closes with the notes on the prophetical books.

It would be quite impossible within the space at our disposal to notice all the merits of Dr. Jeremias' book and the manifold stimulus it supplies; we must be content to select a few of the most important points, especially as we are convinced that some of the views put forward by the author will give rise to fruitful scientific discussion.

In discussing the biblical narrative of Creation, Dr. Jeremias starts from a cuneiform text (*Cuneiform Texts*, xiii. 35 f.), which is of extreme importance for the purpose of comparison, but whose real significance was first recognized by H. Winckler. Strangely enough, this text includes, amongst Marduk's first creations, the greatest temples of Babylonia, and, above all, the temple of Ê-sagila at Babylon. The creation of the world proper took place, according to this text, in the following way:—At first, all was *apsu* (= biblical *tĕhôm*); in this *apsu* was first formed the *heavenly world*: (1) Eridu and Ê-sagila, the heavenly *domain of water*; (2) the *heavenly domain of Anu*, the 'holy city' and 'dwelling-place' of the Anunnaki; (3) the *heavenly domain of Bel*, probably the zodiac. Then came—(4) *men, animals, and plants*; (5) *the earth* which, like the heavenly domain, originated through a mingling of earth and reeds, which produced a firm surface on the water; (6) *earthly places of worship*.

This hitherto neglected Creation narrative is now compared by Dr. Jeremias with the Egyptian, Phœnician, and Etruscan narratives, and he reaches the conclusion that the biblical story is dependent upon Babylonian material in certain points: particularly in the word *tĕhôm*, the picture of the spirit of God 'brooding,' the notion of Creation as effected by the word of God, the creating of light by God (which is the same thing as the victory of light over darkness), the repeatedly recurring numbers 3 and 7, the forming of the earth into dry land, the creating of the vegetable world and of man. On the other hand, the Babylonian conception of the stars as spiritual essences has almost disappeared. The basis of the biblical narrative is thus Babylonian, but accommodated to the monotheistic standpoint.

In the story of the Flood, our author sees the astral myth of the watery region in the world-cycle, and labours with much ingenuity to establish a theory (although he cannot shake off the feeling that even here 'a historical occurrence in primeval times' underlies the narrative). For ourselves, we prefer to see an allusion to one of those natural occurrences, the recollection of which has impressed itself on the memory even of later generations. There are details in which both the biblical narratives (which have now been worked into one), exhibit deviations from the Babylonian story, but a much closer affinity can be proved here than in the Creation narrative.

With reference to the List of Nations contained in the tenth chapter of Genesis, Dr. Jeremias labours to refute the current view, represented in recent times by Socin in particular, that 'it would be an impossible task, from the data supplied by the list, to draw a map of the world as it then existed'; and seeks to show that the biblical writers were well acquainted with the political geography of their time. The popular lists of Darius Hystaspis are at the same time subjected to examination with special reference to the biblical Javan and its signification. We have, indeed, recently had other two discussions of this unfortunately as yet unsolved question: the one in Kiessling's Leipzig dissertation (1901), the other from Geiger's pen in the *Grundriss der iran. Philologie*; but the present attempt of Dr. Jeremias offers new suggestions which are sure to be welcomed by all friends of the Ancient East. Thus Jeremias separates the 'Sakâ Haumavarkâ' of Darius into two races, the 'Sakâ' *and* 'Haumavarkâ,' and compares the latter with the Ἀμύργιοι of Herodotus. The 'Iaunâ Takabarâ' (*i.e.* the *pedasos*-wearing Greeks) he considers to be the Macedonians. The usual explanation of Kittim as Cyprus is rejected by Dr. Jeremias, who understands by it South Italy, but especially Sicily. Elisha, again, is taken to represent the main region of Phœnician colonies in North-West Africa, but especially Carthage.

Regarding the number of the patriarchs Dr. Jeremias maintains the same view as the present writer, who (The Expository Times, 1900, p. 320 f., 'On the Question of the Exodus') argued that the number of the biblical patriarchs must be increased by several names, and that 'Israel' itself is a patriarchal name that has been lost. Dr. Jeremias admits that the patriarchal narratives in their present form are *incomplete* and *idealized*. Traces of the latter phenomenon he discovers, particularly in the matter of circumcision, which he regards as having been interpolated into the earlier narratives, whereas it is expressly testified of Moses and his sons (Ex $4^{20ff.}$) that they were uncircumcised. In spite of this concession, Dr. Jeremias holds to the historicity of the early narratives as a whole; and even individual patriarchs are to him historical figures. This can already be regarded as a fact in the case of Abraham, since the discovery of Ḫammurabi's inscriptions. It is true that Abraham is not a tribal ancestor in the ethnological sense but, according to Dr. Jeremias, a conqueror whose exploits are obscured, nay idealized, in the biblical narrative. It is only in this light that we can rightly understand the record of Gn 14, in which also Dr. Jeremias discovers a precious relic of ancient Canaanite annals. A mere shepherd-prince can scarcely have gained a brilliant victory over the powerful Elamite king and his allies, the latter including even Ḫammurabi (Amraphel).

Dr. Jeremias examines carefully the cuneiform and Egyptian witnesses to the pre-Israelite history of Canaan. He rejects what have come to be favourite identifications in the list of Thotmes III., namely, *Ja'ḳob-el* and *Išp-el*. In the case of Ja'ḳob-el it seems to us that he can hardly be right in so acting, for the occurrence of the name Ja'ḳub also in Ḫammurabi's contracts is of no weight. In dealing with the record of the travels of the Egyptian *mohar*, Dr. Jeremias retains the old reading *'Eutu* for *O-ṭu*, and rightly identifies this place with the Greek *Palætyrus*. He is wrong,

however, in citing H. Winckler as the author of this identification, as he might readily have learned from the passage cited (Winckler, *Gesch. Isr.* i. 201) that the identification was first proposed and established by the present writer. The famous inscription on the stele of Merenptah, in which, as is well known, the Israelites are mentioned among the foes of Egypt, surely deserved fuller notice than it receives from Dr. Jeremias.

Everyone who has taken part in research in the department of biblical and the cognate ancient literature will be specially interested in the line followed by Dr. Jeremias in discussing the Ḫabiri question. The course adopted by him appears to the present writer to be the most proper one. The identity of the two names *Ḫabiri* and *'Ibrim* is, indeed, beyond question; but we are not all too readily to identify the *connotative term* with its application as the name of *a people*, especially as it can be proved that the name Ḫabiri and also the name *'Ibrim* were each applied by their neighbours to a special body of people, and thus exhibited vacillation in their usage. In the Amarna period the name *Ḫabiri* might quite well be given to the wandering sons of the desert, but it might with equal propriety be applied some two centuries later to the Israelite invaders who likewise emerged from the district east of Jordan to sweep over the land of Canaan.

Abraham is to Dr. Jeremias an historical personage, but his appearance upon the scene is viewed by the learned author as that of a religious innovator, a Mahdi. To the religious initiative of Abraham Dr. Jeremias seeks to trace back what he regards as the product of the patriarch's own experience, namely, the recognition of the interposition of the living God, the maker of heaven and earth, in the life and training of the human race. Abraham is thus to him from the first the founder of a new, ethically based, doctrine of God, who is called either by the Canaanite name *El* or the Babylonian *Ja'u* (*Jah*). Even Dr. Jeremias in this way admits a certain dependence of the Canaanitish-Israelitish monotheism upon Babylon, apart from the circumstance that this dependence is already placed beyond doubt by the undeniably Babylonian origin of Abraham himself. Anyone who is convinced that Abraham is no mere shadow cast on the page of history must admit also that the ideas for which he procured acceptance were originally Babylonian. Consequently also the kernel of the patriarchal narratives must be historical, provided of course that we strip some of these heroic figures of the features of simple family life which have been given to them by a fondly naïve tradition. Abraham and his successors are powerful princes, who presumably betake themselves for protection against Babylon to Egypt, which had been reconstituted after the fall of the Hyksos; and at length one of them, known to the Bible as Joseph, brought the whole tribe to settle in the pasture lands of Goshen. The position attributed to Joseph, that of a powerful vizier at the court of a Pharaoh of the eighteenth dynasty, is genuinely Egyptian, and finds its counterpart in the *rôle* of a Janḫamu of the Amarna period.

Israel's sojourn in Egypt and the Exodus are ingeniously treated by Dr. Jeremias. Here again the conviction forces its way that the occurrences brought into connexion with Egypt and the sojourn of the Israelites there have an historical kernel. Dr. Jeremias has been able to bring forward new considerations which witness to the historicity of the biblical narrative. He assumes as his starting-point a religious movement in Egypt in opposition to the polytheistic cultus. The representatives of this movement are supposed to have been in sympathy with the monotheistic nomads from Palestine. Traces of the Egyptian tradition on this subject are discovered by Dr. Jeremias in the well-known narratives of Manetho and Chæremon. The *Osar-siph* of Manetho is to him *Jo-seph*, an explanation which it will no longer be possible to reject unceremoniously. Only in regard to the date assigned to the Exodus—the time of the 'heretic' king Amenophis IV.—the present writer finds it impossible to agree with Dr. Jeremias. Some features, unfortunately overlooked by Dr. Jeremias, in the hieroglyphic tradition are intelligible only within the framework of the history of the nineteenth dynasty, especially in the long reigns of Ramses II. and his two immediate successors.

J. V. Prášek.

Prague.

Point and Illustration.

By Nile and Euphrates.

THE traveller's book of the month is surely Mr. H. Valentine Geere's *By Nile and Euphrates* (T. & T. Clark; 8s. 6d. net). It is an ideal gift-book also, with its flowing style and its fascinating pictures. It carries even the experienced reader of travellers' tales into fresh fields.

This curious character-sketch recalls an incident in the hunting of David by Saul—

A very different character was Suleiman, who visited our camp on New Year's Eve of 1900. He robbed only the rich, and was generous to the poor. Full of dash and of reckless bravery, he was greatly admired by the Arabs, and certainly some of his exploits were remarkable. On one occasion, with the merest handful of followers, he ambushed an official, who was proceeding to take up a Government appointment, accompanied by his wives and a numerous retinue. The great man's flotilla was stopped by Suleiman's party at a point not far from Daghara; the boats were carried by assault; the official himself severely wounded; and the robbers got clear away with a large sum of money and a quantity of jewels. Another time, he broke into the house of the governor of Koot el-Amarah at night, and made his way to the room where the governor was asleep, intending to kill him. Shortly before this, the over-zealous officer of the Government had been very active against the robber, and had actually succeeded in capturing him and sending him a prisoner to Baghdad; but Suleiman escaped from prison, and lost no time in making his way to Koot el-Amarah to pay off the score. Nor did anything but his own chivalry hinder him from taking his revenge; for he easily made his way to the governor's room, and there his enemy lay at his mercy; but the sight of the husband and wife lying side by side touched his compassion and he spared his foe. To prove that he had been in the room he took a revolver from under the officer's pillow, without waking him, and then, having secured a bag of gold, he went off as he had come, unobserved. Next day he sent a message to his enemy, saying, 'Why did you seek to destroy me? Last night I had it in my power to kill you, but God stayed my hand, and I spared you. Now, if you want me, come and take me, man to man.' As proof of his story he returned the revolver; and it is said the governor was greatly impressed at his own narrow escape and his opponent's magnanimity.

This is Mr. Geere's description of a Mesopotamian 'Beauty Bath'—

From the vicinity of the springs the little town (the 'City of Pitch' on the Euphrates) looks most effective. The mound upon this side is quite precipitous, and the buildings rise abruptly from its edge. Several tombs of departed sheikhs are scattered over the desert, perched upon isolated rocks and mounds; and the *zaptiehs* point out to you a minaret lying some two or three miles distant, saying that it is a remnant of 'the old town.' To the south of the village, and not far from the river lies another spring, of a different character. It produces no bitumen, but is said to possess wonderful medicinal properties. Said my *zaptieh*, 'If you are sick, *effendi*, bathe here and you will be cured. If you are well, a bath will still improve your skin and soften it.' He had just told me that camels and other animals were brought there to be dipped when they were sick, and that the water was efficacious in curing them also. I looked at the pool. It was not attractive, and I decided to dispense with a beauty bath.

But all you can notice for some time is the pitch. It permeates the place and defies you to ignore it. Turn where you will you are met by the smell and sight of it. The houses are daubed with pitch; the water-jars which the women bring from the town to fill at the river are made of reeds and covered with pitch; the *magwarr* that every man has thrust through his girdle is headed with pitch; the very children make clumsy little dolls and figures of animals from pitch; and on all sides of you are coppers for refining the stuff. These coppers or furnaces are built of stone, and consist of one, two, or three boiling pans over an arched fireplace. The fireplace has a door at one side, and a chimney at the other, and the fuel used in it is camel-thorn, vegetable refuse, and a small quantity of inferior pitch. During the process of boiling, the bitumen is well stirred and slightly skimmed with short hooked sticks, and when it is ready for use it is ladled into bowls and baskets and taken off to the yards.

The Making of a Philanthropist.

It is one of the things that still perplex the student of science, why one man turns out a hater of his species and one a lover. For it is a problem that deals with life, and the problems that deal with life are the most perplexing. We cannot tell by science what makes a man a philanthropist. But Christianity helps us. Quintin Hogg became a Christian first and a philanthropist after. Is this not the solution? It was not heredity, but conversion; not birth, but the new birth.

Miss Ethel M. Hogg has published a biography of her father, *Quintin Hogg* (Constable; 12s. 6d. net). It is an unconstrained, open, joyful story. There is nothing to conceal, and nothing is concealed. In this respect the biography of a philanthropist is better than the biography of a politician, or even a king. It is largely the life-history of the Polytechnic. And the Polytechnic deserves to have its history written. But for the present we are concerned with this interesting problem, on which it casts so much light, the making of a philanthropist.

Here is an early glimpse. The philanthropist can laugh—

It was about this time, too, that his solitary meeting with Ruskin occurred. He rushed into a room where his sister Florence was copying a picture of Turner's, and, not noticing a gentleman who was watching her, ran laughingly up to her with some little joke. 'You had better laugh while you can,' suddenly observed a lugubrious voice behind him, 'for every year you live you will become more and more miserable.'

And the philanthropist can play pranks—

During one of his summer vacations some of the family went to Switzerland, taking Quintin and Charles Nicholson (John's brother) with them. They found their Benjamin anything but a restful companion! On one occasion, having possessed himself of a horn similar to the guard's, he succeeded, to his huge delight, in starting the train, and his joy increased tenfold when the infuriated railway officials attacked the party with much vituperation, declaring that 'ce garçon Anglais c'est un veritable diable.'

And the philanthropist believes in conversion. He had just left Eton when he wrote to a chum still there—

As to the use of the word 'converted,' I must say that I fully believe that there is a time in a man's life when he passes from death unto life; nor do I think it stronger to say that a man is converted than that he is born again. Surely there can be no word too strong to express the saving of an immortal soul. We 'have passed from death unto life,' and, moreover, that very idea of substitution, which is, of course, the foundation of our faith, implies doing something by proxy. God requires *my* death for *my* sin, and so Jesus steps in and pays the penalty which I should otherwise suffer. So when a man sees this and accepts the Substitute of God's providing, I regard it, as I am sure you do, as the greatest conversion or change which a man can undergo.

And the philanthropist can be touched with a feeling for our infirmities. Let him tell this story himself—

Years ago, when I had a class among the flower-girls at Charing Cross, I succeeded in persuading one of them to promise to lead a new and better life, but she wished to postpone her amendment; she promised to give it all up six weeks later, but not just then. In vain I tried to persuade her, thinking it was but a subterfuge and an excuse to avoid making any immediate decision; but the girl stood as firm as a rock—she would do what I wished in six weeks' time. Seeing I could prevail nothing, I desisted, very discouraged, and feeling almost sure that her excuse was only offered in order to be quit of my importunity. Imagine my feelings when at the promised time the girl came, neatly dressed and ready to carry out her promise. And then it leaked out, bit by bit, that at the time when I spoke to her, the friend with whom she lived was on the verge of being confined. It fell to her lot to support her friend in the hour of her weakness, and repugnant as her life had become to her, she actually carried it on for six weeks, till her friend was up and about again, sacrificing herself and imperilling her chance of a new life, out of loyalty to her friend. You can imagine how humbled I felt when this story came out. I had been judging her as one who was giving excuses, but in very truth she had been making a sacrifice of self, which might well bring into my cheek the blush of inferiority and shame. Verily she loved much: to her the Master could say, 'Go in peace.'

The Theology of St. John.

By Professor the Rev. George G. Findlay, D.D., Headingley College, Leeds.

II. Jesus the Son of God.

The knowledge of God imparted by Jesus Christ was largely new in its contents: 'for the law was given through Moses, grace and truth came through Jesus Christ.' It was altogether new in its authority, since it came through the person of His Son, the Word who 'was God in the beginning'; it is such knowledge as He alone could give. 'The world hath not known thee'—so spake Jesus to the Father—'but I knew thee.' The specific mark of the Christian revelation is given in the words of our Lord cited by St. Matthew (11^{27}): 'No one knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal him.' But the revelation of the Father by Christ raised from the first the question of His own status and origin. In making God known, Jesus was compelled to assert Himself. The Christological problem arose immediately out of the theological, as things appear in St. John's Gospel; the two were interwoven. 'The words which thou gavest me,' says Jesus to the Father respecting His disciples, 'I have given unto them'; accordingly, he who 'denies the Son has not the Father either,' while he who 'confesses the Son has also the Father,'—as John puts it in the Epistle (2^{23}).

In no single instance in the Synoptic Gospels is

Jesus reported to have called Himself outright, and of His own motion, 'the Son of God'; though the Parables of the last period of His ministry imply a unique Sonship and Lordship. He is represented as so named by the Heavenly Voice at the baptism and transfiguration; by Satan, hypothetically, in His great temptation; by demons whom He exorcized; by confessors, in rare moments of exalted faith. He virtually accepts the designation, without discussing or explaining it. Our Lord's reticence in this respect (as indicated in the three other Gospels) makes it the more remarkable that, upon the testimony of the Four, this title formed the gravamen of the charge brought against Jesus on His trial. The crucial issue between Jesus and Judaism came out in the High Priest's question, 'Art thou the Son of God?'—an interrogation which, while associated with the question, 'Art thou the Christ?' went indefinitely beyond this. Though St. Matthew does not quote any express assertion of His divine nature made by Jesus, he tells us how the mockers round the cross flung this taunt at the Sufferer ($27^{40\text{-}43}$), echoing unawares the challenge of Satan addressed to the consciousness of Jesus at the outset of His ministry: 'He said, I am the Son of God!' This meant on their lips something other than 'the Christ.' Our Lord must at some time have spoken of Himself openly to this effect in a manner which had impressed the public mind, while it shocked the Jewish rulers, and in a sense that was of necessity accounted blasphemous in any mere man however great.

1. Jesus calls Himself Son of God.

The Johannine narrative accounts for the situation thus disclosed. In four clear instances Jesus is credited in the Fourth Gospel with speaking of Himself as 'Son of God' before His passion. Two of these belong to private intercourse. The first instance of His public use of the name occurs in the 5th chapter of the Gospel; it was of a startling character: 'The hour cometh, and now is,' He said, 'when the dead shall hear the voice of *the Son of God*, and those that hear shall live.' Throughout the encounter with the Jewish leaders of Jerusalem, which arose out of the healing of the Bethesda cripple on the Sabbath, Jesus has alluded to God as 'the Father,' 'my Father,' in a confidential, appropriative way unexampled amongst religious men and without any Old Testament precedent, that sounded like a profane familiarity. They reasonably said that He was speaking of God as His own Father—'a Father of his own' (ἴδιον πατέρα), as one might speak of his father at home—'making himself equal with God.' Our Lord did not repel the insinuation, as any other reverent Israelite would have been eager to do; He goes on to justify it; the words above-cited form the climax of the discussion occasioned by this reproach. From this date official Judaism could only have one opinion about Jesus; His visits to Jerusalem became brief and perilous. 'After these things Jesus walked in Galilee,' John tells us; 'for he would not walk in Judæa, because the Jews sought to kill him' (7^{1}). In Galilee our Lord's ministry took another course, and the catastrophe was delayed.

Jesus recalls on His appearance in the temple much later ($7^{21\text{ff.}}$) the 'one work' He had done at which 'all marvel.' Not because the Bethesda miracle stood alone; it was the significance given by Jesus to this sign, the tremendous prerogatives attached to it, the claims He advanced to be as superior to the Sabbath-law in His work as God Himself and to give life and deal forth judgment universally as a Son entrusted with the Father's power, which made the occasion memorable. These enormous pretensions could not be forgotten; they account for the renewed attempts on the life of Jesus. There is no need, therefore, to suppose, as Wendt and others do, that the allusion in the 7th chapter of the Gospel to the miracle of the 5th is irrelevant, and that the paragraph containing it has slipped out of its place.

The conviction about Jesus thus fixed in Jerusalem came out in the attacks made upon our Lord in the city a few months before His passion —at the encounter related in the 10th chapter of John)—when the assailants said, 'For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God!' ($v.^{33}$). It is noticeable that on this occasion our Lord draws His interlocutors away from the question, 'Art thou the Christ?' to that of His intrinsic relation to God and right to speak for God. The Sonship, not the Messiahship, is the crucial matter. His words then spoken kindled to flame the long-standing prejudice. Jesus assumed once more a filial intimacy with the Most High and a right to dispense God's sovereign gifts, the import of which could not be mistaken. He admits that

He had said, 'I am the Son of God.' The comparison He proceeds to draw between Himself and those 'called gods' in the 82nd Psalm, stayed the flight of the stones already lifted against Him; but that reference was calculated, after a moment's reflexion, to aggravate rather than relieve the offence committed. For Jesus was arguing from the less to the incomparably greater. He separates Himself from those '*to whom* the word of God *came*,' as being the One 'whom the Father consecrated and *sent into the world*'; He assumes to stand above the highest of God's former people, since He did not, like them, receive the word of God on earth, but has Himself brought it from heaven, being sent on this errand from the Father's side. He challenges the Jews in view of His works to 'recognize that God is in' Him and He 'in God.' We do not wonder that the bystanders, after hearing this, 'again sought to seize him,' and that the trial of the following Passover came near to being anticipated in December.

In all this there was no glorifying of Himself on our Lord's part. 'I honour my Father,' He said to His enemies, 'and you dishonour me.' Jesus stepped forward, when He cleansed the temple at the first Passover of His ministry, as a Son concerned for the honour of His Father's house and in rebuke of unfaithful servants. The question formally addressed to Him by the rulers of the people, as St. Matthew relates, at the second temple-cleansing previously to the last Passover, 'In what authority doest thou these things? who gave thee this authority?' was virtually raised by the first collision of Jesus with the official heads of Judaism. Now the question of authority struck in at once upon the question of the personal standing of the innovator. The initial action of Jesus at the Jewish capital—the temple-cleansing and Bethesda healing—provoked a quarrel which tested the rights of the Nazareth prophet to their foundation; He was compelled to declare Himself, not yet indeed as the Messiah, but in a sense even more momentous, as God's supreme agent and delegate, acting for the Father in the capacity and with the devotion of His Son. So the writer of the Fourth Gospel understood the course of affairs. And he has not predated the struggle at Jerusalem nor lost the historical perspective, in raising thus early in his narrative the debate on our Lord's Sonship. As he looked back to the beginning from the end of the course of Jesus, he saw this issue raised from the outset in the words of the Baptist heard by himself on the day when he first met his Lord: 'I have seen, and have borne witness, that this is the Son of God.'

It is thought, indeed, that the late acknowledgments of the apostles forbid the probability of Jesus having asserted His higher Sonship in the early stages of His work; the familiar terms on which they lived with their Master seem to forbid any assumption that they regarded Him habitually as more than the greatest and holiest of men. One must remember, however, that the extreme self-assertions we have referred to were drawn from Jesus by a critical emergency; and they were heard, probably, by only a few of the Galilean disciples. Hatred is often keener-sighted than love; and the theologians and legists of Jerusalem drew conclusions which our Lord's disciples arrived at more slowly. Above all, His infinite gentleness and lowliness of heart amongst His own precluded, or dispelled, the oppressive awe towards Him that a quicker sense of the veiled Godhead would have caused. This awe broke out now and then notwithstanding, as their confessions both in the Johannine and Synoptic narratives witness. By degrees, and almost imperceptibly, the higher conception of their Master's being formed itself in the minds of those about Him (the secret of the Nativity being all the while kept close in Mary's pondering heart), until the resurrection brought it to full ripeness and birth, and Thomas confessed for them all, 'My Lord, and my God.' St. John's Gospel is, in effect, a history of the development of faith in the Divine mission and Sonship of Jesus, which began with the Baptist's confession and closed with that of St. Thomas.

2. The Sonship and the Mission of Jesus.

But let us see in what form the relationship of Jesus to the Father came out. In justifying His right to speak and act for God, as against the representatives of the theocracy, our Lord describes Himself again and again as being 'sent from the Father.' So He is spoken of with emphasis in the Epistle of John: 'The Father sent the Son, to be the Saviour of the world.' Now Jesus does not mean by this simply that He has a mission and is acting under a Divine command, like His forerunner for example, who 'came' as 'a man sent from God.' He is not *made* the Son by being sent; He is *sent because He is the Son.*

Our Lord insists that He has entered the world of men from a higher sphere, from the immediate presence and vision of God, where He dwelt as a Son with the Father. 'I know him,' He said, 'because I am from him, and he sent me.' 'The Father devoted the Son and sent him into the world.' 'You are from beneath,' He cries to the Jews, 'I am from above. You are of this world; I am not of this world. I know whence I came, and whither I go; you know not whence I came, and whither I go.' 'What if you should see the Son of man ascending where he was before?' And to His disciples at the last, in the plainest terms, 'I came forth from the Father, and am come into the world; again I leave the world, and go unto the Father.' In His prayer of departure, speaking to God, Jesus asks for the restoration of 'the glory which I had before the world was, by thy side'; He calls to remembrance how 'thou didst love me before the foundation of the world.' These sayings indicate something far more than a difference of vocation and of temper distinguishing Jesus from men of the world, or a destination for His work existing in the eternal thought of God. They are too numerous, and too much of the texture of the Gospel, to be excised by any critical process. They reveal in Jesus the consciousness of a supramundane life, and a superhuman relationship to the Divine, from which His vocation springs,—reminiscences that antedate creation, an intimacy with God that lies behind finite existence and the frame of nature. The gates of birth and death were transparent to Jesus Christ; through both He saw His Father's house, and His seat by the Father's side.

From this relationship to and converse with the Father, the specific knowledge of God which Jesus imparts to men was derived. 'I speak unto you,' He declares, 'the things that I have seen with the Father'; 'not that any one hath seen the Father, except he that is from God; he hath seen the Father.' 'I tell you of the heavenly things,' He said to Nicodemus, as He alone can do 'who descended from heaven,'—whose home and true being are there. In filial loyalty the Lord accepted His mission to mankind, as a Son of one mind with the Father, having no purpose or interest apart from Him: 'I came not to do mine own will,' His word is, 'but the will of him that sent me.' The Father's unseen presence and love always attend Him, as 'the signs' show: 'He that sent me hath not left me alone'; 'the Father is with me'; 'the Father that dwelleth in me doeth his works.' His deeds of healing Jesus claims to accomplish by insight into the constant operations of God, disclosed to Him as by a master-workman to his son: 'The Son can do nothing of himself, but whatsoever he seeth the Father do; for what things soever he doeth, these also the Son doeth in like manner.' The apostle does no more than sum up the import of the self-revealings of Jesus and the indications that He gives of the source of His being and the basis of His powers, when he says of Him at the outset: 'The Word was with God in the beginning, and the Word was God.' The phrases of the Epistles which describe Jesus Christ as 'come in flesh' or 'coming in flesh,' and 'sent into the world,' rehearse the same belief, which was imparted by Jesus most fully to the disciple whom He loved.

3. The Son of God and the Children.

Looking backwards, our Lord's glance ranged over a filial fellowship with God outreaching finite existence; looking forward, His thoughts take a flight equally sublime. He sees Himself by the side of the Father as 'a son over his house,' when He assures the sorrowing disciples: 'In my Father's house are many mansions; I go to prepare a place for you.' He asserts prerogatives immeasurably great in making the promise: 'I will ask the Father, and he will give you the Paraclete, the Holy Spirit'; 'in my name the Father will send him'; 'I will send him unto you.' With quiet assumption Jesus puts Himself into the first person plural along with God, telling the men who love Him that they shall be for this reason the beloved of the Father, 'and we will come to him'—to any such man, the Father and I—'and make our abode with him'; He expects to dwell in men's souls as a fellow-guest with God. The Jerusalem critics were right when they said, so long before, 'He maketh himself equal with God.' How one would shudder to hear the greatest of men, or the loftiest angel, thus coupling himself and God! by this time it appeared natural to the disciples that Jesus should do so; and it seems to us a normal thing. The discourse of our Lord at the Last Supper, with the prayer that followed, supply the most complete disclosure of the Divine-human consciousness of Jesus, in its unity,

sublimity, and tenderness, when the Son of God gives His heart in its fulness to those who have received Him and 'makes known' to them 'all things that "He had" heard from the Father.' Jesus there certifies His accomplished revelation of the Father and of the way to Him; He makes provision for His people's imperishable union with Him in the Spirit; He binds them to witness for Him in the midst of an evil but conquered world; and He commits them for this end to His Father's guardian and sanctifying power, asking that they may at last behold His heavenly glory and may be embraced in the love with which the Father eternally regards Himself. Whatever lower applications the title 'Son of God' might previously and otherwise have had, and by whatever degrees the disciples learnt its scope, St. John wrote his Gospel under the conviction that his Master was the Son of God in the most exalted sense. The majestic attributes of deity ascribed to the Lamb in the Apocalypse he had seen already shining through the features of the Son of man.

The transcendent Sonship of Christ is in no way compromised by St. John's doctrine of the Christian's sonship towards God. Every believer in Christ, he teaches, is personally 'begotten of God.' By contrast, he calls Jesus 'the Only-begotten': *His* filiation is sole and incomparable. It is noticeable that the word son (*υἱός*) is never used by St. John in relation to God of any but Christ, except in a singular passage in the Apocalypse (21^7): otherwise, *τέκνον* (*child*). To as 'many as received' the Word of God, the light of men, 'he gave right to become children of God—to those that *believe on his name*.' Their birth is derived and secondary; His primary, aboriginal. Our Lord compares the ministry of the apostles to His own, and the union between them to that which binds Himself to the Father. But to identify the two relations, to put them on the same footing, how far was this from His mind! When He says, in breathing on the disciples the Holy Spirit, 'As my Father hath sent me, I also send you'; and when in the high-priestly prayer Jesus declares to God, 'As thou didst send me into the world, I also sent them into the world,' this signifies that the Lord gives His servants a commission based upon His own, a mission continuous with His and directed towards the same ends; they set forth from His earthly presence bearing His words and charged with His Spirit, as he set forth from the Father's heavenly presence. He speaks to the Father of a day when 'all who believe through their word in me,' 'will be one, as thou, Father, art in me and I in thee,' when 'they shall be one as we are one' (*ἕν* = 'one' in disposition and action: so far, the unity of the Father and the Son is imaged in the Church): this complete union amongst religious men, still to be realized on earth, is grounded on the central unity of being—'I in them,' Jesus says, 'and thou in me, that they may be perfected into one,' —'that they also may be in us.' His oneness with God, while Son of man and centre of the race, gives pledge of the final oneness of mankind. Christ in men is the unifying principle of the future; and He can dwell in men everywhere, since God the Father is in Him.

'The Son' and 'the Father' on the lips of the Johannine Christ, we conclude, are correlative terms. They affirm the two opposite sides of a relation that is solitary and mysterious, reaching beyond our Lord's earthly horizon, beyond time and the world, that existed 'in the beginning,' that in fact we can only conceive of as lying within the Godhead. This Son of God was the Only-begotten before creation, and apart from the birth of God's earthly children. He was sent into the world and took human flesh as God's Only Son, disclosing the Divine character and imparting the Divine love to men as such a Son alone could do—an *ἴδιος υἱός* (to use St. Paul's language) with God for His *ἴδιος πατήρ*. Being with God, yea, and being God eternally, He brings with Him to His saving work the attributes of Deity; all the love of the Father is with Him; all the resources of the Godhead are behind Him.

4. The Son of Man.

The complementary title 'Son of man' occurs eleven times (perhaps twelve) in St. John's Gospel, while St. Matthew cites it three times so often. This is, as every one knows, the name of Jesus for Himself. The designation was then, as it still remains, very much of an enigma. 'Who is this Son of man?' the people asked Him a few days before His death; the expression puzzled and provoked them. Jesus nowhere explains its use; He employs it in an altogether original way, and in the most various connexions. To use it as a substitute for the first personal pronoun would have been a clumsy affectation; and our Lord does not avoid the *ego*. Aramaic philology has been busy

with the problem of late, but it has not brought us much new light. Outside the Gospels the title occurs only in the dying exclamation of Stephen; and twice in the Apocalypse, where it recalls the words of Daniel's prophecy, with a reminiscence, no doubt, of the language of Jesus. The Book of Enoch had already given currency to the expression, taking it up from the Apocalypse of Daniel (which spoke, however, not of the 'Son of man,' but of 'one like a Son of man'—*i.e.* a ruler for the kingdom of God of human guise, in contrast with the beast-figures which represented the earlier kingdoms). The Son of man of the Apocalyptic *Enoch* is identified with the Messiah, and is clothed in that character with supernatural attributes. Some of the occasions on which Jesus names Himself 'Son of man' are Messianic in import; in other instances this significance is not apparent. In the Old Testament, 'son of man,' like our expression 'child of man,' denotes human being, with a touch of pathos; in one form of the Hebrew phrase, 'the sons of men' are the men of distinction, who bear a memorable father's name. The case of Ezekiel affords a contrast, not a parallel, to that of Jesus: the prophet is addressed by God as 'Son of man'—quite another thing from calling himself so. Of Jesus the Heavenly Voice speaks as 'My Son.'

Many subtle associations and delicate shades of meaning attached to this name for Himself, which Jesus appropriated with predilection. But granting the doctrine of the Prologue to be a true interpretation of the consciousness of Jesus disclosed in John's Gospel, its significance is obvious in one chief respect. Our Lord, who was so much more than human, *identifies Himself* under it *with human nature*. He seems to say, 'Whatever else I may be, I am a man amongst men; I count myself one of you.' The designation is meaningless if it be not, in some sense, antithetical. What mere man would think of constantly declaring that he is man! Once or twice the circumstances suggest that Jesus would rather be known as 'Son of man' than 'Son of David.' He avoids the royal title of Messiahship, with its political suggestions. But if the data of the Fourth Gospel, borne out by sufficient indications in the rest, be historical, and Jesus knew from the first that 'He cometh from God and goeth to God,' the name 'Son of man' is naturally construed as the self-designation of One aware of a superhuman origin, but who notwithstanding claims human alliance and wishes to be approached and dealt with as a man, whose breast is filled with human sympathies, who represents in His person the whole race whose form He wears and 'gives himself for the life of the world.' Our Lord's fondness for this name was in keeping with His whole demeanour, and expressed what St. Paul calls 'the mind that was in Christ Jesus,—who being in the form of God, thought not equality with God a thing for grasping at, but emptied himself,' and who, 'having come in the likeness of men,' was content to be 'found in fashion as a man.' This *usus loquendi* of Jesus became a touching remembrance for His companions, who had come to worship Him as 'Lord and God,' and could not themselves speak of Him otherwise.

In nearly all the instances where the name 'Son of man' appears in the narrative of St. John, there is a characteristic shade of reference. Our Lord in using it speaks representatively; He associates Himself with other men, but exalts them by the association. Twice we read of 'the Son of man' being 'glorified' through His passion, where the thought lies near that this glory of His is communicative, mediatorial. Thrice He speaks of 'the Son of man' being 'lifted up'—in the sight of men, to save them, to draw them to Him. Twice of the 'Son of man ascending to heaven.' Once of His having 'descended out of heaven' (Jn 3^{13})—or rather, 'the Son of man' who confronts Nicodemus is identified with him 'who descended from heaven,' and 'is in heaven' (His proper being and habitat are there); He is 'a teacher sent from God' in a loftier sense than His interlocutor had imagined. He promised His earliest disciples, on the occasion when Nathanael joined the company confessing Him 'Son of God,' that they 'shall see heaven standing open, and the angels of God ascending and descending upon the Son of man': they will find this lowly man amongst them in mysterious and august communion with heaven, and will learn to call Him 'Son of God' on ampler ground and with deeper meaning.

The grand passage in which Jesus declared Himself 'Son of God' before the Jews of Jerusalem, put the predicate 'Son of man' in apposition thereto; the antithesis of the Two Natures, drawn out with such labour by the Church in later centuries, springs from the twofold consciousness thus disclosed by the Lord in Himself. 'The hour

cometh, and now is, when the dead shall hear the voice of *the Son of God*; and they that hear shall live. For as the Father hath life in Himself, even so gave He to the Son to have life in himself, and He gave him authority to execute judgment, because he [the Son of God] is *Son of man!*' Christ's human nature qualifies Him to be God's administrator of judgment amongst men; but behind this authority He possesses, through His Divine Sonship and in virtue of His intrinsic life that is one with the Father's life, the power to restore life to mankind, in its whole range of spiritual and physical existence. Being 'Son of man,' Jesus gives the bread which feeds to life eternal; He yields His flesh for food, His blood for drink. Coming down to men as 'the Son of man,' He conveys heavenly gifts and lodges in humanity vital saving powers; as 'Son of man,' in turn going up to God—'to my Father and your Father,' He says, 'to my God and your God'—He does not discard but uplifts humanity in His person; He creates new ties between the world and God, and opens a sure way to the Father. 'The glory' of 'the Son of man' is therefore prophetic; He speaks of it to the Father as that 'which thou hast given to me,' and 'I have given to them,'—my disciples; it is a glory accruing, as St. Paul would say, to the 'firstborn among many brethren'; as the writer of the Hebrews would say —to the 'forerunner, who for us entered within the veil.' In the request of the Greeks to see Him Jesus recognizes 'the hour come when the Son of man should be glorified,' when through His fast-approaching death the solitary grain of wheat, with its external form dissolved, will multiply itself into a world-harvest, and humanity will find its glory in its Prince of Life, lifted to the cross and lifted thence to heavenly power.

5. The Christ.

The designation 'Christ,' or 'the Christ,' is used quite historically in the Gospel of John (otherwise in the Epistles), referring to the Messianic kingship of Jesus as this was agitated among the Jews, especially upon the working of the more notable miracles. In John's narrative, however, the Messiahship falls comparatively into the shade, while the question of the Divine Sonship—prior theologically to the other—comes into the foreground. It is significant that in the first section of his narrative, where Jesus is introduced by the Forerunner, while the deputation from Jerusalem ask John whether he is *the Christ*, the Baptist is represented speaking of Jesus not as 'the Christ' at all, but by two other names—as 'the Lamb of God, taking away the world's sin,' and as 'the Son of God.' Amongst the four first disciples, Andrew sees in Him 'the Messiah'; Nathanael, 'the Son of God' and 'king of Israel.' At the end of the history, to 'believe that Jesus is the Christ, the Son of God,' and to 'have life in his name,' are stated as the sum of faith and the purpose for which every word of the Gospel has been set down.

After all that St. John has told us, 'the Son of God' is seen to be a designation rising infinitely above the Jewish conception of 'the Christ.' But in the usage of the Apostolic Church, the former of these names of Jesus came to reflect increasingly its higher sense upon the latter. 'Christ,' in the developed language of St. Paul, becomes the proper name of the living and exalted Divine-human Saviour, Son both of God and man ('of David's seed,' 'born of a woman'). In the Epistles of John, 'Christ' is relatively an infrequent term, and appears with a connotation widely removed from the Messianism of St. John's early days. Twice it stands out in emphatic predicative use, reminding us of the conclusion of the Gospel just referred to (Jn 20^{31}). The man 'who denies that Jesus is the Christ' is branded as the liar of liars; on the other hand, he 'who believes that Jesus is the Christ,' is 'begotten of God.' The faith 'that Jesus is the Christ' and 'that Jesus is the Son of God' are practically tantamount. The Anti-*Christ* 'denies the Father and the Son.' The word *Christ* by this time has been long associated with our Lord's Divinity; it is His humanity that now stands in question. St. John is confronting not Jewish opponents of the Messiahship of Jesus outside of the Church, but Gnostic theosophists who claimed to stand within it, and who severed 'the Christ' as a Divine emanation, or element of being, from 'Jesus,' in whom they found a purely human person. The Christ had descended upon Jesus, investing Him with mysterious powers; but He could not be one with Jesus, since the Eternal cannot mix with flesh and blood; in fact, the Divine companion left Him on the cross. This error, by dissolving the unity of God and man in Jesus Christ, destroyed the essential revelation of God in Him and reduced His salvation to

a docetic show. The Gnostic heresy, in the form in which it is traversed in the First Epistle of John, presupposes the doctrine of the Two Natures in Jesus Christ; it presumes that to the name Christ the connotation of Deity had been finally attached in the recognized vocabulary of the Church. The word 'Christ,' by itself, had come to include 'the Lord' and 'Christ,' 'the Christ, the Son of God' of earlier apostolic speech.

To this transformation of the primitive Messianic idea St. John's teaching had contributed all along. Behind the conception of 'the Lord Jesus Christ,' which fills St. Paul's Epistles and inspired his life, lay the traditions of the life and work of Jesus as they are contained not only in the Synoptic but in the Johannine record. Long antecedent to the written Gospel of John, his oral Gospel had been in vogue, diffused perhaps more privately and intimately, but not less effectively, than that of Peter which gave shape to the Synoptic testimony. John, when Paul met him at Jerusalem in the year 49, was no cipher, but a 'pillar' of the Church; and his influence, though quiet, must have deeply affected Christian thought in the inner circles all through the Apostolic Age.

Once St. John writes of 'confessing *Jesus*' as the crucial point; for the Gnostics, professing to accept the spiritual and supramundane (æonian) Christ of the Church's tradition, denied to Jesus real identity with Him, on the ground that the Infinite cannot coalesce with the finite, nor pure spirit enclose itself in flesh. But this paradox was the essence of John's Gospel and the climax of all revelation; the inconceivability of metaphysics is the attested fact of the apostolic witness: 'The Word became flesh, and we have seen his glory'; 'what we have seen with our eyes and our hands have handled concerning the Word of Life—the eternal Life that was with the Father and was manifested to us—we declare unto you, that you also may have fellowship with us.'

6. The Twofold Nature and the Saving Work.

The various emblems by which our Lord pictures His saving work in the Fourth Gospel have behind them His consciousness of a twofold fellowship, embracing at once the earthly and heavenly spheres, the sense of His derivation from God and kinship with men; they describe the vocation of One sent into the world on an errand of redemption, to return accomplishing His task only through the experience of a sacrificial death. He gives the 'living water,' which slakes human thirst for ever and becomes in each man a fountain springing from eternal depths and pouring itself out in rivers of spiritual influence. He 'has come as a light into the world,' and is 'the world's light,' banishing darkness from the path of those who follow Him, and bringing the saving knowledge of God for all; He opens the blind man's eyes in Jerusalem in token of this world-office, and 'doing the works' of 'the Father that sent' Him 'while it is day.' He is 'the bread of life coming down from God,' who offers Himself in flesh and blood, that men by this means may eat and drink of Him through faith. He is as the serpent-figure raised by Moses in the sight of the dying Israelites, allaying the fever and destroying the venom of sin in those who look to Him with faith. While that predictive symbol represents Jesus in His sacrifice objectively, as the mark of a saving faith, the opposite figure of the 'corn of wheat' that sinks dying into the earth, represents, subjectively, His experience of the sacrifice in its painful self-inanition. He is 'the resurrection and the life,' as the raising of Lazarus testified, the Son of God giving spiritual life at this hour to those who hear His voice, and destined under the Father's commission at a future hour to summon from their graves the buried multitudes of mankind to receive judgment from His mouth. To 'his own that are in the world' Jesus is, in His own words, 'the Lord and the Teacher,' beside whom they can set no other; He washes their feet before supper with the sublime and joyous condescension of one who 'came from God and goes to God.' He is 'the door' of God's flock, both for sheep and shepherds; and Himself 'the good shepherd,' who owns the sheep and lays down life for them, whose sacrifice for their redemption and guidance of their course will make the flock of men truly one, gathered round Him at last from many folds; 'none can pluck them' from His hand, as 'none can pluck them' from the Father's. He is 'the vine' of God, of which all men who bear true fruit are branches—a vine that the Father tends with unceasing care and prunes with an unsparing hand, since it must yield 'much fruit,' and will thus realize for God and man the purpose with which it was planted in earthly soil.

7. The Lamb of God.

These saving offices Jesus fulfils because He is, as the Baptist manifested Him to Israel, 'the lamb of God, that taketh away the sin of the world.' This was the earliest title given to our Lord, after that of 'the Word,' in the prologue of St. John's Gospel. Coming in there, as a kind of superscription, it reminds us of the etymology of the name 'Jesus' on the opening page of St. Matthew. The Apostle John's account of the successive days of his introduction to his Master is precise and clear; if anything be historical in the Fourth Gospel, the record of its first chapter is so. A second day the Baptist, as he looks on Jesus, exclaims, 'Behold the Lamb of God!' John and Andrew, hearing this repeated, follow Jesus. The Baptist's preaching of repentance had made them ripe for faith in the Remover of Sin. In this sense they accepted Jesus. The sentence above quoted may be taken as the text of John's conversion. His Gospel, Apocalypse, and First Epistle are linked together by it. On *the Lamb of God*, the world's sin-bearer, the elder John had 'seen the Spirit descending' to abide, that out of his fulness Jesus may baptize all men 'in the Holy Spirit.'

The paschal lamb was surely in the mind both of the speaker and of writer of this passage,—the Lamb whose blood saves those sheltered by it from destruction, whose flesh is the food of the redeemed on their pilgrimage. At the same time, as later interpretation shows, the vicarious sacrificial 'lamb' of Isaiah 53 presented itself under this term,—the innocent Servant of Jehovah, who is stricken for His people's transgression and bears their iniquities, winning thus for them forgiveness and a new life of righteousness. Recalling the Baptist's saying and associating it with the image drawn by the Deutero-Isaiah, John speaks in his Epistle of 'Jesus Christ the righteous' as our 'advocate with the Father,' who has offered 'propitiation for the whole world' and who re-returned to God, presents a just plea for the remission of human sin. Cleansing from sin and the impartation of the Spirit of God are the two supreme bestowments of Jesus: these were the subjects of the Forerunner's great prophecy (of which the Evangelist John was bound to cherish a faithful remembrance). No merely human servant of God can exercise such powers as these: the apostle's first master, unless his memory has betrayed him, said at the same time concerning the Lamb of God and the Communicator of the Spirit, 'I have seen and have borne witness that this is *the Son of God*.' How much the Baptist realized of the awful meaning of this title, as he looked on Jesus, it may be difficult to say. What the Apostle John learned to understand by it, is surely clear enough. *Son of God*, *Lamb of God*, *Giver of the Spirit*—this is the Johannine Christ.

'Now unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.'

At the Literary Table.

Anglo-Jewish Literature in 5664.

The revival in Jewish literature that has been noticeable in England as well as in other states during the last decade, has been well exemplified by the literary output in England and the United States during the Jewish year 5664 just closed. Not only have more books on Jewish topics been written and read by Jews of late years, but the study of Jewish literature and Jewish history is being popularized throughout the English-speaking world by organizations created for that specific purpose. Thus of late years the Union of Jewish Literary Societies, with its forty constituent societies, including the Jewish Historical Society and the Jewish Study Society, has come into being. The Maccabæans also, in whose programme is included the discussion of topics of Jewish interest, is but a decade old. A further move forward has been the adaptation to an English environment of the Jewish Chautauqua movement, and the proposed establishment of a Jewish Historical Museum will be in the same line of progress. In the United States during the same period, great

activity has been shown in the establishment of the Jewish Chautauqua Society, the Jewish Historical Society, the Jewish Publication Society, and other kindred organizations.

The most important Anglo-Jewish book of the past year has undoubtedly been the Rev. Morris Joseph's exposition of the Jewish faith in his *Judaism as Creed and Life*. Occupying a position midway between the extremes of orthodoxy and reform, Mr. Joseph has written a book that has received a cordial welcome from all parties in Jewry, and one that has proved a mine of thought, from whence welcome material can be obtained by teachers and preachers. A more personal view of Judaism has been given by Miss Lily Montagu in her *Thoughts on Judaism*, and among the theological writings of the year Mr. C. G. Montefiore's *Rabbinic Conceptions of Repentance* will hold a high place. Mr. Tennant's *Fall and Original Sin* and Mr. Travers-Herford's *Christianity in Talmud and Midrash*, both by non-Jewish writers, fall into the same category of books. In accordance with the invariable precedent, the majority of the contributions to biblical literature during the year has emanated from non-Jewish writers. Genesis has received attention from Professor S. R. Driver in the 'Westminster Commentaries' and from Professor Bennett in the Century Bible. Psalms is, however, the biblical book that has obtained most consideration. Dr. Kaufman Kohler, the Principal of the Hebrew Union College of Cincinnati, has published a new translation under the auspices of the American Jewish Publication Society. Other works on the same topic are C. Evans' *Notes on the Psalter*, Professor T. K. Cheyne's Commentary, Mr. Thirtle's *Titles of the Psalms*, Dr. King's *Triennial Cycle*, and Mr. Prothero's *Psalms in Human Life*. Additional volumes dealing with the Bible have been H. P. Smith's *Old Testament History* in the 'International Theological Library,' and the late Professor A. B. Davidson's *Old Testament Theology*. A book that should be noted in this same connexion is Kennedy's *Note-Line Pāsēq*. The Septuagint has been re-edited in English by Mr. Pells, and Hellenistic-Hebraism received further notice in Mr. St. John Thackeray's book on the *Letter of Aristeas*. In the realm of Higher Criticism the most important English volume of the year has been Professor A. H. Sayce's onslaught on the iconoclasts in his *Monumental Facts and Higher Critical Fancies*.

The Jewish Encyclopedia, the most valuable of the contributions to Jewish literature during many decades, has reached the seventh volume of the twelve that the work is to occupy. The last topic dealt with is the Spanish province of Leon. During the year Dr. Jastrow's *Dictionary of the Talmud* has been completed, and the fifth and last volume added to Dr. Hastings' *Dictionary of the Bible*. The *Jewish Quarterly Review*, always valuable to Jewish scholars, has completed its sixteenth volume; the annuals of the Union of Jewish Literary Societies and the Conference of American Rabbis have come to hand in due course, and to the list of literary annuals has been added that of the Hebrew Union College at Cincinnati. The English and American Jewish Historical Societies have each issued volumes of transactions during the year, and the English and American Jewish Year-Books have both been published in due course.

In the department of archæology a translation of Theodore Reinach's *Jewish Coins* has been presented to Jewish readers. A new edition of Professor Robertson Smith's *Kinship and Marriage* has been published; the Palestine Exploration Fund has thrown considerable light in its publications on the excavations at Gezer, and Mr. Marcus Adler has re-edited the *Itinerary of Benjamin of Tudela*. The volumes of Dr. Gaster's edition of the *Liturgy* of the Spanish and Portuguese Jews appear with commendable regularity. The *Daily Prayers* and the volumes for the New Year and Day of Atonement have already been published. The Jewish Religious Union has also issued a revised service-book, as well as a volume of the addresses delivered at its meetings. In the United States Mrs. Cowen has given a new English version of the Passover home-ritual, the Haggadah. The only historical volume has been Dr. M. Harris's *A Thousand Years of Jewish History*. The Jewish novel of the year has been Mr. Samuel Gordon's *Unto each Man his Own*, in which he discusses the intermarriage problem. *The Fugitive*, by Mr. Ezra Brudno, is a valuable social treatise written in the guise of fiction. Another book of Jewish interest is Tolstoy's *King Esarhaddon*, written for the benefit of the Kishineff Relief Fund. Dr. Hirschfeld's *Catalogue* of the Montefiore MSS has been reprinted in volume form.

In the political sphere the two chief topics have

been Kishineff and Alien Immigration. Under the former heading we have received Dr. Cyrus Adler's *Voice of America on Kishineff*, Dr. Isidor Singer's *Russia at the Bar of the American People*, and Mr. Michael Davitt's *Within the Pale*. The only book on Alien Immigration has been published in the 'Pro and Con' Series, the two sides being taken by Mr. C. H. L. Emanuel and Mr. Bradshaw respectively. Another book in the same class is the reissue under the editorship of Mr. J. de Haas of Dr. Herzl's *Judenstaat*, the work that introduced the new Zionist movement to the world.

For the year that has just opened, several volumes are already promised. The *Jewish Encyclopedia* is expected to be carried as far as volume xi., and a new set of service-books for the use of the Ashkenazi Jews has been announced by Messrs. Routledge. Under the auspices of the Jewish Historical Society a volume of essays by Dr. S. A. Hirsch is about to be issued. Work is being continued on the History of the Jews in England that the same Society is to publish, and Mr. Israel Abrahams' monograph on Judas Maccabæus is also expected shortly. The same author has also promised a volume of essays; and additions to the 'Jewish Worthies' Series, dealing with Philo and Rashi, are contemplated. Mr. Elkan Adler has several books in the press. One deals with the Inquisition Records. A second is a volume of essays that this writer has been pressed by his friends to publish. Some months ago it was also announced that Mr. Louis Zangwill (Z. Z.) intended writing a volume on the intermarriage problem.

ALBERT M. HYAMSON.

Union of Jewish Literary Societies.

THE STUDENT'S OLD TESTAMENT.

NARRATIVES OF THE BEGINNINGS OF HEBREW HISTORY. By Charles Foster Kent, Ph.D. (*Hodder & Stoughton.* 12s. net.)

Messrs. Hodder & Stoughton have undertaken the publication in this country of a series of six volumes, by Professor Kent of Yale University, to be known as *The Student's Old Testament.* The first volume carries the narratives from the Creation down to the establishment of the Hebrew kingdom. Professor Kent is an excellent scholar, and he has a keen interest in the welfare of the average student. If we rescue the word 'popular' out of the hands of the literary charlatan, and use it in opposition to 'technical,' we can say that all his work is popular. Thus he has been careful in this volume to remove all the uninteresting genealogical lists from the body of his book and place them together in an appendix, so that the history may be read right through with enjoyment.

What is the idea of *The Student's Old Testament*? The idea is to separate the Old Testament into its sources, and present the sources side by side, each in a continuous narrative so far as it goes. The translation is Professor Kent's own, done directly from the Hebrew, with the aid, of course, of all kinds of versions, ancient and modern. This volume contains also a useful introduction, and every volume will no doubt contain maps, charts, and numerous footnotes. The literature is well selected and presented with both brevity and clearness. In an appendix to the volume there are notes on the Babylonian accounts of Creation, the Syrian parallels to the story of Paradise and the Fall, the Babylonian parallels to the Flood story, and other matters of interest.

It is a great undertaking. Few men would have had the courage to undertake it. We can scarcely think of any man more likely to carry it successfully through. When it is finished, the earnest Old Testament student will be well advised to sell many of his books and buy this one. Or, better still, let him buy it as it comes out, volume by volume. For it will take time to study it, but the time spent upon its study will be well spent.

SCIENCE AND FAITH.

IDEALS OF SCIENCE AND FAITH. Essays by Various Authors. Edited by the Rev. J. E. Hand. (*George Allen.* 5s. net.)

Are you weary of attempts at reconciling theology and science? Try one more. This attempt is new in manner.

Mr. Hand went to living, able, representative theologians and scientists. He asked the theologian, 'What do you say about science?' He asked the man of science, 'What do you say about theology?' He invited both to be perfectly loyal to their own, and yet to say whether the other was utterly out of sight and unapproachable.

The men responded splendidly. As for Sir

Oliver Lodge, who writes 'A Physicist's Approach,' his essay has already appeared in print, but it doubles its value by reappearing here. So does the Hon. Bertrand Russell's 'Ethical Approach.' The rest are new. There is a 'Biological Approach' by Professor Arthur Thomson and Professor Patrick Geddes, a 'Psychological Approach' by Professor J. H. Muirhead, a 'Sociological Approach' by Mr. V. V. Branford, and an 'Educational Approach' by Professor Patrick Geddes.

Then come the Approaches through Faith. Mr. Kelman writes the 'Presbyterian Approach,' Mr. Ronald Bayne the 'Church of England Approach,' Mr. Waggett the 'Church from Outside Approach,' and Mr. Wilfrid Ward the 'Roman Catholic Approach.'

What does it all come to? Well, it does not come to much in the way of knowledge. Its significance lies in the effect it has upon us. Those men have discovered long ago that there is no antagonism between science and theology. It is the fluttered reader of the last rationalistic sixpennyworth who needs comforting. And the greatest good is in the discovery that our side has not won but that both sides have been both right and wrong.

Do not suppose that controversy is at an end. The little blustering men will not be quiet for a while. And even the quiet men know that there is not a little debateable ground which it would be unwise to hand over to either party or to leave unoccupied. But henceforth all the great men in science and in theology will quarrel reverently. The last Haeckel has been seen in the world.

THE BIBLE HANDBOOK.

THE BIBLE HANDBOOK. By the late Joseph Angus, M.A., D.D. Revised by Samuel G. Green, D.D. (*Religious Tract Society*. 6s. net.)

Angus's *Bible Handbook* has had a long career, and an honourable career, but it is done now. It is done now as Angus, but it has begun again, and we believe it will have another career, as long and as honourable as the first, under the title of Angus and Green. Dr. Green might have written a handbook of his own. He could have done it. Few men could have done it better. For it needs not only scholarship, which Dr. Green has; but also what might be called a progressive conservatism (we forget what the exact political phraseology is), and Dr. Green has that also. He has chosen the humbler way. He has prepared a new edition of Angus.

It is the humbler way. It is also the harder way, for he had not merely to introduce into the book certain new facts about the Bible which have been discovered since Angus wrote his book, he has had to give it a new outlook. Certainly we do not mean that he has had to alter its fundamental attitude to the revelation that is in the Bible. If that had been so, there would have been no sense in recasting the book at all. Angus was a progressive conservative himself. He had no sympathy with the men in his day (they are not so numerous now) who, being ignorant of the way in which the Bible has come to us, would take it as they found it, separate it from life, and regard it as something wholly supernatural, to be supernaturally swallowed, every sentence and every word of it, on pain of everlasting punishment. Dr. Angus was a student of the Bible. He saw that the Bible was not the Bible of those men. He saw that it would be no use as a Bible if it were. Throughout his handbook he represented it as a living thing and in touch with the life of to-day. Dr. Green has not had to alter the attitude of the book. Thorough as his editing is, it is in entire sympathy with the spirit of the original author. He has done that which Dr. Angus himself would have done had he been allowed to live two men's lives instead of one.

Notes on Books.

Canon Hensley Henson has done some courageous things since he went to St. Margaret's, Westminster, but he has done nothing wiser than his appointment of Mr. Burkitt as St. Margaret's Lecturer for 1904. Mr. Burkitt chose *Early Eastern Christianity*, and now his lectures are published under that title by Mr. Murray (6s. net). Early Eastern Christianity means the History of the Church in Edessa. No man living knows the history of that Church better. No man has the bravery and the caution in better combination for telling its story. No man can give life and interest more certainly to the things that have passed away. And this is the way to read History. Not in compendiums, not in systematic many-

volumed treatises. This period is worth knowing, it is limited enough to become known. Here in one fair-sized, convenient, and highly attractive volume we can learn all that has to be learned of a great experiment in the living of the Christian life.

Dr. Gibson of Leeds has written a Preface to a new edition of the Report which was published of a series of meetings held in 1873 in *Defence of the Athanasian Creed* (Longmans, 1s. net), at which the late Marquis of Salisbury, Canon Liddon, and others spoke and spared not.

We used to get a book at Christmas every year from Professor Drummond. We get it now from the Rev. George H. Morrison, M.A. Professor Drummond's books began with their title; so do Mr. Morrison's. The title this year is *Life's Nobler Penalties* (Oliphant; 1s. net). And the expectation of the title becomes real fulfilment in the book. Five sermons, with no other obvious link than the title, yet the title carries us through them, and each sermon has its own title, makes its own mark, and leaves its own memory. There are few men in our midst who could use the text, 'It is the glory of God to conceal a thing'; there are very few who could say that they were preaching 'On the helpful Doctrine of Divine Concealment.'

Forty-two years ago there was published a book entitled *The Testimony of Christ to Christianity*. Last year a copy of it got into the hands of Mr. Campbell Morgan. 'I never laid it down,' says Mr. Morgan, 'until I had finished it; it is a long time since I have been as fascinated, and as profoundly impressed, by any book.' Mr. Morgan has had it published again (Revell; 2s. 6d. net). It is an argument for the historical reliability of the religion of Christ. It is not an historical argument however. It is an *argumentum ad hominem*, an appeal to the man; yet not to every man, to the man who has tried it. The author of the book is Mr. Peter Bayne. And to those who have tried it Mr. Bayne says: You have found that the best way to live this life is the Christian way: can Christianity be at once divinely ethical and historically false?

Mr. Howard W. Pope has written the evangelical 'Enquire within upon everything.' The title of his book is, *What every Christian needs to know* (Revell; 2s. 6d. net). Now it is certain that what every Christian needs to know, every man, woman, and child on earth needs to know, so that Mr. Pope has a wide constituency if he can get at it. But Mr. Pope's style will not appeal to everybody. It will not appeal even to every Christian. His ends are excellent,—how a sinner may get right with God, how to learn to pray, and the like,—the way he seeks to reach them is not always excellent. 'The wind bloweth where it listeth,' but Mr. Pope would have it always blow where he likes. His deepest interest is in decision. Like Duncan Mathieson the Great, there are two words he seems to know intimately, 'Eternity,' and 'Now.' And if he does not teach us everything, yet, if he gets every one of us to know the power of those two words, he does very well.

Not long ago a modern preacher protested against the attention that the modern Church is giving to young men. 'Sermons to young men?' he said; 'why should young men have special sermons preached to them'? The protest passed into the air. Young men get more attention than ever. More societies are being formed for their benefit every day. And our modern preacher sees no good of it all. The more they are beckoned into the Church the less they come.

Mr. Frank Graves Cressy, Ph.D., has written a book about *The Church and Young Men* (Revell; 3s. 6d. net). It is introduced to American readers by Professor Henderson of Chicago; to British readers by Mr. Kelman of Edinburgh. Our modern preacher, when he reads it, would be more than ever amazed at the amount that is done for young men by the Church. We fear he will be more than ever convinced that it is done in vain. The opinions of pastors are taken, the opinions of young men themselves. The great organizations and the little are all described, and, in America at least, they are very many. But on every page it is written that the young men of the multitude do not enter the church or any other Christian organization. What are we to do now? Read this book certainly, and see what men have hitherto tried to do, and then—cease to do evil. For the young men seem to be unanimous in declaring that they will all enter the Church the moment the last hypocrite leaves it.

The second edition of Nöldeke's *Compendious*

Syriac Grammar was published in German in 1898. It has now been translated into English by Dr. James A. Crichton, and published by Messrs. Williams & Norgate (18s. net).

It is absolutely useless to begin to describe the book. Those who do not know that Nöldeke's Grammar is the grammar of the Syriac tongue do not know anything about Syriac. The English translation will give the book a better chance in this country, and perhaps it will do something to encourage the study of Syriac. For our Syriac students are far too few.

Messrs. Wells Gardner have published (unfortunately in a most flimsy binding) one of the best answers recently made to the question, *Was Jesus Christ Divine?* The author of the book is Professor Howard Masterman of Birmingham.

Mr. Melrose has published a second and much more attractive edition of Professor Robert Mackintosh's *First Primer of Apologetics* (2s.). Half the writing in defence of Christianity is in vain, because the writers do not know what to defend. Dr. Mackintosh does know. It is Christ Himself. His personality and sinlessness. Round that other things gather—the being of God, miracles, prophecy, and the like. But that is central; that is the thing to defend. When that is fixed, all the other things will take their places round it, so far as they are needed. Dr. Mackintosh's book tells us, more emphatically than any book we know, what Christian Evidence means to-day; and what it means to-day it has meant from the beginning.

On the 4th and 5th of October 1903 the Andover Theological Seminary held *Exercises Commemorating the Two Hundredth Anniversary of the Birth of Jonathan Edwards.* A sermon was preached, praise was sung, and addresses were delivered. Among those who took part was Professor Orr of Glasgow. Now the Andover Press has issued the record of the Commemoration. It contains all the proceedings, together with appendixes of quotations done lovingly by the late Professor Egbert Coffin Smyth, to whom the volume is dedicated.

To the literature of Judaism which Mr. Hyamson contributes, must be added an unbound but abiding work, by Dr. Max L. Margolis, on *The Theological Aspect of Reformed Judaism* (Baltimore). It is curious to find Dr. Margolis discussing the 'antinomy' between the Divine Justice and the Divine Mercy. It is an old debate. The Rabbis could not settle it. And the Rabbis were lucky not to have to appear before the Lord Chancellor with it.

It is with great difficulty and many disappointments that the religion of the ancient Teutons is gathered together. Mr. P. M. C. Kermode, F.S.A. Scot., has contributed something from the Isle of Man. He calls his book *Traces of the Norse Mythology from the Isle of Man* (Bemrose; 2s. 6d.). He gives ten plates, each plate containing a careful drawing of some stone monument, and he gives an explanation of each plate. But besides that, he writes a most interesting introduction, in which he states the essentials of Norse mythology, setting us all on the way to read the monuments for ourselves.

We are strong in sermons this month. But there is room for the sermons of the Rev. G. F. Terry, F.S.A. (*The Old Theology in the New Age*; S. C. Brown; 6s.). For the personal note—the personal note of love to the Lord Jesus Christ—is strong in them. And they are modern. From first to last there is a sweet reasonableness in all the author says. The old theology is new most of all in this, that the 'damnatory clauses' of our old preachers are lost in the love of God in Christ.

It is dificult to give Samuel to Bible classes. It is more difficult to give Saul. Where are better materials for the instruction of young men? Yet it is difficult. Dr. Charles Salmond has written a Bible-class primer on *Eli, Samuel, and Saul* (T. & T. Clark; 6d.) to make it easier. Surely Dr. Salmond found it difficult. For he has given his strength to this task, mastered the difficulties for himself, and pointed the way for others to master them.

Mr. R. R. Ottley, M.A., has done a thing which many a man has wished to do, because he has more courage and perhaps more scholarship than most men. He has published an edition of a book of the Bible according to the Septuagint pure and simple. It is *The Book of Isaiah according to the Septuagint* (Cambridge University Press; 5s. net). He has newly translated both the Hebrew text and

also the text of the Septuagint, and set them down on opposite pages. So we now can see at a glance what the differences are, and we can see that they are very considerable. He has also written an introduction, in which the relation of the Septuagint to the Hebrew original is set forth with admirable clearness and precision. It is greatly to be hoped that the success of this venture will encourage Mr. Ottley to go on with the other books. It is certain that no student of the Old Testament will be able to do without this edition of Isaiah.

Are the Americans ahead of us? They are ahead of us in one thing. And it is, alas for us, the most important thing. They are ahead of us in the religious instruction of youth. It is a national undertaking in America, not because it is done by the Legislature, but because all the best people give their time and energy to it. Professor E. D. Burton, of the University of Chicago, first makes a name for himself by writing the greatest book we have on *New Testament Moods and Tenses*, and then he gives himself to the writing of books for the Sunday school. His latest book is called *Studies in the Gospel according to Mark* (University of Chicago Press; 4s. 6d.). The studies are intended 'for the use of classes in secondary schools, and in the secondary division of the Sunday school.' What is the use of the book to us? We have no such classes in secondary schools; we have no secondary division in our Sunday schools. Its chief use is to make us ashamed of ourselves.

The Church Missionary Society has published another edition (2s. 6d. net) of the story of the Fuh-Kien Mission. In the frontispiece Archdeacon Wolfe and his native clergy are arrayed in white robes, with Bibles in their hands (the palms are in the background), awkward and uncomfortable, but proud and happy. But the book is a great book, the record of one of the greatest of the gospel's triumphs. It title is *For Christ in Fuh-Kien* (2s. 6d. net).

The Church Printing Company has published an extremely ugly and laborious book, written by the Rev. George Greenwood, M.A., and entitled *The Book of Genesis treated as an Authentic Record*. It is the first volume of a series under that title, and contains the Adamic and Noachic narratives, which have already been published separately. Mr. Greenwood's method of study is wholly alien to that with which we are now familiar, so alien as to be almost unintelligible. To get into line with his method we should have to go back fifty years in the study of the Bible, or else forward fifty years. Mr. Greenwood would say forward. For the last words of his preface are *Dies declarabit*. We cannot criticize the book, and we do not suppose any one else can. We can only wonder and hope. We wonder why he is so particular about the literal interpretation of some parts of Genesis when he is so free with the interpretation of other parts; why he alters the Hebrew text without any authority sometimes and insists upon holding to it, however unintelligible, at other times; and why he or his printer employs such unusual spellings as 'Cosmogany' and 'Canan.'

Mr. Francis Griffiths has begun the issue of a new series of sermons to be called 'English Preachers.' Two volumes have been issued—*Ecclesia Discens*, by the Rev. A. W. Hutton, M.A., and *Seeking a Country*, by the Rev. T. F. Lockyer, B.A. (3s. net, each). The names represent two very different types of preaching. Mr. Hutton is absorbed in the intellectual movements of our time and concerned for the authority of the Church. Mr. Lockyer is interested in men and women, their home-life, their daily burdens, their abiding Christ, and their future hope. We need both kinds of sermon. Every congregation should have a Hutton and a Lockyer in the pulpit in turns. If that is not possible at present, every member of every congregation should be encouraged to read both these books.

The cheapest book of the month is the new volume of the 'Biblical Illustrator,' the new volume being *Deuteronomy* (Griffiths; 7s. 6d. net.). It is cheapest every way. It is cheapest for quality. It contains all the cleverest things which all the cleverest men of the last fifty years have written about the Book of Deuteronomy. And it is cheapest for quantity. It contains 602,880 words.

Andrew Bonar's daughter has gathered a small volume of Sunday readings from that modern saint's letters and sermons. It has been published by Messrs. Hodder & Stoughton, under the title of *Heavenly Springs* (1s. 6d. net.).

Messrs. Macmillan have issued a second edition of *Charles Lamb's Essays* (8s. net), as edited by the late Canon Ainger for their 'Eversley' series. It is the size of book we shall all take to yet. It is the series in which we shall yet want to possess all our favourite authors. This is an ideal edition of an ideal friend.

A new Life of Christ after a new manner. Mr. W. E. Geil of Pennsylvania was going to Palestine. He searched, but could not find, a Life of Christ worth carrying with him. So he made one, carried it with him, altered or annotated it as he moved from place to place, and sent it to the publishers when he came home. Messrs. Marshall Brothers are the publishers. The title is *The Man of Galilee* (2s. 6d.).

For the very busy Sunday-school teacher the best book is Torrey's *Gist of the Lessons* (Nisbet; 1s. net.). It is cut to the proper size and bound in leather, to be carried about in the pocket. It gives the text of each lesson, an exposition and leading questions, everything that is absolutely essential. A man's heart and brain should do the rest.

The Rev. John Urquhart has published a book which we fear will make shipwreck of the faith of many sincere believers. For he deliberately attempts to demonstrate the utter untrustworthiness of the accepted chronology of the Bible. After a long investigation, almost every word of which will astonish and perplex his readers, he comes to the conclusion, which we state in his own words, that 'the old chronology must be discarded.' He even hints that the chronology of the Patriarchs is not mere chronology. So that when we are told that 'Noah was 500 years old, and Noah begat Shem, Ham, and Japheth,' we are not to understand that Shem, Ham, and Japheth were all born in that year, or that Noah was really 500 years old when Shem, Ham, and Japheth were born. Now if so simple a statement as that cannot be trusted, where can we be sure of any statement of fact in the Bible? The book is published by Messrs. Nisbet, its title being *How Old is Man?* (2s. 6d. net), but we cannot honestly recommend any one to read it, especially any one who is at all weak in the faith.

Dr. James Jeffrey of Pollokshields in Glasgow has published a volume of children's sermons. The text of every sermon is taken from the Book of Proverbs. And as there is system as well as simplicity in the sermons, he calls his book *The Way of Life* (Oliphant; 3s. 6d. net.). The greatest of all preaching is preaching to children. How few of the preachers who are called great ever attain to it. Dr. Jeffrey is a preacher to children. He keeps to the Saxon tongue, short sentences, and the concrete. He avoids capital vowels, never calls the children 'my dears,' and never apologizes for finding Jesus in the Book of Proverbs.

The counsel given to students by 'Two Recent College Graduates' is *Not in the Curriculum*, as they cleverly call their book (Oliphant; 1s. 6d. net), but it will be well with them, both for this life and that which is to come, if students pay heed to it. But how dare two *recent* college graduates give counsel? Just because they are recent. The edge of their experience has not been worn off. They do not yet see where they succeeded, but they keenly feel where they failed. And so, like Punch's advice to those about to get married, their counsel is mostly 'Don't.' It is 'Don't be too generous with the history of your past,' and the like of that. Dr. Henry van Dyke says the book is good for American students. Mr. Kelman says it is good for British students. It is good for those who are no students at all, the wide world over.

True Scotsmen will always love Calvinism and the Covenanters, for Calvinism made the Covenanters and the Covenanters made Scotland. Outsiders seem to think that a great Church of Scotland is letting Calvinism go. That is a misunderstanding. Outsiders have often fancied that Scotsmen had let the Covenanters go. That also is a mistake. Samuel Rutherford was a Calvinist and a Covenanter, and Scotsmen will always be proud of Samuel Rutherford. A new study of his life and character has been written by the Rev. Robert Gilmour of Musselburgh, and published by Messrs. Oliphant, Anderson & Ferrier of Edinburgh (*Samuel Rutherford*; 2s. 6d. net). And next to his own classical *Letters* in Dr. Bonar's classical edition, it seems to be the book from which to learn what Calvinism can do in the making of a saint.

The keenest of all controversies regarding the

Higher Criticism of the Bible has been fought in India, has been fought by the missionaries of the Cross. For the enemies of the Cross heard one day of Jerahmeel, found the book and came with it to the missionary. See, your own professors doubt the very existence of your Christ. The missionary was never so put to it for a reply. He could not repudiate Jerahmeel on the spot. For he must be in touch with the scholarship of his day, and he could not be sure in a moment that the scholarship of his day rejected Jerahmeel. And indeed it is always better that there should be a little perplexity and even some falling away than that the truth should be rejected.

But now the way of the missionary is clear. Dr. R. F. Horton has written a new volume, *The Bible a Missionary Book* (Oliphant; 2s. 6d. net). He has written it with the skill of an accomplished artist and with the clear conviction that the truth of God for this generation lies along the lines of the Higher Criticism. But not embracing Jerahmeel. There are two kinds of criticism. The one is unbelieving and unhistorical; the other is historical and believing. Dr. Horton strongly urges the missionary to keep in touch with modern scholarship still. The Bible will be more to him than ever if he does, more heroic, more missionary. But he must distinguish.

Under the title of *Grace Triumphant* (3s. 6d.) the Religious Tract Society has published a new volume of sermons by Spurgeon. Where the Society got them we do not know, but they never were published before, and they are worth publishing now.

Do you want a book for boys? Plenty of adventure, a real hero? Mr. Lovett has written it for the Religious Tract Society. Its illustrations will satisfy the most bloodthirsty boy's appetite, but its hero is a prince of peace—James Chalmers of New Guinea. *Tamate* is the title (3s. 6d.).

A man is known by the titles of his books. The Rev. J. D. Jones, M.A., B.D., of Bournemouth, has published a book entitled *Elims of Life* (Religious Tract Society; 3s. 6d.). You could not conceive Mr. Inge or Dr. Rashdall publishing a book under that title. Their titles are *Faith and Knowledge*, and *Christus in Ecclesia*. Which is better? That is scarcely a fair question. Each may be excellent, but we might say that, generally speaking, *Elims of Life* is better for a sermon, *Faith and Knowledge* is better for a book. For a sermon must be intelligible at once. Every sentence of it must be intelligible. You cannot hear it twice. It is true that Dr. Dods used to repeat a sentence twice, and it was most effective, but few preachers dare do that. Some of Mr. Inge's sentences have to be read twice, and then they are most effective. Mr. Jones is intelligible at once.

Messrs. Revell have added to their International Pulpit *The Loom of Providence*, by Dr. Robert Mackenzie (3s. 6d. net). The sermons are always strong and direct, sometimes striking. The sixteenth sermon has a striking title, 'Drudgery or Delight'; its text being, 'My meat is to do the will of Him that sent Me' (Jn 4^{34}). In that sermon Dr. Mackenzie describes three degrees of motive—first, the thought of self, egoism; second, the thought of others, altruism; and third, the thought of God, for which we have not coined a name yet, but are content to say, 'The love of Christ constraineth us.'

What does Evangelism mean? It is the title of a book by the Rev. G. Campbell Morgan, D.D. (Revell; 1s. 6d. net), but what does the word mean? Is it something different from preaching the gospel? Is there preaching that is not evangelism? One chapter is entitled 'The Evangelistic Service.' Are there services that are not evangelistic?

Why is it that every Christian preacher in America is interested in Evolution, and that only one in ten in this country has the least consideration for it? 'Can you recommend me anything on Heredity?' asks the one preacher in ten, and we answer there are several recent *American* books. The latest is *The Christian's Relation to Evolution*, by Professor Franklin Johnson of Chicago (Revell; 3s. net). It is a preacher's book. But the preacher can make no use of it if he has not been accustomed to look at life and religion in the light of development, and under the stress of environment. To those who have, it is a book of much interest and pregnancy.

Is Christianity Miraculous? The question

forms the title of a book published by the Society for Promoting Christian Knowledge (2s.), and written by the Rev. C. H. Prichard, M.A. Mr. Prichard is a scholar. His contributions to the *Dictionary of the Bible* will be remembered. But he seems to hold that to this question the simplest answer is the best. He goes directly to the Gospels to discover if the plain reader can find Christianity miraculous. When we see that Christianity is miraculous, we can consider the philosophy of it afterwards. Mr. Prichard examines the narratives of the Virgin-birth, of the Resurrection of Christ, and of our Lord's Miracles. To the first subject, as the most immediately important, he has given the greatest space. And after all that we have read lately on the Virgin-birth, we have found Mr. Prichard's chapter fresh and stimulating. Indeed, the points of the controversy are set out here in better order than anywhere else. The other chapters are so short that only the essentials can be contained in them. But Mr. Prichard knows what the essentials are and wastes no space.

There are more difficulties in the Gospels than in any other part of the Bible. And the difficulties are more deep-seated. The Rev. George S. Cockin, M.A., has published a book in which he tries to explain some of the difficulties in the Gospels. He does explain some of them. Many of them he shows that he is not able to explain. His book is entitled *Some Difficulties in the Life of our Lord* (Elliot Stock; 4s. 6d. net).

Mr. Elliot Stock has issued a cheaper edition of a volume of sermons by the Rev. Frank W. J. Daniels, M.A., *Some Old Stories Retold* (2s.), if you can call that a sermon which could not occupy more than five minutes in the delivery. Certainly there is no waste of time over introductions or perorations. Mr. Daniels has something to say before he begins, says it, and is done. Sometimes he says it in a single word. He speaks in one sermon of the worship which exhausts itself in minuteness of ceremonial, and calls it 'Micromania.' In one place Mr. Daniels becomes a textual critic. He is so distressed over the explanation of the Parable of the Tares in St. Matthew with its 'seven little short snippetty bald sentences tacked together by six *ands*,' that he suggests that the scribe who was copying the Gospel found a lacuna in the MS. before him from verses 37 to 43, and filled it in as best he could. What is the matter with the interpretation of the parable? Well, tares are born tares as wheat is born wheat, and the tares and wheat of the parable are living human souls, and it does not seem right to Mr. Daniels that human souls who were born tares should, when the harvest comes, be bound in bundles and burned.

Mr. Stockwell has published (1) *Winged Seeds*, being Readings for every Day in the Year, by C. R. Speight (3s. 6d. net); (2) *From Dust to Jewels*, and other Sermons, by the Rev. William Lee, B.A. (2s. 6d. net); (3) *Just in Time*, a Record of successful Evangelism, by William Sampson (second edition); (4) *The Triple Crown of Duty*, by Isa. K. Douglas (1s. net).

Messrs. Watts have published for the Rationalist Press Association (1) *A New Catechism* (6d.), by M. M. Mangasarian, a Chicago lecturer, and (2) *An Introduction to the Philosophy of Herbert Spencer*, by Professor W. H. Hudson. Professor Hudson's book is excellent.

Books for the Young.

THE arrival of a large budget of books from the Society for Promoting Christian Knowledge makes us at once think of Christmas and Christmas presents, and if our present is to be a story-book, we have here such a large choice that we could not do better than take one of them. There are all sizes, and suited for, if not all ages, at least a good many. Taking them according to size, the first two are *Nell Garton*, by Jessie Challacombe, and *Constance's Fortune*, by A. E. D.; each 2s. Jessie Challacombe has learnt the secret of success in literature. It is to know one thing thoroughly, and then write it. Jessie Challacombe knows children thoroughly; and in *Nell Garton* we have the story of Hedsor and Muriel Delamere, two of the naughtiest and most fascinating children ever met with. They were indeed wicked little imps, who succeeded in routing their elderly governesses one by one till the coming of Nell Garton. If we want to know what means she used, and her methods were decidedly ingenious, to tame the irrepressible two, we must read this attractive book. The illustrations in *Nell Garton* are by Mr. Piffard. Mr. Piffard evidently read the book before doing the illustrations, a thing which many artists do not seem to do.

Next in size comes *Sonny*, by C. M. Rodwell; 1s. 6d. Sonny was just nine years old, and his proper name was Hugh, but as he was the only boy, with three younger sisters, he was always known as Sonny. His three sisters adored him, and gave in to him perhaps more than was good for Master Sonny, and the result was that he was rather a spoilt and boastful little boy, and in consequence led his sisters into a good many scrapes, such as driving the farmer's pigs home

and being upset by them in the muddiest bit of the whole yard, or falling into the river when trying to land a 'monster' fish, and being carried straight home to bed. The book goes on to tell us how Sonny, through his great desire to become a soldier, like his father, conquered his boastful habits, and gained the Humane Society's medal for saving another boy's life.

Then we have three books, at 1s. each: *The Camerons of Niddry*, by Mrs. Stacy Waddy; *Through the Furnace*, by F. E. Reade; and *The Nursery Rebels*, by H. Elrington. The first two are for older people, and the last is for children. It is a story of three little pickles, Don, Harold, and Edmund, who, thinking themselves too old to go in the same railway carriage as their nurse, set out alone. Read what the results were.

Next come *The Foster Brothers*, by C. A. Mercer; and *Phœbe's Long Holiday*, by Mabel Escombe; 6d. each. Most of us will prefer the first of these, as it is a bright little tale, while the last is too sad for children. Both of these have pretty covers, the one brown and the other crimson, and the illustrations are remarkably good for the price.

There are also three 3d. books: *A Peep into Fairyland*, by G. E. R.; *The Messengers*, by M. C. Butler; and *Richard Beavers*, by the Rev. H. Boyden.

Sons o' Men, by G. B. Lancaster (Melrose; 6s.).—Since Kipling's *Light that Failed*, we have had nothing so good as Mr. Lancaster's *Sons o' Men*. We have had nothing so intensely realistic, nothing which absolutely compelled us to see into the depths of life, as this does. Bret Harte threw light on the rough side of American life. Kipling made music of some coarse elements in India. Now Mr. Lancaster takes his place beside those two, making the rougher and sterner side of New Zealand life to live in literature.

Sons o' Men contains a number of short stories, each touching some phase of ranch experience in New Zealand. The same characters occur in most of them, and all stand out vividly before us in unmistakable personality.

There are problems in the book. They are not there because Mr. Lancaster wishes to air his opinions on them, they are there because they are part of life. There is the drink question, and there is also the question of difference of race and colour. This latter we have in the Story of Wi, probably the strongest of all. The most humorous tale is the last, 'Through the Fire,' where we have the account of how Walt worsted the widow and won Darlint.

From the Sunday School Union have come the new volume of *Young England* (5s.), and the *Child's Own Magazine* (1s.). This year *Young England* is resplendent in crimson, with the figure of a horse and rider on the cover. Nor are its contents inferior to its cover. There are two continued stories: 'The Sway of the World,' by Lawrence Zeal, and 'Gerald the Sheriff,' by Charles Whistler, who has already gained a name by his Danish stories. There are also a number of thrilling short stories, the best being those on public school life; and the jokes are there under their old name of 'Something to Smile at.'

Of all the magazines for the little ones, the *Child's Own* is our favourite, because from beginning to end it is so bright, and its stories are all written by authors who know how to adapt themselves to children. Besides illustrations on almost every page, there is a large coloured picture at the beginning called Distinguished Visitors.

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The Education of St. John in Patmos.

BY PROFESSOR W. M. RAMSAY, D.C.L., LL.D., LITT.D., ABERDEEN.

IT needs no demonstration that the Book of the Revelation might readily be accepted as a possible work of the person who is depicted in the Synoptic Gospels under the name of John. The character of the writer of the Revelation is just what we could imagine that John to become in the natural process of growth. But it always seemed to me that the greatest difficulty in the New Testament was to comprehend how one of the Sons of Thunder could develop into the author of the Fourth Gospel. The difficulty now appears to me to fade away, when we try to conceive clearly the circumstances in which the Apocalypse was composed.

St. John had been banished to Patmos, an unimportant islet, whose condition in ancient times is little known. In the Imperial period banishment to one of the small rocky islands of the Ægean was a common and recognized penalty, corresponding in some respects (though only in a very rough way and with many serious differences) to the former English punishment of transportation. It carried with it entire loss of civil rights and almost entire loss of property; usually a small allowance was reserved to sustain the exile's life. The penalty was lifelong; it ended only with death. The exile was allowed to live in free intercourse with the people of the island, and to earn money. But he could not inherit money nor bequeath his own, if he saved or earned any: all that he had passed to the State at his death. He was cut off from the outer world, though he was not treated with personal cruelty or constraint within the limits of the islet where he was confined.

But there are serious difficulties forbidding the supposition that St. John was banished to Patmos in this way.

In the first place this punishment was reserved for persons of good standing and some wealth. Now it seems utterly impossible to admit that St. John could have belonged to that class. In Ephesus he was an obscure stranger of Jewish origin; and under the Flavian emperors the Jews of Palestine were specially open to suspicion on

account of the recent rebellion. There is no evidence, and no probability, that he possessed either the birth or the property or the civic rights entitling him to be treated on this more favoured footing. He was one of the common people, whose punishment was more summary and far harsher than simple banishment to an island.

In the second place, even if he had been of sufficiently high standing for that form of punishment, it is impossible to suppose that the crime of Christianity could have been punished so leniently at that period. If it was a crime at all, it belonged to a very serious class; and milder treatment is unknown as a punishment for it. In its first stages, before it was regarded as a crime, some Christians were subjected to comparatively mild penalties, like scourging; but in such cases they were punished, not for the crime of Christianity, not for 'the name,' but for other offences, such as causing disorder in the streets. But St. John was *in Patmos for the word of God and the testimony of Jesus, partaker with you in the tribulation and kingdom and patience which are in Jesus.* His punishment took place at a time when the penalty for Christianity was already fixed as death in the severer form (*i.e.* fire, crucifixion, or as a public spectacle at games and festivals) for persons of humbler position and provincials, and simple execution for Roman citizens. Nor is it possible to suppose that St. John was banished at an early stage in the persecution, before the procedure was fully comprehended and strictly carried out. The tradition that connects his punishment with Domitian is too strong.

The conclusion seems inevitable: St. John was not punished with the recognized Roman penalty of banishment to an island (*deportatio in insulam*): the exile to Patmos must have been some kind of punishment of a more serious character.

There was such a penalty. Banishment combined with hard labour for life was one of the grave penalties. Many Christians were punished in that way. It was a penalty for humbler criminals, provincials, and slaves. It was in its worst forms a terrible fate: like the death penalty it was preceded by scourging, and it was marked by perpetual fetters, scanty clothing, insufficient food, sleep on the bare ground in a dark prison, and work under the lash of military overseers. It is an unavoidable conclusion that this was St. John's punishment. Patmos is not elsewhere mentioned as one of the places where convicts of this class were sent; but we know very little about the details and places of this penalty; and the case of St. John is sufficient proof that such criminals were in some cases sent there. There were no mines in Patmos. Whether any quarries were worked there might be determined by careful exploration of the islet. Here, as everywhere in the New Testament, one is met by the difficulty of insufficient knowledge. In many cases it is impossible to speak confidently where a little exploration by a competent traveller would probably give certainty.

Undoubtedly, there were many forms of hard labour under the Roman rule, and these varied in degree, some being worse than others. We might wish to think that in his exile St. John had a mild type of punishment to undergo, which permitted more leisure and more ease; but would any milder penalty be suitable to the language of 1^9, *your brother and partaker with you in the tribulation?* It is possible perhaps to explain those words as used by an exile, though subjected only to the milder penalty inflicted on persons of rank. But how much more meaning and effect they carry, when the penalties of both parties are of the same severe character. Now it is a safe rule to follow, that the language of the New Testament is rarely, if ever, to be estimated on the lower scale of effectiveness. The interpretation which gives most power and meaning is the right one. St. John wrote to the Churches in those words of 1^9, because he was suffering in the same degree as themselves.

Banished to Patmos, St. John was dead to the world; he could not learn much about what was going on in the empire and in the province Asia. It would be difficult for him to write his Vision in a book, and still more difficult to send it to the Churches when it was written. He could exercise no charge of his Churches. He could only think about them, and see in the heavens the process of their fate. He stood on the sand of the seashore, and saw the Beast rise from the sea and come to the land of Asia; and he saw the battle waged and the victory won. Just as the Roman supreme magistrate or general was competent to read in the sky the signs of the Divine will regarding the city or the army entrusted to his charge, so St. John could read in the heavens the intimation of the fortunes and the history of his Churches.

In passing, a remark on the text must be made here. It is unfortunate that the Revisers departed

from the reading of the Authorized Version in 13^1; and attached the first words to the preceding chapter, understanding that the Dragon 'stood upon the sand of the sea.' Where is the point in saying that *the Dragon waxed wroth with the Woman, and went away to war with the rest of her seed; and he stood upon the sand of the sea?* The history breaks off properly with his going away to war against the saints (the conclusion of that war being related in 19^{19-21}), whereas it halts and comes to a feeble stop, when he is left standing on the seashore. Thus a meaningless and unsuitable amplification is substituted for the bold and effective personal detail, *I stood upon the sand of the shore of Patmos, and saw a Beast rise out of the sea.*

St. John could see all this; and through years of exile, with rare opportunities of hearing what happened to his Churches, he could remain calm, free from apprehension, confident in their steadfastness on the whole and their inevitable victory over the enemy. In that lonely time the thoughts and habits of his youth came back to him, while his recently acquired Hellenist habits were weakened in the want of the nourishment supplied by constant intercourse with Hellenes and Hellenists. His Hellenic development ceased for the time. The head of the Hellenic Churches of Asia was transformed into the Hebrew seer. Nothing but the Oriental power of separating oneself from the world and immersing oneself in the Divine could stand the strain of that long vigil on the shore of Patmos. Nothing but a Vision was possible for him; and the Vision, full of Hebraic imagery and the traces of late Hebrew literature which all can see, yet also often penetrated with a Hellenist and Hellenic spirit so subtle and delicate that few can appreciate it, was slowly written down, and took form as the Revelation of St. John.

Most men succumb to such surroundings, and either die or lose all human nature and sink to the level of the beasts. A few can live through it, sustained by the hope of escape and return to the world. But St. John rose above that life of toil and hopeless misery, because he lived in the Divine nature and had lost all thought of the facts of earth. In that living death he found his true life, like many another martyr of Christ. Who shall tell how far a man may rise above earth, when he can rise superior to an environment like that? Who will set bounds to the growth of the human soul, when it is separated from all worldly relations and trammels, feeding on its own thoughts and the Divine nature, and yet is filled not with anxiety about its poor self, but with care, love and sympathy for those who have been constituted its charge?

When he was thus separated from communication with his Churches, St. John was already dead in some sense to the world. The Apocalypse was to be, as it were, his last testament, transmitted to the Asian Churches from his seclusion when opportunity served, like a voice coming to them from the other world.

Those who can with sure and easy hand mark out the limits beyond which the soul of man can never go, will be able to determine to their own satisfaction how far St. John was mistaken, when he thought he heard the Divine voice and listened to a message transmitted through him to the Churches and to the Church as a whole. But those who have not gauged so accurately and narrowly the range of the human soul will not attempt the task. They will recognize that there is in these letters a tone and a power above the mere human level, and will confess that the ordinary man is unable to keep pace with the movement of this writer. It is admitted that the letters reveal to us the character and the experiences of the writer, and that they spring out of his own nature. But what was his nature? How far can man rise above the human level? How far can man understand the will and judgment of God? We lesser men who have not the omniscient confidence of the critical pedant, do not presume to fix the limits beyond which St. John could not go.

But we know that from the Apocalypse we have this gain, at least. Through the study of it we are able in a vague and dim way to understand how that long-drawn-out living death in Patmos was the necessary training through which he must pass who should write the Fourth Gospel. In no other way could man rise to that superhuman level, on which the Fourth Gospel is pitched, and be able to gaze with steady unwavering eyes on the eternal and the Divine, and to remain so unconscious of the ephemeral world. And they who strive really to understand the education of Patmos will be able to understand the strangest and most apparently incredible fact about the New Testament, how the John who is set before us in the Synoptic Gospels could ever write the Fourth Gospel.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WHAT is Christianity? Professor Ernst von Dobschütz of Strassburg answers: 'Christianity is the religion in which everything is defined by the historical person of Jesus Christ.'

Professor von Dobschütz has just had his book on *Christian Life in the Primitive Church* translated into English. It is published by Messrs. Williams & Norgate in their 'Theological Translation Library' (10s. 6d.). He is led to answer this question, and to answer it in the very preface, because his book, though it is a history of early Christianity is neither an ecclesiastical nor a dogmatical nor a mystical history. That is to say, Professor von Dobschütz has adopted none of the usual methods of describing the Christianity of the first age: he has not written a narrative of the founding of the Christian *Church*; he has not written an account of the earliest efforts to give the Church a Creed; and he has not written the story of those waves of ecstasy and enthusiasm which seem to separate the early Church, not only from the world around, but also from all the later periods of her history.

He does not believe that Christianity is either an ecclesiastical organization, a theological formula, or a mystical experience. 'Everything in Christianity,' he says, 'is defined by the historical person of Jesus Christ.' And when we are asked what was the characteristic of the historical person of Jesus Christ, we all with one consent reply, the doing of the will of God.

Does Professor von Dobschütz say that the Church and the Creed and the Mystical Union are nothing in Christianity? He does not say that. He only says that they are not Christianity. They are not the end in Christianity. They are only the means to the end. The end, the essential final sufficient thing in Christianity, is the doing of the will of God. He who does God's will is a Christian.

It is therefore of most consequence in all research into the history of early Christianity to consider to what extent the first Christians did the will of God. To consider what were their forms of Church government or the like, may be of much importance in the comparison between their forms and our own, and in ascertaining how these forms helped them, and may help us, in the doing of God's will. But it is clear that if we do not know how the early Christians lived,—if we do not know how they restrained their ungodly lusts, how they denied themselves for their brethren, how they loved one another in the light of the love Christ had for them,—we do not know what sort of Christians they were, we do not know whether they were Christians or not.

Now this is not the way in which we have been accustomed to look at early Christianity. We have spent much learning on the search for the exact signification of the title 'bishop,' and on the origin of the Apostles' Creed; we have especially been impressed with those spiritual gifts which seem to set the early Church on a pinnacle of privilege, and after which every succeeding generation has seemed to suffer from the effects of another Fall. But Professor von Dobschütz is right. The early Church is not to be envied for its ecstatic outbursts of feeling; it is to be judged by its moral life.

We are reluctant to acknowledge this. For the doing of God's will is much more difficult than attachment to a particular form of Church government or profession of a special Creed; it is much more difficult than even the abandonment of the mind to the ecstasies of devotion. And not only is it much more difficult, it is also much less visible and impressive. So, in our reluctance to acknowledge that the doing of God's will is the thing, and the only thing, for which Christ came and gave us Christianity, we turn and call it bad names. 'Mere morality,' we say, 'cold moderatism'; and comfortably recalling some advice to 'put our deadly doing down,' we return to our Creed or our Church or the sweet rapture of our Bible reading, and forget that the grace of God appeared to teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Yes, Professor von Dobschütz is right. The test of the Christian in all ages of Christianity is the moral life. And when we apply the test to the early Church we are surprised and encouraged.

When St. Paul was in Ephesus, word came to him one day that among the Christians in Corinth was a man who had been guilty of incest. He had married his stepmother. Professor von Dobschütz has no doubt that it was marriage, and that the father was dead. Still, it was bad enough. For even the Roman law forbade such marriage, and instances of its occurrence are extremely rare.

Well, what then? One swallow does not make a summer, nor its departure a universal winter. How will the Church in Corinth deal with the offender? St. Paul sent them a letter. That letter is now lost. But we know its attitude. The apostle, in general terms, without too close identification, exhorted the Corinthian Christians 'to have no company with fornicators' (1 Co 5^9; cf. 2 Co $6^{14ff.}$). The Church in Corinth was offended. 'Have no company with fornicators?' they asked, in feigned surprise. If they were to avoid all contact with immoral men, they should have to go out of the world.

Then St. Paul became quite explicit. Their callous reply had shocked him. Professor von Dobschütz thinks it probable, too, that before their answer arrived, he had learned — perhaps from the Corinthians' own envoys, Stephanas and his companions—how gross the transgression was and how long it had been tolerated. He sent them another letter. 'So you are puffed up. Instead of lamenting the existence of such a foul stain on your Christianity, you glory in it. You ask me if I expect you to leave the world. I will tell you what I expect. I expect that if you have among you anyone who is guilty of any gross sin—a fornicator, a covetous man, an idolator, a reviler, a drunkard, an extortioner—henceforth you are to keep no company with such an one, you are not so much as to eat with him.' And the apostle did much more than that.

He singled out this particular offender, and ordered him to be solemnly and judicially cursed. It was something that one who had been called a brother should be called a brother no longer, but should be expelled from the community. It was surely much more that he should be handed over to Satan. What did the Apostle mean?

Professor von Dobschütz says that we cannot understand his meaning until we consider the ideas about cursing which prevailed among Jews and Greeks in the Apostle's time. They believed that when a curse was pronounced upon a man, in the name of a righteous God, and by a lawful assembly or recognized servant of God, the man would be struck down dead. Professor von Dobschütz has a long Appendix in his book on the subject. He quotes many instances. But for us the most impressive instance is the case of Ananias and Sapphira. Professor von Dobschütz believes that when St. Paul urged the Corinthians to meet together, and reckon himself as present with them, and then 'in the name of our Lord Jesus' to deliver the offending brother 'unto Satan for the destruction of his flesh,' he expected that the effect of the curse would be that the man would immediately die.

He added, however, 'that the spirit may be saved in the day of the Lord.' For he desired not only to purify the community, but to rescue the man. But how is his spirit to be saved? Professor von Dobschütz believes that St. Paul expected the death of the body to release the spirit of the man; and then when it was free from the body in which the offence was committed, his spirit would return to its allegiance and be saved.

But the Church of Corinth refused to pronounce the curse. The first letter was received with surprise; the second was treated with contempt. What will the Apostle do now? Professor von Dobschütz admits the scantiness of our information. But he thinks that the Apostle at once determined to visit Corinth in person. His apostolic authority was at stake. More than that, the existence of the Corinthian Church was at stake. He sailed direct to Corinth. But he met with a grievous disappointment. The party who shielded the offender was strong enough to resist him. He himself was suffering from physical weakness and could not enforce his demand. He returned to Ephesus bitterly disappointed and depressed.

Suddenly the feeling in Corinth changed. What his arrival in anger could not do, his departure in sorrow accomplished. The party in favour of purity gained the upper hand, and the curse was pronounced.

But the man did not die. Was St. Paul disappointed in that? We do not understand the situation and we do not understand St. Paul if we think so. It often happened that the man or woman upon whom the curse was pronounced did not die. Provision was made for such a contingency. When the great curse was pronounced by Theseus upon Hippolytus (see Euripides, *Hipp.* 888 ff.), it was arranged that if he did not die he should depart into exile. St. Paul did not want the man to die. He wanted him not to die. At the worst it was the body that was to die; the spirit, which is the man, was to be saved. And when the man repented and made his repentance unmistakable, St. Paul rejoiced over a returned sinner as well as a purified Church. Timothy brought the news. And as soon as he brought it, the Apostle sent him back with a letter. All the sternness was turned into gentleness. He urged the Church not to deal hardly with the penitent, but to receive him back and treat him again as a brother.

What is Christianity? It is the doing of the will of God. As soon as the Christians in Corinth were ready to do the will of God the Apostle was content.

We cannot have Christianity without morality. Can we have morality without Christianity? This is a more serious question. For the answer to it let us look at the new book which Mr. Illingworth has published.

Mr. Illingworth's new book is entitled *Christian Character* (Macmillan; 7s. 6d.). It is made up of

a number of lectures on Christian ethics. But it is not altogether the thing which such a description is wont to offer us. For it is not usual to find chapters on Prayer, the Sacraments, and Mysticism in a volume on Christian ethics. And it is not usual to find the lectures begin with insistence on the need of *life*.

In the very first sentence Mr. Illingworth associates Christianity with life. 'I am come that they might have life.' And what is life? It is the source and condition of good conduct. It is the power to live soberly, righteously, and godly in this present world.

Now this life is inseparable from Christiantity, and good conduct is inseparable from this life. 'When we speak of Christian ethics,' says Mr. Illingworth, 'we do not mean a series of precepts which may be adopted by the adherents of any other creed.' No. If you wish to behave as the Christians do, you must live as the Christians do, you must have the Christian life. Christian conduct cannot be separated from Christian life.

Take an example. Take the example of love. Does Mr. Illingworth mean that a man cannot love unless he is a Christian? That is what he means. Why were the early Christians not content with love as they found it? Why did they need a new name for it? It was not because their love was purer or stronger. It was because it was a new thing. It did not come from below; it did not come from an uplifting of the love of the Greeks. It came from above, it came from life. And until love came from life, it was not worth calling love.

Or take humility. 'Humility,' says Mr. Illingworth, 'has a more important place in the Christian than in any other scheme of life.' Why? Because every other scheme of life, beginning with man, has little room for it, is somewhat suspicious of it, very likely rejects it altogether. But the Christian scheme of life begins with God. And when we see how we stand to God, humility springs into being. For we see that we have sinned against God, that is to say, we have assumed a false independence of Him. And when we also see that His sovereignty over us is one of love, our humility assumes a deeper hue. Humility could not arise on the level of human morality; it is always in danger of seeming to be weakness there. But in the presence of God it is simple truthfulness. Now it is Christ that sets a man and his conduct in the presence of God. 'I am the light of the world.' 'He that hath seen me hath seen the Father.' When Simon Peter saw, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.' Humility was born.

There is one thing more. Christianity is the doing of the will of God; and the doing of God's will is due to the gift of life. How do we obtain this gift? For answer to this question we turn to a new book by Bishop Welldon.

It is only a volume of sermons, its title *The School of Faith* (Bemrose, 3s. 6d.). And its answer is nothing new. How do we get life? Bishop Welldon answers, by conversion.

By conversion? And you a bishop? We thought conversion had gone out of fashion in these days. Twenty years ago it was turned out of the Revised Version of the Bible; has it not been slowly going out of existence since? Never received into the very best Christian society, have not even those churches which owe their existence to belief in it been somewhat shy in the use of it of late? Yet Bishop Welldon says conversion. And he means conversion.

For he quotes the case of John Wesley. Now John Wesley always held that he had been converted, and named the hour of the day. It was Wednesday, he said, the 24th of May, at a quarter to nine in the evening. He had gone

to a meeting in Aldersgate Street. Someone was reading Luther's Preface to the Epistle to the Romans. 'About a quarter before nine,' says Wesley, 'while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.'

Bishop Welldon quotes the case of Colonel Gardiner also. You smile: 'Very old and very familiar.' Well, he has other cases which are not so old nor so familiar. But what has age or acquaintance to do with it? Bishop Welldon quotes the case of Colonel Gardiner, and we refer to it here because it is so appropriate. For Colonel Gardiner was converted when he was waiting to commit a sin. And he says that, though that particular kind of sin had so great a hold upon him that he thought nothing short of shooting through the head would cure him of it, from that day forth 'all desire and inclination to it was removed as entirely as if I had been a sucking child, nor did the temptation return to this day.'

And then Bishop Welldon says for himself: 'When I was a schoolmaster, people used to ask me, Do you believe in conversion? I would answer, I do not believe in it; I know it.' 'Yes,' he says, 'I know. If there is anything in the world I know, I know the changed aspect, the softened manner, the grace, the smile, the radiancy of the boy who has begun, in God's mysterious providence, to live a new life.'

'If a man die, shall he live again?' There is no question in the Bible that seems to some to need an answer more imperatively. There is no question that seemed to need an answer more imperatively to Miss Caroline Haskell Ingersoll. So she founded a lectureship. She bequeathed to Harvard University five thousand dollars, directing that the annual interest thereof should be paid to some lecturer who should lecture on the Immortality of the Soul. One lecturer has been Professor Royce, one Professor James, and one Professor Osler.

William Osler, M.D., F.R.S., is Professor of Medicine in the University of Oxford. For Miss Ingersoll emphatically said that the lectureship was not to be confined to America, and that it was not to be restricted to the Church. Professor Osler delivered his lecture in the session of 1903–1904. It is published now by Messrs. Constable. The title given to it is *Science and Immortality* (2s. 6d.).

Well, 'if a man die, shall he live again?' What does Professor Osler say? He does not say. At least he does not say at once. He is within three sentences of the end of his lecture before he says what he himself believes. First he says what other men believe. There are three classes of men. He calls them the Laodiceans, the Gallionians, and the Teresians. He tells us first what the Laodiceans believe.

The Laodiceans believe that if a man die he shall live again. No, they do not believe it. They only say that they believe it. They do not always take the trouble even to say. They are never sure. They are never sure if they want to be sure. And the Laodiceans are the great majority of mankind.

The Laodiceans are the great majority of mankind. And the great majority of mankind have but two primal passions—to get and to beget. Satisfy these—the passion to get the means of sustenance (with, to-day, a little more) and to beget his kind—and the average man looks neither before nor after, but 'goeth forth to his work and to his labour until the evening.' And when the evening comes?—'Sweats into oblivion,' says Professor Osler, 'without a thought of whence or whither.'

How does Professor Osler know? He observes that the future life is not once mentioned in the drawing-room. He finds that the columns of the public press, so sensitive to all that agitates men, keep silence on the life to come. He sees that 'except officially from the pulpit,' the topic is too delicate for even the clergy to allude to. And if a Teresian (we shall come to them in a moment) should be found in ordinary society to buttonhole his acquaintances and inquire earnestly after their souls, he is shunned like the Ancient Mariner. But he knows best of all, because he is a physician and sees how men die.

Professor Osler has studied how men die. He says: 'I have careful records of about five hundred deathbeds, studied particularly with reference to the modes of death and the sensations of the dying.' And he finds that 'ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse.' The rest, and they are the great majority, 'gave no sign, one way or the other; their death was like their birth, a sleep and a forgetting.'

So the great majority of men, even of the men who in our day and country are the heirs of all the ages, are lukewarm Laodiceans—they think they believe in a future life, but they are really concerned with the price of beef or coal. The second class Professor Osler calls the Gallionians.

The Gallionians care for none of these things. They are mostly men of science. Immortality does not belong to their range of study. It has, besides, some suggestion of the supernatural about it, and they do not believe in the supernatural. There are those who violently deny the reality of a life to come. The greater number do not trouble to deny it. 'It was my privilege,' says Professor Osler, 'to know well one of the greatest naturalists of this country, Joseph Leidy, who reached this standpoint, and I have often heard him say that the question of a future state had long ceased to interest him or to have any influence in his life.' And then Professor Osler adds: 'I think there can be no doubt that this attitude of mind is more common among naturalists and investigators than in men devoted to literature and the humanities.'

Why is it that so many students of physical science have no interest in the question of a life to come? There are four reasons. The first is that the idea of man, his origin and nature, and consequently his destiny, has been completely altered by physical science. The old idea, the idea we teach our children still,—Professor Osler calls it the 'Sunday story from orthodox pulpits,'—is that man is an *angelus sepultus*, who had

> Forsook the courts of everlasting day,
> And chose with us a darksome house of mortal clay;

that he was created in the image of God, 'sufficient to have stood, though free to fall,' and that he fell; that he is now an outlaw from his Father's house, to which he is privileged to return 'at the price of the Son of God.'

To the student of physical science man has moved all the other way. He has had no fall, he has slowly but steadily risen. He is 'the crowning glory of organic life, the end-product of a ceaseless evolution which has gone on for æons'; he is the heir of all the ages; 'with head erect and brow serene, he is confident of himself and confident of the future, as he pursues the gradual paths of an aspiring change.'

The second reason is that science—modern psychological science—dispenses now with the soul. The old psychologists found 'something in us that can be without us, and will be after us'—in the language of Sir Thomas Browne. The new psychologists have no place for this something. 'The association of life in all its phases with organization, the association of a gradation of intelligence with increasing complexity of organization, the failure of the development of intelligence with an arrest in cerebral growth in the child, the

slow decay of mind with changes in the brain, the absolute dependence of the higher mental attributes upon definite structures, the instantaneous loss of consciousness when the blood supply is cut off from the higher centres—these facts,' says Professor Osler, 'give pause to the scientific student when he tries to think of intelligence apart from organization.'

The third reason is that science in our day has searched for the spirits of the dead and has not found them. But Professor Osler is not so confident here. He is not quite sure that there are no ministering angels around us. He is not sure that there is not a world of spirit somewhere; he is not sure that that is not the real world, ours the shadow. Is the poet right?—

> I tell you we are fooled by the eye, the ear:
> These organs muffle us from that real world
> That lies about us; we are duped by brightness.
> The ear, the eye doth make us deaf and blind;
> Else should we be aware of all our dead
> Who pass above us, through us, and beneath us.

Professor Osler is not sure.

Nor is he sure that science has been altogether baffled in its search. If only science had undertaken the search before it fell into the hands of those untrained devotees who throng the banks of the spiritualistic river, amid whose solemn incantations one can now hear the mocking laughter of Puck and of Ariel, as they play among the sedges and sing the monotonous refrain, 'What fools these mortals be.' Professor Osler is not sure that science has been baffled yet. Give him time. The Society for Psychical Research has done something; 'that earnest soul,' F. W. H. Myers, did something to pierce the veil and explore the mysteries behind it. But after all, after a careful review of all the literature, for he has studied it, Professor Osler comes to the conclusion that the uncertainty has not been rendered less uncertain, or the confusion less confounded. He comes to the conclusion that no message from the spirit-land has yet arrived legible enough and sensible enough for the National Academy of Sciences to call a meeting to discuss it.

The fourth reason is that just when it had lost the immortality of the soul, science discovered the immortality of the flesh.

This is the great discovery of the day. Professor Osler calls it a revelation, an astounding revelation. He calls it one of the fairy tales of science. What is it? Professor Osler must tell what it is himself.

He calls it 'the morphological continuity of the germ plasm'; and he says: 'The individual is nothing more than the transient offshoot of a germ plasm, which has an unbroken continuity from generation to generation, from age to age. This marvellous embryonic substance is eternally young, eternally productive, eternally forming new individuals to grow up and to perish, while it remains in the progeny, always youthful, always increasing, always the same.' And then Professor Osler takes refuge in the words of another. Quoting from the *Review of Neurology and Psychiatry* of January 1904, quoting the words of the naturalist Noll, he adds: 'Thousands upon thousands of generations which have arisen in the course of ages were its products, but it lives on in the youngest generations with the power of giving origin to coming millions. The individual organism is transient, but its embryonic substance, which produces the mortal tissues, preserves itself imperishable, everlasting, and constant.'

Whereupon Professor Osler ventures to say that 'science minimizes to the vanishing point the importance of the individual man, and claims that the cosmic and biological laws which control his destiny are wholly inconsistent with the special-providence view in which we were educated—that beneficent, fatherly providence which cares for the sparrows and numbers the very hairs of our head.'

The third class of men are the Teresians. They

are called Teresians because they are mostly women and under the control of their emotions. These are they who believe in the life to come. 'Not always the wise men after the flesh (except among the Greeks), more often the lowly and obscure, women more often than men, the Teresians have ever formed the moral leaven of humanity. Narrow, prejudiced, often mistaken in worldly ways and methods, they alone have preserved in the past, and still keep for us to-day, the faith that looks through death. Children of Light, Children of the Spirit, whose ways are foolishness to the children of this world, mystics, idealists, with no strong reason for the faith that is in them, yet they compel admiration and imitation by the character of the life they lead and the beneficence of the influence they exert. The serene faith of Socrates with the cup of hemlock at his lips, the heroic devotion of a St. Francis or a St. Teresa, but more often for each one of us the beautiful life of some good woman whose

> Eyes are homes of faithful prayer,
> . . . . . .
> Whose loves in higher love endure,

do more to keep alive among the Laodiceans a belief in immortality than all the preaching in the land.'

They are mostly women. It is a little disturbing. When they are not women they are very emotional men. It is a little disconcerting. And it is not that they are emotional besides being intellectual. It is not that they have head as well as heart. They are 'under the dominion of the emotions,' their deeds are 'the outcome of passion and prejudice, of sentiment and usage much more than of reason.' If they believe in immortality they do so in spite of reason and science, for 'from the standpoint of science, representing the head, there is an irreconcilable hostility to this emotional or cardiac side of life's problems.'

We shall not stay to enumerate the men who have believed in the life to come. We shall not stay to prove that they were not always so emotionally one-sided. The choice of the name itself is enough to arrest the sweep of Professor Osler's generalities. For Saint Teresa had an intellect that could not easily be despised, and she had some considerable capacity for the management of affairs. And when we are arrested, we become utterly amazed at the simplicity of Professor Osler's methods.

Why has he swept all the believers in immortality into the company of women and the emotions? Because he has found that they *are* either women or emotional men? Not so. It is because 'on the question of immortality the only enduring enlightenment is through faith.' Now faith is to Professor Osler a purely emotional act. The head is not in it; it comes entirely from the heart. It is in direct antagonism to reason and to science. '*Only believe*, and *he that believeth*,—these are the commandments with comfort; not *only think*, and *he that reasoneth*, for these are the commandments of science.' And without a moment's hesitation Professor Osler fortifies his amazing statement from Scripture, and says, 'unfortunately, with the heart man believeth, not alone unto righteousness, but unto every possible vagary, from Apollonius of Tyana to Joseph Smith'; not knowing apparently, and never suspecting, that in the language of Scripture the heart is the seat, not of the emotions at all, but just of the thinking and reasoning faculties.

Was Professor Osler called to bless? Miss Ingersoll founded the lectureship in memory of her father. What comfort has he for her? As a student of science his philosophy 'finds nothing to support' a belief in the future life. But as a student of science he is ready to acknowledge the value of a belief in the hereafter 'as an asset in human life.' The noblest of his fellows have clung to it, it has been of incalculable comfort to those sorrowing for precious friends hid in death's dateless night; it has served humanity in a way that demands the gratitude and reverence even of the student of science—but that is all. Professor

Osler says that that is all. Was he called to bless? Surely he did not know it, but he came to curse.

What is it that the student of science does to himself, not merely to make him incapable of belief in immortality, but capable of such preposterous belief in his fellow-men? Does Professor Osler honestly think that, when we believe in the Resurrection of Christ from the dead, we are suffering from excess of emotion? He does not once mention Christ. As if the Resurrection from the dead had never been named, he makes his own confession of faith, and says that like Cicero he would rather be mistaken with Plato than in the right with those who deny altogether the life after death. But what business has he, as a student of science, to be content to be mistaken with any man? If his science makes immortality impossible, let him say so and reject the belief in immortality. He does not say so. All through the lecture he seemed to be saying so. He does not say so at the end. He says at the end that science is organized knowledge, and knowledge is of things we see. 'Now the things that are seen are temporal; of things that are unseen science knows nothing, and has at present no means of knowing anything.'

If, then, science does not say that belief in the life to come is impossible; if it merely says that it is outside its province; why does not Professor Osler leave science for a little and consider Christ?

On the Translation and Use of the Psalms for the Public Worship of the Church.

By the late Professor W. Robertson Smith, D.D., LL.D.

II.

The offences against the childlike directness of the Old Testament apprehension of God's self-manifestation in Creation, Providence, and Revelation, which disfigure many versions, and which are always apt to creep into new translations unless carefully guarded against, are of very many kinds. I select a few instances, almost at random.

(1) All devotion is so far anthropomorphic. The abstract view of God, as the unconditioned, the all-powerful, the principle of infinite justice, and the like, is not that which can predominate in prayer and praise. God is prayed to as a personal God, and where this personality is grasped with strong undoubting faith, strongly anthropomorphic language is sure to be found. Of such language the Psalms are full, and we cannot afford to lose it. When, for example, the Dutch version in Ps 99 speaks of God as the *Heilig Opperwezen*, everyone feels the incongruity. But an offence of the same kind, if not quite so gross, is committed when Watts writes—

> His *sovereign power* without our aid
> Made us of clay and formed us men,

or when Tate and Brady give us in Ps 36—

> Thy Providence the world sustains,

or when, in Ps 3, 'Thou hast put joy in my heart,' becomes 'So shall my heart o'erflow with joy'; or when in Ps 8 Watts writes—

> When I behold Thy works on high,
> The moon that rules the night,
> And stars that well adorn the sky,
> These moving worlds of light.

The Hebrew poet spends not a word on the description of the heavens; what absorbs him is the thought that they are 'Thy heavens,' 'the works of Thy fingers,' 'the moon and the stars which Thou hast ordained.'

The anthropomorphisms of the Psalter are only an extreme case of the general principle that the concrete and personal is everywhere fitter for the language of devotion than the general

and abstract. Let us have no such paraphrases as this—

> Shall He who with transcendent skill
> Fashioned the eye and formed the ear,
> Who modelled Nature to His will,
> Shall He not hear?

The Hebrews had no such word as 'Nature'; they had not the idea of Nature, which implies an abstraction of the world from God which has no place in devotional thought.

(2) The entire absence of the idea of Nature, the indifference to the order of natural causes, and the full conviction that all events are direct from God's hand, and that their true cause is moral, is a feature of immense value, which is very often lost. Thus Tate and Brady in Ps 91, not knowing that, in the Psalms, Nature is simply the interpreter of God's love or anger towards man, lose the whole ideal character of the description and give us such lines as—

> No plague of unknown rise that kills
> In darkness, or infectious ills
> That in the hottest season slay.

What an idea! To the Israelite the plague was neither infectious nor of unknown rise. He knew that it was sent by God, and could not harm him who was at peace with God. This was a simple religious truth lying in the ideal sphere. But Tate and Brady transfer the same to the empirical region, and leave the impression that godliness dispenses with sanitary science.

Innumerable instances of errors arising from misapprehension of the Hebrew view of Nature as the transparent organism of God's purpose might easily be collected, especially from versions of Psalms like the 18th, the 50th, the 97th, in which the dull phenomenalism of translators often sees mere exaggeration instead of idealism. Thus we find Ps 50 treated as if purely prophetic of the last judgment (Watts), or in Ps 93 the floods are allegorized into nations (Watts). In all such cases the idealism of the representation should be accepted without qualification and without explaining it away. It is the idealism of childlike faith and confidence in God, the praise from the mouth of babes, before whom the wisdom of this world stands abashed.

I pass now to a different side of the large subject of the devotional immediacy of the Psalms. All thoroughly genuine devotional creation springs from definite concrete religious experience. The devotional poet writes what he, as he writes, feels. Now some veins of religious feeling have a very wide suitableness to all circumstances. They can be fully expressed in words which are equally direct and personal in every mouth. Some of the Psalms are of this kind. Many especially of the later poems in our collection seem to have been written from the first for Temple use, and to have purposely avoided all special allusions which would detract from their generality of application. The use of these Psalms in public worship is therefore still easy; and most of these Psalms are still leading favourites in our churches, though, as a rule, they have not nearly the freshness and depth of earlier Psalms. But the earlier and nobler Psalms are generally much more special in tone. Many of them were not first written for public worship; or, if even from the first they expressed the praises of the Church, they at least are specially written for some event in the Church's history. There is good reason indeed to believe that the collectors of the Psalter expressly omitted such Psalms as were too personal and special in tone to admit of adaptation for temple use. The most personal Psalms have a general side, and express religious experiences and feelings which the Church must continue to sympathize with. But then we are not in the same position as the singers of the Second Temple. The Church has passed into another phase. Our experiences and feelings, if not changed in essence, are at least modified. And we are much more remote than the men, say of Nehemiah's time, were from the historical ground on which the more specially personal Psalms grew up. We need a commentary to understand many Psalms. We need a laborious process of historical reconstruction to appreciate and do justice to many veins of feeling they express. I need but refer to those imprecatory Psalms which I have already relegated to this head. And side by side with these may be put many of the allusions to the Temple, the Jewish polity, the House of David, the heathen nations, and the like. How are these features which need explanation to be treated in translations for public worship? I have already hinted that I believe that in such cases there is no wise medium between a perfectly literal translation and a perfectly free paraphrase. If the literal translation is used, some verses may have to be omitted. But very generally the difficulty would very much disappear if we could use the *whole*

Psalm, because then the thought would explain itself. For, on the whole, the devotional feeling which is Catholic and unchanging, would, if we take a whole Psalm, so overpower the slight historic discrepancy of position as to leave no real sense of incongruity in the mind of the singer. But I confess I think there is necessity for being very guarded in such a use of the Psalms. It is very undesirable that anything of the nature of an internal commentary should accompany the singing. The effect of anything of the kind is necessarily to disturb the purity and immediacy of devotion. And even the common and necessary mental substitutions, by which we understand the Heavenly Zion to stand for Jerusalem, and the Church for Israel, may be abused, and form the first step towards an allegorical interpretation. In short, I fear we must admit that some of the noblest Psalms, which, read and explained, are most perfectly fitted to shape and guide devotion, cannot be sung in our Churches except under the interpreting influence of special parallelism, in the present historical state of God's kingdom. But such Psalms may still be sung for purposes not purely devotional, *e.g.* in schools, and for this purpose should be kept literal.

But now the question fairly arises—Can we not by a paraphrase avail ourselves of the Psalmist's spiritual experience and apply it to our own needs? The question is a fair one. But the task is difficult, and unless well done had better be left untouched.

The following principles, I think, may be laid down:—

(1) A translation which is in the main literal, but which gets rid of all that is special in a Psalm by allegorizing individual words and phrases, is most objectionable—*e.g.* we constantly find the devil substituted for enemies, *conversion* for *destruction* of foes, spiritual blessings for temporal, mental for bodily distress, and the like. This is not fair. It may sometimes do no great harm, but often it destroys the whole sense. For by substituting an entirely different set of circumstances, we, as a rule, do away with all the fitness and harmony of the Psalmist's utterance.

(2) The foundation of the paraphrast must be historic exegesis. He must learn to appreciate the Psalms as first sung. Then only, the whole situation being grasped in detail, can he rightly choose out the general from the particular, and understand the way in which we can still enter into the same devotional vein.

Since not the words but the devotional effect is the thing needful to be reproduced, the paraphrast has a right to use all freedom of detail; if he has really entered into the thought of the Psalm. A paraphrase of this kind can be well written only by a man of deep religious experience. We have as yet nothing comparable to the few specimens of such versions left us by Luther. As for the lower semi-literal paraphrases, we have hardly one that is worth the paper it is written on. And I doubt if we are likely to add many to the number of good paraphrases, till we again recover something of that unison of deep personal devotion with high scholarship which marked the first generations of Protestantism. And unless our paraphrases are to be very good, I for one would rather not have the Psalms spoiled by familiar use of bad paraphrastic exegesis.

II. Time compels me to hurry on from the reproduction of the thought of the Psalms, to questions of *form and æsthetic expression.*

In a perfectly natural poetry like that of the Psalms, thought and expression mutually condition one another in the closest way. There is hardly a stroke of art in the Psalter which does not do direct service in stimulating or supporting the devotional frame which the thought indicates. As regards the imagery of the Psalms, this is implied in what has been already said. All the figures drawn from Nature exist, not for the sake of Nature painting, but directly for the interpretation of the religious idea, and they cannot be tampered with without tampering, at the same time, with the thought. The same thing holds good in every department of the expression. The whole Hebrew language is in a special sense a language of the emotions. Defective as regards the expression of abstract thought, it is a perfect medium for expressing feeling, especially religious feeling. In the hands of masters like David and his fellow-Psalmists every word, every suffix, every modification of order, and the like, expresses some delicate shade of feeling, often hardly reproducible in another language. Hebrew, in truth, is a language of excessive difficulty; so difficult that most metrical translators have got more harm than good from their occasional attempts to go back to the original.

But it would be wrong to suppose that it is always by slavish literalism that the Hebrew sense

is to be brought out. Often the opposite is the case. Often a considerable change of language is needed to bring out a nicety of meaning, while adherence to the letter may be the ruin of the spirit. So the adherence to 'Jehovah' and 'God' respectively, where the Hebrew has *Jahweh* or *'Elohim* (or *'El*), is a mere piece of pedantry. Nothing is gained in sense, much is lost in freedom, and after all, we know that in many Psalms a copyist arbitrarily changed the Divine names.

I find that time will not permit me to give illustrations of syntactical niceties, such as it would be well to keep in translation. But I must say a word or two on a very practical point — the rhythm of the Psalms. Hebrew has no metre,[1] *i.e.* the rhythm of sound is left free to the author. What the language insists on is the so-called parallelism—a rhythm of sense.

Now something of this kind runs in all languages through the modern artificial sound-rhythm. The principle of cæsura is, in fact, a relic of a time when all rhythm was rhythm of sense. We cannot get the parallelism out of Hebrew poetry. And though we could, we may not do so, for this sense-rhythm, wave of thought and feeling answering to wave, is essential to the thought, and is a great source of the simple power of the Psalms. But, again, if we keep the rhythm of sense we cannot allow it to run its course quite out of relation to the modern rhythm of sound; for to allow sound and sense to clash is the greatest fault a poet can commit. If anyone doubts this, let him consider how much more rhythmical to the ear is a prose Psalm than a metrical version in which the parallelisms are allowed to fall out of relation to the line, *e.g.* Ps 49[10. 11]—

> For why? he seeth that wise men die,
> and brutish fools also
> Do perish; and their wealth, when dead,
> to others they let go.
>
> Their inward thought is, that their house
> and dwelling-places shall
> Stand through all ages; they their lands
> by their own names do call.

Almost all that is unpardonably clumsy in the Scottish version is caused by such violations of the parallelisms—violations which are much more offensive to the ear than even the addition of insipid epithets, when these are used to keep the metre and sense-rhythm in unison.

On the whole, however, our version has, in respect to the reproduction of the parallelism, a peculiar advantage. The ballad metre is itself a relatively primitive form of rhythm, and is subject to a very strict law of cæsura, almost amounting to a sense-rhythm. Just as in Hebrew verse, each couplet (taking fourteen syllables as a line) must contain a separate sentence or clause, and again the line is regularly broken after eight syllables. This renders the metre wonderfully fit for the reproduction of Hebrew poetry, as long as the parrallelism runs into distichs, though the lightness and buoyancy of the original is sometimes affected by the slow movement of the long ballad lines.

The real weakness of the metre of our Psalms is in the reproduction of tristichs and other complicated rhythmical figures. Then the parallelism must be sacrificed to the rhyme. The metre has no elasticity, and a whole passage may be ruined because one line of the original is a little longer, or a little shorter, than those around it.

Again, the ballad metre has no capacity for strophical arrangement. Thus the strophes of the Psalms are often lost. If the strophe is marked by a refrain, the case is still worse. Nay, our translators seem to have thought it an achievement to get rid of the refrains by varying the rendering at each occurrence! The grossest case of this kind is in Pss 42 and 43.

Finally, there are certain rhythms in Hebrew which are not strictly parallelisms at all, *e.g.* the climatic rhythm of some of the Songs of Degrees. Here, too, our version often fails, as in the latter part of Ps 130.

Let me now in a few words attempt to bring this very imperfect sketch to a more practical issue.

We have seen reason to believe that the theory of reproducing the Psalms in all their simplicity, which the Scottish version follows, is the right one —that the qualities really valuable for devotion are almost necessarily impaired by any attempt to give

[1] We may remind our readers that this was written in 1872. Since then, as many of them are aware, numerous attempts have been made to discover—or create—metre in Hebrew poetry. But the metrical schemes proposed all involve, if they are to be carried through, such violence to the text and such *repeated* alterations of it (Duhm, Marti, etc.), that we doubt whether Professor Robertson Smith, had he lived, would have accepted any of them. We make an exception of course in the case of Budde's *kina* metre where, at least within limits, there can be no doubt that we are on solid ground (see Professor Driver's *L.O.T.*, p. 457 ff.).—EDITOR.

a fine translation, or to accommodate Oriental to Occidental taste. Again, our version is singularly free from such errors as proceed from inadequate sympathy with the religion of the Bible; and even as regards form, the ballad metre is probably the best medium we have for the reproduction of the Hebrew sense-rhythm. On the other hand, the faults of the version are considerable. I do not say anything of what is obvious to everyone, that increased smoothness of metre might often be attained without injury to the sense, and that tasteless epithets might often be removed without any reference to special principles of translation. These are matters, not of scientific discussion, but of poetic tact. But what I wish to urge is that scientific study must be brought to bear on any really successful remodelling of the translation.

One great defect of our version lies in a want of delicate perception of the subtler beauties of the original. Many of the grosser faults of translation might be removed by any new versifier, who would keep the consensus of recent critics in his eye. But it should be an object not only to correct gross faults, but to retain as much as possible of those excessively volatile excellences which will hardly survive double translation,—first, into prose and then into metre. In short, we should have our translation revised by some man who, to poetical gifts and spiritual insight, adds a great scientific familiarity with the Old Testament. From a revision by such hands much might be expected.

Undoubtedly it must be confessed that, from a metrical point of view, our present version is too monotonous. Congregations will tire of singing all possible sentiments to ballad metre. And why is this? The answer I believe is easy, and follows from what has been already said. So long as the Hebrew verse runs in distichs of pretty equable length, the ballad metre with its variation short and long metre is admirable, and gives us such noble results as appear in Pss 25, 36, 89, 100, and so many others which congregations never tire of singing. But a single deviation of distich may throw out the harmony of metre with thoughts. The metre of our versions is utterly inflexible, while that of the original is more flexible than that of a Greek chorus. Thus, in the finest Psalms, a feeling of incongruity arises, the lyric spirit is blunted, and the congregation cannot sing with full energy and heartiness.

Who, for example, could sing with much spirit these lines, vv.[3. 4.] and [5] of Ps 48?—

> The Lord within her palaces
> is for a refuge known.
> For, lo, the kings that gather'd were
> together, by have gone.
> But when they did behold the same,
> they, wond'ring, would not stay;
> But, being troubled at the sight,
> they thence did haste away.

Contrast the literal unpolished translation of the original—

> God in her palaces
> Hath proved Himself a fortress,
> For, lo, the kings assembled,
> They sprang forth together.
> When they saw, straightway they marvelled,
> Were panic-stricken, and fled.
> Tremor seized them there,
> Pangs like a woman in travail.
> With storm wind from the East
> Thou breakest the ships of Tarshish.
> As we heard
> So have we seen,
> In the city of Jehovah of Hosts,
> In the city of our God,
> God upholds her for ever and ever.

I do not see that it is possible to render these lines into any regular metre without sacrificing to the artificial rhythm, the noble rhythm of sense which the literal translation shows; and, of course, an irregular rhythm is of no assistance in singing. Surely the simple solution is to sing the prose. Not perhaps the prose just as it stands in our version, but a version slightly modified so as to do more justice to the details of the parallelism, and with occasional correction of undoubted errors. The preparation of twenty or thirty Psalms to be thus sung would be a great enrichment of our devotional material, and could raise no questions to trouble the weakest conscience. I do not, I confess, see any other thoroughly satisfactory solution of the Psalmody question in our Scottish churches; yet, at the same time, the improvement of the metrical version should be carefully studied. There is no doubt that taste and tact can do a great deal in conquering the hampering influences of a syllable rhythm. I believe that almost everything in this direction must be done on the basis of the Scottish version. The other English renderings, I am convinced, can teach us very little. The early ones have similar defects to our own, the more recent are too artificial and modernized.

The Germans are masters of some departments of hymnology, but weak in literal translation. Of the versions of the Reformed Churches, I know only one which in many Psalms equals, and in a few excels, our own. And the fact that this is the version of the Church which was long most closely united in sympathy and history with our own seems a significant fact. Dutch is not a poetical language, and Holland has not been rich in great poets. But in Holland and in Scotland the religious history and theology of the nation were specially calculated to foster a love for the Psalms, as a spiritual appreciation of their meaning, which goes much further than any mere æsthetic quality. As a whole, indeed, the Dutch version is exceedingly unequal. But some of the Psalms, especially one or two of Ghysen's are most masterly. This writer's rendering of Ps 130 is probably the finest literal translation of a Psalm that was ever written, and shows in the most convincing manner what loving and sympathetic labour can do in reproducing those peculiarities of the Hebrew Psalms, which might at first sight seem inimitable.

The Mythological Acts of the Apostles.

By Professor the Rev. J. G. Tasker, Handsworth College, Birmingham.

Parts iii. and iv. of *Horæ Semiticæ* consist respectively of an Arabic version[1] of 'The Mythological Acts of the Apostles,' and of an English translation of the same by Mrs. Agnes Smith Lewis, who also writes full and scholarly editorial notes. Appendices contain the text and the translation of Syriac palimpsest fragments of the Acts of Judas Thomas from Cod. Sin. Syr. 30. A great gain is the substitution of 'mythological' for 'apocryphal'; for, unlike the Apocryha of the Old Testament, which bear 'some sort of relation to the Hebrew canonical books and to historic fact,' these legends represent the Apostles as 'degraded to the level of the heathen wizards for whom we are told that they were mistaken.'

A family likeness in the tales is recognized, but they vary both in value and interest. *The Preaching of Matthew* most nearly approaches the Lucan 'Acts of the Apostles' in its 'convincing simplicity and congruity with the conditions of actual human life, in this narrative, which Mrs. Lewis has good grounds for regarding more highly than the rest, on account of its moral teaching and literary beauty, Matthew thus answers a question of Armis the priest, who desires to know something more of the country in which dwells Matthew's God:—

'He is in a clean country; whose streets are justice, and its roads righteousness. My country is a country of righteousness, and its inhabitants die not. There is no darkness in my country, but it is all light. And my God is He who giveth light to all who are in it. And death hath no power over my countrymen. My country is all furnished with seats; the sweet scent in the midst of it is great; the trees never wither; not one of the inhabitants of my country hath a wish to sin, but they are all just men. There is no slave, but all of them are freemen. My God is merciful and pitiful; a giver to the poor until he maketh them rich. There is no anger in my country, but they are all in harmony; there is no hatred in my country, but they are all united. There is no rebellion in my country, but they are all of one mind. There is no deceit in it, but they are all humble. There is no sound of wailing in it, but joy and delight.'

When Armis the priest would fain go out with Matthew to his country, Matthew says: 'Thou shalt enter my country, and thou shalt see my God, partaking with me in the faith of my Father, and in His Holy Mysteries.'

At the other extreme is *The Story of Peter and Paul*, in regard to which Mrs. Lewis confesses that she had scruples as to the propriety of printing it along with the other stories. 'It seems to belong to the series of the Thousand and One Nights.' Satan is represented as taking the form of a Hindoo man and putting on the garments of a king; thus disguised he approaches the palace of the Roman emperor and says to the door-keepers: 'Go ye in and say unto Bar'amus the emperor, that "thy brother the king of India standeth at the door."' The king of India complains that Peter and Paul came down upon his country from a cloud, that they led astray his viziers and friends, who ultimately rejected him and said, 'We have found a heavenly God better than thee, and He is the King of Peter and Paul, the Ruler of the whole world.'

[1] *Acta Mythologica Apostolorum*. 12s. 6d. net; Translation, 6s. net. Cambridge University Press.

A twofold interest attaches to *The Travels of John the Son of Zebedee*. In the first place, it contains a Liturgy of the Lord's Supper which, in Zahn's judgment, is one of the oldest prayers of the Church. After John had taken bread and given thanks, he spake thus—

'What blessing, or what acknowledgment, or what word of exaltation, or what thanks, or what name shall we speak over the breaking of this bread, save Thy name? Thou who alone art Jesus the Christ, the Saving Name. Thou art the Life-giving Bread which came down from heaven for the salvation of the world. We bless Thee, who hast made us meet for the path of life. We thank Thee. Thou art the Creative Word; Thou art the Guide and the Door into grace; the abundant Salt; the Rich in Jewels; the Ear of Corn; the Life, Righteousness, Strength, Wisdom, the Refuge, the Repose, the Rest, the Vinestock, the Root, the Fountain of Life; who permitteth Himself to be called by that name because of man, that he might be saved and renewed from the former open wickedness of his deeds into which he had fallen through sin. For to Thee belongeth glory for ever and ever.'

In the second place, this story contains 'incidental allusions to heathen customs' which are of value. A bath-house is described in which Satanic power dwelt, because 'when the makers laid the foundation, they dug in the middle of it and placed a living girl there, and heaped up [the earth] over her; and laid the foundation stone.' The researches of scholars and missionaries enable Mrs. Lewis to give abundant proof of the wide prevalence of this horrible custom amongst heathen nations. Dr. Rendel Harris supplies a very curious illustration from Asia Minor: 'After the laying of the foundation stone of a new Protestant church near Harpoot by the American missionaries, the native workers sacrificed a lamb in the trench, and placed its head in the foundation stone. We have there the first stage of the abandonment of the human sacrifice by the substitution of an animal; a later stage will be the placing of ransom money in the stone, a custom which prevails at the present time.' Needless to say, if this conjecture suggests the true origin of the custom, it has now lost all trace of this significance. Coins, like newspapers, are buried beneath foundation stones to give information as to date, etc.

The extracts given from 'The Mythological Acts of the Apostles' will prove that the editor and the publishers have once more earned the gratitude of all students of early Church history. To say that these stories are all below the level of the Lucan narrative is not to say that they are worthless. In some there is probably evidence of a recrudescence of paganism, and in others of incipient gnosticism; in some witness is borne to heathen superstitions, and in others to the ecclesiastical usages of the early Christians. When the chaff of legend has been winnowed away, it is probable that few golden grains of historical fact will be left. Nevertheless, these narratives deserve to be carefully read, for they furnish 'specimens of the kind of history that might have appeared in the New Testament, if that priceless little library of books had come to us from a purely human source.'

Recent Foreign Theology.

A SURVEY.

By the Rev. J. A. Selbie, D.D., Maryculter.

Old Testament.

The Leo-Gesellschaft (Roman Catholic) commenced two years ago to issue a series of 'Theologische Studien,' edited by Professors A. Ehrhard of Strassburg and F. M. Schindler of Vienna. These are intended to cover the whole domain of scientific theology. Before us lies the ninth issue of the series, entitled *Geographische und ethnographische Studien zum III. and IV. Buche der Könige* (Vienna: Mayer & Co.; price M.8.40). Its author, Dr. Johannes Döller, gained with it the Lackenbacher prize offered for the best response to the invitation: 'Res geographicæ et ethnographicæ III. et IV. libri Regum illustrentur e monumentis historicis.' The author goes over the Books of Kings, picking out, after the fashion of Schrader, passages that seem to stand in need of elucidation from the points of view of geography and ethnography. If he contributes nothing very strikingly fresh, he has at all events consulted *all* the best authorities, and given his readers the benefit of their views. Dr. Döller's work is a real contribution to this department of biblical study.

We note, with pleasure, his acceptance of the *eastern* position for Zion. There is also an excellent account of the Dead Sea, in which connexion it is interesting to observe that the site of the Cities of the Plain is placed (probably) to the *south* of the Sea. Ophir is thought, upon the whole, to have been in E. Africa, in the Zambesi district. The various views regarding the location of Tarshish are ably discussed. We venture with all deference to suggest that Dr. Döller's language (p. 171) is somewhat misleading when he speaks of Professor Jensen identifying the *Hittites* of the O.T. with the ancestors of the modern Armenians. Is it not merely the so-called 'Hittites' of the *inscriptions* whom Jensen brings into connexion with the Armenians? Our author's remarks (p. 3) about Solomon's marriage (!) to the Shulammite in the Song of Songs symbolizing the union of God with believing souls (cf. also the cautious remarks on p. 4 f. about a supposed serpent-cult at the *'eben hazzōḥeleth*), make us congratulate ourselves that in matters of exegesis we are ahead of our Roman Catholic brethren.

The same combination of accurate scholarship with what appear to us regrettable limitations is displayed in Dr. Schlögl's Commentary on *Die Bücher Samuelis* (Vienna: Mayer & Co.; price M.1.80), also issued under the auspices of the Leo-Gesellschaft, and forming one of the series known as 'Kurzgefasster wissenschaftlicher Kommentar.' Rich as we are in first-rate works on the Books of Samuel, we welcome the present publication, with its careful translation of the text and its concise but valuable critical and exegetical notes.

To Dr. Schlögl we owe also an edition of the Song of Songs, in which an attempt is made to restore the original Hebrew, after the metrical and strophical system of Grimme and others. It is ingeniously carried out, and will interest even those who have little faith in schemes of Hebrew metre and still less in such an analysis of the Song as the author gives us on pp. ix ff. (*Canticum Canticorum hebraice*, auctore P. Nivardo Schloegel, O. Cist.; Vindobonæ: Mayer et Sociis Redemptoribus; price M.1.50).

New Testament.

A VERY hearty welcome will be accorded from all quarters to Professor Carl Clemen's great work, *Paulus, sein Leben und Wirken* (Giessen: J. Ricker). The work is in two volumes, the first of which runs to 416 pages, and contains the 'Untersuchung,' arrranged under the three heads of 'Voraussetzungen,' 'Quellen,' and 'Chronologie' (price M.8). The second volume (pp. 339) is the 'Darstellung' (price M.5). The need for a thoroughly scientific work of the kind before us has long been felt. We have had monographs enough and to spare on special questions connected with the life or the times of St. Paul, and have seen the authenticity even of the 'four great Epistles' assailed in Holland, and, strangely enough, even in our own country, in the pages of the *Encyclopædia Biblica*. We have had voluminous controversies on chronological questions, and valuable contributions by Professor Ramsay and others to our knowledge of the geography, the government, and the means of travel that existed in the days of the apostle. At first we had thought to give our readers some specimen passages showing how in the work before us Dr. Clemen treats some of these questions, but we find it difficult to make a selection. Besides, we feel sure that no one who is deeply interested in Pauline matters will be content to make acquaintance except at first hand with the conclusions of our author. The book will at once take its place as indispensable to the student of primitive Christianity, and will be found to omit nothing that is of importance in its bearing upon the life and work of the great apostle of the Gentiles. We may add that the two volumes are purchasable separately, and we should strongly recommend those who do not see their way to procure the whole work to begin by purchasing the second volume. They will learn so much from it, and acquire so much confidence in the author, that they will not be content, we feel persuaded, till they have procured and studied the first volume as well.

Dr. W. Capitaine's name is already favourably known to the readers of THE EXPOSITORY TIMES for the thorough work he has done in connexion with Patristic theology. And he has earned a new claim to our gratitude by his work, *Jesus von Nazareth* (Regensburg: G. J. Manz; price M.2.40), which may be characterized as a frank, manly defence of the divinity and certain other qualities of our Lord against the denial or the depreciation of modern times. Written by a Roman Catholic, and intended primarily for Roman Catholic readers, the book has at times a faint *goût du terroir*, but

there is very little in it that will not appeal to all branches of the Christian Church. Dr. Capitaine begins with arguments drawn from the non-Christian and the non-biblical sphere; the Messianic expectation among Jews and heathen, and the references to Christ in non-biblical literature. Passing on to the Scripture proofs, our author deals with such points as our Lord's fulfilment of O.T. prophecy [while upon the whole sympathizing with his argument, we feel as if at times he took the word 'fulfil' in a somewhat literal and mechanical sense], His miracles, His resurrection, His predictions, etc. The third branch of evidence is found in such abiding results of Christ's work as are found in the Christian Church. While, as we have already hinted, some of Dr. Capitaine's arguments will have comparatively little weight in some quarters, the book as a whole will be recognized as possessing a distinct apologetic value, and as being the work of one who writes with deep conviction and at the same time with truly Christian courtesy.

Ancient History and History of Religions.

Professor Morris Jastrow's great work, *Die Religion Babyloniens und Assyriens* (Giessen: J. Ricker), continues to make steady progress. As our readers perhaps scarcely need to be reminded, both the author and the publisher have to some extent changed their original plans. The author has gone much more fully into many questions than was done or could have been done in the English edition, so that the work now being issued is not a German edition of the latter, containing merely a few corrections and additions; it is really *a new work*. In view of the increase of matter, the publisher has resolved to issue the work as a two-volume one. And, as he does not see his way to entertain proposals that have been made to him to sanction an English or a French translation, this will be the *only* authoritative form of Professor Jastrow's book. Seven parts have now appeared, running to 552 pages. These will now be published as vol. i. of the book, at a cost of M.10.50 (with obligation to take also vol. ii. when it is published). The first volume closes with the Prayers and Hymns, which have been so exhaustively treated. While fresh discoveries are always throwing new light on question connected with the Babylonian religion, and leading to a revision of former beliefs, there is a great deal in Professor Jastrow's *History* which represents work that will never have to be done again, and embodies results that will not be superseded. It is with no ordinary confidence that we recommend Professor Jastrow as *the* guide to all that is known of this ancient religion which has of late attracted so much attention.

The issues of 'Der Alte Orient' are always welcome, and this series is now so well known to our readers that it will be enough to chronicle the appearance of the two latest additions that have been made to it. These are the *Geschichte der Stadt Babylon*, by Dr. Hugo Winckler; and *Äthiopien*, by Dr. W. Max Müller. Each issue costs 60 pfennigs, and is published by J. C. Hinrichs, Leipzig.

Père Lagrange has done well to publish separately (Paris: V. Lecoffre) his interesting contribution to the *Revue Biblique* on 'La Religion des Perses.' Zoroastrianism is a system to which perhaps too little is sometimes allowed, and from which too much is sometimes claimed; and we feel sure that many of our readers will be glad to have placed before them the views of so competent and at the same time dispassionate a critic as Père Lagrange.

A useful series of popular handbooks under the title, 'Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart,' is in course of publication in Germany (Halle a. S.: Gebauer-Schwetschke Druckerei und Verlag). One of the latest additions to the series is from the very competent pen of Professor A. Bertholet of Basel. Its subject is *Seelenwanderung*, and the author traces all the ramifications of this doctrine in ancient and modern times. It is needless to say that the booklet, while written in a simple and popular style, is marked by all the accuracy and thoroughness with which we have learned to associate Professor Bertholet's name.

Professor Carl Clemen has published the Inaugural Lecture he delivered at Bonn in April last, when he took for his subject *Die religionsgeschichtliche Methode in der Theologie* (Giessen: J. Ricker; price 80 pfennigs). The lecturer has no difficulty in admitting the legitimacy of the method in ques-

tion, and he succeeds, we think, in showing that the study of Comparative Religion must always tend to prove the essential originality and uniqueness of the Christian religion. Dr. Clemen has made a timely contribution to the settling of a pressing problem.

We have to note finally that Guthe's well-known *Geschichte des Volkes Israel* (Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate; price 6s. net) has reached a second edition. The high place which the first edition secured for itself in the estimation of all competent judges will be more than maintained by the book in its new form.

Church History and Early Christian Literature.

The important series published by V. Lecoffre of Paris under the title, 'Bibliothèque de l'enseignement de l'histoire ecclésiastique,' has received an interesting addition in Dr. J. Labourt's work, *Le Christianisme dans l'Empire Perse sous la Dynastie Sassanide* (224–632); price 3.50 frs. The series, although intended primarily for Roman Catholic readers, appeals to all students of Church History, and the present issue is particularly welcome, because it deals with a field hitherto practically unknown or at least not explored in a scientific spirit.

To the same author and publisher we are indebted also for an account of the life and work of Timotheus I., the celebrated Nestorian patriarch who influenced the Eastern Church so powerfully and so long in the palmy days of the Abasside dynasty. The book, which will be found full of interest, is written in Latin, and bears the title *De Timotheo I., Nestorianorum patriarcha* (728–823), *et Christianorum Orientalium condicione sub Chaliphis Abassidis.* Not the least interesting part of the work is the Appendix containing the *Timothei Canones* under the three headings of 'de Ordinibus Ecclesiasticis,' 'de Re Matrimonii,' and 'de Hereditatibus.'

We have received two important issues of the 'Texte und Untersuchungen,' edited by von Gebhardt and Harnack. One of these is *Die Syrische Didaskalia*, by Hans Achelis and Joh. Flemming (Leipzig: J. C. Hinrichs; price M.12.50). The volume, which will at once take rank as one of the most important and necessary to the student in this department, contains a German translation of the *Didaskalia*, followed by notes critical and exegetical, with a list of various readings, a catalogue of Scripture citations; and four 'Abhandlungen,' which treat, respectively, of the text of the *Didaskalia*, the character of a Christian congregation in the third century, the New Testament of the *Didaskalia*, the origin of the Syrian *Didaskalia*.

The other issue is by N. Bonwetsch, and is entitled *Drei Georgisch erhaltene Schriften von Hippolytus* (price M.3.50). These three writings, of whose genuineness there appears to be no reasonable doubt, discuss, respectively, the Blessing of Jacob, the Blessing of Moses, the Story of David and Goliath. Hippolytus' exegesis, which is poles asunder from that of modern scholars, is deeply interesting as marking a long obsolete phase.

Dr. E. Preuschen, to whom we are indebted for so much information in the department of Early Christian literature, has published *Zwei Gnostische Hymnen*, with Text and Translation, followed by an exhaustive discussion of the contents of the two hymns (Giessen: J. Ricker; price M.3). The hymns are entitled, respectively, 'Das Brautlied der Sophia,' and 'Das Lied von der Erlösung,' and the two serve, in the skilful hands of Dr. Preuschen, to throw a welcome and necessary light upon the character and development of primitive Christianity.

The *Acta Apollonii* have been the subject of discussion on the part of not a few modern scholars, including such illustrious names as those of Harnack and Mommsen. They are subjected to close examination in Heft 3 (1904) of the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen (Philologisch-historische Klasse),' which is entitled *Die Acta Apollonii*, von Joh. Geffcken. The result arrived at is that the *Acts* are a pious fraud, whose motive is also discovered; and the opinion is expressed that the surrender of their genuineness is no loss.

Miscellaneous.

Dr. Axel Andersen of Christiania, who some time ago contributed an article on the Lord's Supper to the *Z.N.T.W.*, has republished it

in a much expanded form under the title, *Das Abendmahl in den zwei ersten Jahrhunderten nach Christus* (Giessen: J. Ricker; price M.1.80). The work deserves study as a careful and able examination of the Scripture and other early evidence as to the original character of the Eucharist, and for the convincing way in which the author traces the transformation of the *sacramental* into the *sacrificial* notion.

Possessors of Dr. Adolf Erman's *Aegyptische Grammatik* will rejoice to have now put into their hands the same author's *Aegyptisches Glossar* (Berlin: Reuther & Reichard; price M.13), which contains the more frequently occurring words in the Egyptian language. In addition to the excellence of the contents, we would specially commend the typography, which leaves nothing to be desired.

It has so often been our pleasant duty to commend in the highest terms Messrs. C. A. Schwetschke & Sohn's *Theologischer Jahresbericht*, that on the present occasion we shall content ourselves with merely noting the issue of the second and third 'Abteilungen' of the current issue. These contain respectively the Old Testament and the New Testament literature for the year 1903. The one is edited by Volz, the other by Holtzmann, Knopf, and Weiss.

'They Rested the Sabbath Day according to the Commandment.'

LUKE XXIII. 56.

By the Rev. H. S. Cronin, B.D., Fellow and Dean of Trinity Hall, Cambridge.

St. Matthew and St. Mark contain no explicit mention of the observance of the Sabbath on the morrow of our Lord's death. They say, indeed, that the first day of the week saw renewed activity on the part of His followers, and the way in which they allude to this activity implies the rest of the day before; but it is left to St. Luke, the Gentile, to draw attention formally and expressly to this obedience of theirs to the command of the dispensation in which they had been nurtured, and whose glory was being done away; it is left to him to connect in so many words their rest on this occasion with the old Jewish commandment enjoining rest, and to emphasize the fact that they were not only loyal to the old even to the end, but that such loyalty lay consciously at the root of their inaction during the period that our Lord lay in the tomb. If they rested on the Sabbath, they rested according to the commandment.

Of St. Luke's readers—Gentiles though most of them were, and even in many cases converts from heathenism—few were altogether unacquainted with the institution of the Sabbath and of the great part it played in the life of their Jewish neighbours. The Dispersion was everywhere; and courted notice as much by its energy and its ability as by its turbulence, its exclusiveness, and the peculiarities of its character and institutions. The least observant and the most unsympathetic subject of the Roman Empire could hardly have failed to notice that certain of his fellow-subjects—and those men not easily ignored—deliberately abstained from working on one day in the week. The intercourse of daily life, and especially the intercourse of trade, would make such ignorance impossible for nearly all, while the magistrate was so well aware of how things stood that he had decided that it was better policy to forgo the service in the army of a proportion of the population than to employ men who refused to work one day in seven, and who replied to coercion in a manner which had more than once strained nearly to breaking the strength even of the empire.

But though neighbours could notice, and satirists deride, and statesmen accept the institution of the Sabbath, it was reserved for those in sympathy with Judaism to appreciate its importance for the religious life of the world. Many of St. Luke's readers—as, perhaps, St. Luke himself

—had in some way or other reached Christianity through Judaism; to each of these, in varying degrees and according to their varying powers of perception, and in their measure also to each of the heathen converts, the mention of the Sabbath in this connexion must have appeared full of significance. Of its early history and of its relation to kindred Semitic institutions, they certainly were ignorant. Had they known from what unpromising beginnings it took its rise, and what different shapes it had assumed in less careful or less worthy hands, they would have gained fresh views of God's manner of dealing with the world; and though they might have felt that Israel could have done better by its trust, they could not have failed also to see how great spiritual oversight on the part of Jehovah, and how great spiritual insight on the part of Israel was implied for the Sabbath to have become in Israel's hands the beneficent institution that it was.

Yet from the Jewish scriptures, or from the tradition of the nation, or from personal experience, the devout Israelite, the devout proselyte, and the devout Christian could learn all that was essential to enable him to appreciate the part the Sabbath played at this crisis of the Christian Church. From Holy Scripture they could learn —and the teaching lay very much on the surface— that it was intended to serve two purposes. 'Six days shalt thou do thy work,' says apparently the earliest of the laws which bear upon this subject, 'and on the seventh day thou shalt desist in order that thy ox and thy ass may rest, and that the son of thy maidservant and thy stranger may be refreshed.' The Israelite is 'to keep the Sabbath holy,' says what is perhaps a piece of later legislation, 'for it is a Sabbath unto Jehovah.' And so throughout the course of revelation, with varying promises for obedience and varying penalties for neglect, with varying emphasis and for varying reasons, this religious observance was enjoined in its two aspects on the faithful in Israel almost, we may say, as a test of loyalty to God. They were to rest from ordinary pursuits because God had rested on the seventh day; they were to let others rest because their nation had felt in Egypt the stress of unintermittent toil, and they were to make their rest complete by worship, because our heart is disquieted within us until we find our rest in God.

However much, in some respects, tradition may have failed to keep itself true to the Sabbath of revelation, it never faltered in its devotion to the institution itself. Its mistakes indeed were due to excess of zeal, to over-anxiety lest the commandment should be of no effect. But though excess of zeal produced formal regulations, which robbed the Sabbath of much of its usefulness to man, and obscured or strangled its spiritual teaching, the tradition never lost sight altogether of man's interest, or of the even higher purpose the Sabbath was meant to serve. On the contrary, it was careful to tell how through the slaughter of their comrades without resistance on the Sabbath day God had taught the Maccabees that the normal observance of the Sabbath must give way to the necessity of self-defence, and had preserved thereby not only the lives of the faithful but their continued witness to Himself. In order to the due worship of God, it not only allowed the priests in the temple to profane the Sabbath and be blameless, but it enjoined on them a double share of work.

But then, as always, it was from his own experience that the devout man learned the value and significance of this institution. The taking of rest is a practical confession of our need of rest, and involves a confession, conscious or unconscious, of our finiteness, which finds its reward in renewed strength and freshness. He who had humbled himself to such confession was exalted to clearer perception, juster criticism, and more effective action. And if the reward was great for him who merely rested, how much greater was it for him who rested knowing what he did, who spent the time, wrung from his finiteness, not merely in leaving things alone, but in throwing himself on the source of strength, the infinite power and love of God. Physically, the effect of the abstinence from work would be as great as ever; morally and spiritually, its effect for such a one would be increased a thousandfold. He had recognized in thought and deed his limitations; he had tried to ascertain what for him was possible and on what conditions; he had examined his conduct by the rule of God's commandments; he had confessed his failures, and had ascribed to its true cause his measure of success. Above all, he had learned to trust God. Time after time, as the period of rest came round, it must have found him engaged with things which touched him nearly, or which he thought imperiously to demand his interference. With rare exceptions he was wrong,

and with rare exceptions he found the world in the end not worse but better for having had to do without him. He could, therefore, henceforth afford to face his limitations, for behind them stood the infinite God.

The lessons of experience being such as these, it is little wonder if—with significant changes of observance and interpretation—a weekly season of rest and devotion was retained in the Christian Church. The wonder is less if we take into account the effect on our Lord's immediate followers of the Sabbath of our text, the last true Sabbath of the Old Dispensation. In a writer of St. Luke's power, the explicit mention of its observance cannot be idle; its occurrence at this crisis was, he saw, of the utmost importance for the twelve: and, while the peculiar form the Sabbath had assumed made it the more effective then for the peculiar purpose it had to serve, its employment at all at such a time must have suggested to him new ideas of the wisdom of God's providence, of the value of routine, and of the value of the existence of a periodic day of rest.

Nothing can be harder than to estimate at its full the amount of stress which had fallen to the share of His immediate followers during the closing days of our Lord's life. The stress had begun as soon as they had crossed the Jordan and had joined the crowds, roused once more to enthusiasm by the season—it was the Passover; by the locality—it was the scene of Israel's first triumphs and of the activity of its latest prophet; and by the presence in their midst of Him whose mission that prophet had foretold. The beginning of the journey from Jericho to Jerusalem had seen the miracle, itself prophetic, which had restored the blind to sight; the close of it saw the crowds strewing their garments in Christ's way, plucking the branches from the trees, and greeting Him with cries of, 'Blessed be the King that cometh in the name of the Lord.' Small wonder if many thought the kingdom of God would immediately appear; small wonder if the apostles themselves desired to think so too.

At the height of their enthusiasm—enthusiasm which our Lord Himself had fostered—the crowds were dismissed. Again they had failed to take Him by force and make Him King. Again the apostles had been led almost to the brink of temptation and again led back. But either on the morrow, or when the crowds threatened no danger, our Lord again asserted His authority. The temple needed cleansing, and it was cleansed. His action roused the priests, but it did not attract the people. The apostles saw that He had refused the alliance of the crowds, had asserted the moral nature of His kingdom, and had further alienated and emboldened powerful foes. These soon showed their encouragement. Baffled by the sincerity of our Lord's wisdom, they betook themselves to force. Our Lord was seized, tried, condemned, and put to death; but not until He had once more told His disciples plainly what was about to come to pass, and not until one had betrayed Him, one had denied that he even knew Him, and all had forsaken Him and fled.

It was on men thus circumstanced that in God's providence the Sabbath dawned, men still in danger from those who had slain their Master, men disgraced in their own eyes and in the eyes of others by their desertion, men made desolate by the loss they had sustained. It prescribed for them how far they might go, it limited what they might do; left them in Jerusalem at the mercy of their foes; it condemned them to inactivity, face to face with their danger, their desolation, and their shame.

But inactivity was the very thing they needed most. The physical strain alone must have been intense. If on the eve of the betrayal the chosen three were heavy with sleep, what must have been the condition of them all when a night and a day of vigil, and danger, and grief, had come and gone? The apostles, moreover, had had their own ideas of what was going to happen, and had clung to those ideas right to the end. They had striven to ignore the plainest language to the contrary, or the most patent facts. They had seized on every symptom in the crisis which favoured their view, and had hoped even while our Lord was hanging on the cross that He would indeed come down and save Himself and them. The days had been for them days of expectation, of hope deferred, of gradual enlightenment as to their Master's purpose, of the obstinate thrusting from them conclusions which somehow they knew would triumph in the end; and our Lord's death left them stunned, as men are stunned who have deliberately hoped against hope, and found their hope deceive them.

Of their sorrow for their Master's loss, of their

distress at their desertion of Him, of their apprehension for themselves, I need not speak. I need only point out that the Sabbath, with its restrictions as to travelling, now came to the rescue of their courage, and kept them at their posts.

When things have been long in the balance, and the blow has come at last, men are still reluctant to believe that it has come at all. Their very exhaustion favours incredulity, for it deadens pain and the power of perception, it suffers them to cheat themselves with hopes; as the exhaustion wears off, they seek a like relief in restlessness. The disciples had been slow to believe our Lord was to die; they might have been at least as slow to believe Him dead. The Sabbath, however, kept them quiet; it not only secured them time to think, but, by the removal of all distraction, made them think. And as in time conviction of the reality of His death became possible, it cut them off from every refuge from conviction. They had seen their Master crucified and put to death. With all reverence, in spite of the need of haste, certain of them had placed His body in the tomb. The Sabbath gave them time to realize that, and to have no doubt about it. Yet the Sabbath itself had intervened to make the burial in some sort incomplete. There is no mention at the time of formal lamentation, and the day after the Sabbath found the women still busy with what they had to do. It was as if the Sabbath said the death is real enough, but the death is not the end. It resolutely closed the door to illusions of self-will and folly; it never closed it to the hopes of wiser counsels and more disciplined illumination.

And these soon began to assert themselves; the apostles soon began to see that what had without doubt come to pass—had come to pass as Christ had said. He had divined the past better than they, and had forecast the future more truly. He had said He would be given up—He had been given up: He had said He would be put to death—He had been put to death. He had said also that He would rise again,—will He also rise again?

And so the quiet of the Sabbath did its work; to tired minds and weary bodies it brought rest; with gentle pressure, the pressure of an eternal discipline, it kept the waverers true to their allegiance; it gave them the calmness which faces facts, and picks from a situation, apparently disastrous, its elements of hope and comfort; it compelled them, knowing that our Lord was dead, to attempt some answer to the questions which they had not even dared to ask before; it let them work out for themselves some clue to the meaning of the 'Rising from the Dead,' with which to anticipate and to welcome the news that Christ was risen.

But, while it lasted, it was an ordeal terrible in its intensity, and as searching as salutary and indispensable, an ordeal such as few men would have assigned to others, and none have dared for themselves. Yet for them, in their high calling, Divine wisdom chose it; to some extent we can perceive its purpose; and we marvel at the foresight which had ordained it for them from the time that God saw the world which He had made, that it was good, and the sons of God shouted for joy.

At the Literary Table.

Philosophy as Scientia Scientiarum.[1]

This, the latest work from the pen of Professor Flint, consists of two parts, one descriptive and theoretical, the other historical and critical. The first part is a luminous statement of Dr. Flint's idea of Philosophy, of its function in human knowledge, and of its position as a whole, and of the parts of it which in their interrelations and in their relation to the whole make up the organism of philosophy. The second part impresses us with its vast learning, its clearness and accuracy of statement, and with its succinct and sometimes drastic criticism. Both in the statement of the attempts at classifications and in the critical examination of them the reader can see that reference is made to

[1] *Philosophy as Scientia Scientiarum, and a History of Classifications of the Sciences.* By Robert Flint, D.D., LL.D., F.R.S.E., Corresponding Member of the Institute of France, Honorary Member of the Royal Society of Palermo, and Professor – Emeritus Edinburgh Unversity. Edinburgh: William Blackwood & Sons.

an ideal which is in the mind of Dr. Flint, an ideal which is the outcome of much reflexion on the nature of the problem and the conditions of its solution.

As regards the first part, which contains Dr. Flint's conception of the nature and function of philosophy, our only regret is that it has not been expanded into a treatise by itself. It is clear and complete as it stands, and yet at many points we look for and long for a fuller exposition. It is well to obtain the conception of philosophy and its function formed, after reflexion, by a mind so rich and full as that of Dr. Flint, but the reader would like to have these outlines filled up with all the richness of detail which would make it a finished picture. But we take what we have received and are thankful.

The main thesis of the first part is Philosophy as Scientia Scientiarum. It begins with the statement that philosophy should supplement the sciences, and should trace aright their boundaries and their relationships, and should help them to co-operate in an effective manner. It is pointed out how some of the most important advances which have occurred in the history of science have been due to the associated action of two or more sciences. Illustrations of such are given, and many more lie close at hand. A signal illustration occurs in the science of Physical Chemistry—a new name, and a new science, in which physics and chemistry are equally interested. A true co-ordination of the sciences and a comprehensive insight into their natures will help us to see how they can help each other. Dr. Flint also points out how necessary philosophy is in order to correct the narrowness of excessive specialism. Indeed, he might have spoken much more strongly than he has done on this question. What he has said he has well said, but it needs to be said with emphasis, as the specialist is apt to make his own formula the measure of all things. Philosophy in thus helping the sciences to know their limitations and their interrelations, marks out also the true path of education, while it also is in a position to know and estimate rightly the truths which lie between the sciences, truths which no one of the special sciences is in a position to value or to discern.

Treating of the relations of the sciences to one another, Dr. Flint has much to say that is relevant, and one quotation we make for many reasons. 'How is metaphysics related to physical and mental science? There are those who suppress metaphysics entirely, who regard it as only an erroneous phase of thought, gradually drawing near to the death which is its doom,—who maintain that there is no science save realistic or positive science. There are others who, instead of thus absorbing metaphysics in positive science, have sought to absorb all positive science in metaphysics, pretended to "re-think the great thought of creation," and hesitated not to deny the law of gravitation, to blame the very stars, to pronounce the most ancient heavens wrong, when these things did not appear to conform to their deductions. And between these two extremes, the Comtist and the Hegelian, there are innumerable other erroneous positions, into any of which it is easy to fall; while to get sure footing on the one right spot no man can, unless by working out for himself a correct and adequate apprehension of the relation of metaphysics to experience.' Remarks as wise and as weighty are made on other relations of the sciences to one another and to philosophy, but on these we may not dwell.

We are led on to a consideration of the province and function of philosophy in itself and in its relation to the sciences. In itself philosophy is described as positive, as critical, as metaphysical, and as practical. Philosophy has its duty towards the sciences. It is not to try to do the work of any science, but it must seek to understand and to appreciate the work of any science. It must also, as science as such is not critical, be prepared to sift the assumptions, criticise the presuppositions of every science. But in addition, philosophy must be critical of itself and its own procedure, and must institute an investigation into the nature of knowledge itself. Having accomplished these two tasks, the next task of philosophy, according to Dr. Flint, is to elaborate a theory of being and becoming in accordance with its views of the sciences and its criticism of knowledge. Further, and now we use Dr. Flint's own words, 'Philosophy ought to forecast, as far as it can, the course of things—the future of the world and life, of humanity and science—and to determine what the worth of enjoyment is, and of beauty, truth, virtue, and piety, in relation to one another, and to the great final end of existence.'

We pass on to a discussion of the various kinds of knowledge. Here he begins with a splendid vindication of the possibility and value of com-

parative psychology, on which something might be said were there time. Then a statement of the nature of ordinary knowledge, the characteristics of scientific knowledge, and on the place and function of philosophical knowledge, and here he gives a restatement of its various stages or species. The first part of the book closes with an eloquent paragraph on Divine knowledge, which ends as follows:—'Nothing can be hid from God. All is perfectly known to Him in the past, present, and future, from the highest to the lowest, from the least to the greatest. He has all the perfections of knowledge in Himself and also all that there is to know from without—coextensive with omniscience is omnipotence. These are indissolubly united. The former is not inactive, nor the latter unenlightened.'

The main part of the book we can but briefly touch on. Being historical and critical, entering into many details, and touching on many names, from Plato to the present time, it cannot be criticised within our limits. Nor are we inclined to be critical. For Dr. Flint has done a work which hardly any else could do, and a work which is indispensable to every student who is interested in the problem of the sciences and their classification. Here he has an authentic and accurate account and estimate of all former attempts, he can note how far they have been successful, how and why they have failed, and so prepare himself for his own work. All students of the history of human thought must be grateful to Dr. Flint for this able, learned, and scholarly work. JAMES IVERACH.

Aberdeen.

BISHOP STUBBS.

LETTERS OF WILLIAM STUBBS, BISHOP OF OXFORD. Edited by William Holden Hutton, B.D. (*Constable.* 17s. 6d. net.)

'Disestablish and disendow the Church of England to-day, and such is my confidence in the good hand of my God upon her, and my belief in the mission of my people, that I am ready to say that in less than fifty years she would be more powerful in all ways than she is now.' Who said that? Bishop Stubbs of Oxford. But that is not all Bishop Stubbs has to say, that is not all the sentence—'but the risk could be run only on the jeopardy of the millions of souls that would be left to ruin in the first stages of the experiment, and it cannot be incurred by us who are in trust, without a certain desertion of our duty, and disloyalty to the cause that we are sworn to serve.' That is all now. That is Bishop Stubbs.

Bishop Stubbs is greatest when he is writing to Freeman, and there are many letters to Freeman in the volume. For when he is writing to Freeman he is a historian, and alive to the importance of the least tittle of historical evidence; alive, too, to the fact that his correspondent is alive to the importance of it, so that he is doubly on the alert. Why did they make him a bishop? He is himself, and he is very great, so long as he signs himself with his simple Saxon name. We scarcely know him, he scarcely seems to know himself, when he signs W. Cestr., or W. Oxon.

Without doubt the letters of most value are the purely historical letters. No historian, certainly no historian of the Church of England, is safe if he does not know the book. Mr. Hutton, who seems to have done his work well in every respect, has also done well to give us a good full index. It might have been even fuller, even much fuller, recording all the dates and descriptions of all the little people with whom Dr. Stubbs took such pains, and even adding some of his pronunciations: 'My dear Freeman,—What is the quantity of the ā in Eboracum? I believe that it is the same as that of the i in Corinthum.'

CANON MOBERLY.

PROBLEMS AND PRINCIPLES: BEING PAPERS ON SUBJECTS THEOLOGICAL AND ECCLESIASTICAL. By the late R. C. Moberly, D.D. Edited by the Rev. R. B. Rackham, M.A. (*Murray.* 10s. 6d. net.)

From first to last Canon Moberly was consistent. Consistency was not a fetish with him, it was in him, it was himself. He did not make up his mind till he had thoroughly reasoned the matter out: when he made up his mind he did not change it. So, though these papers seem miscellaneous, and range over twenty years' space, they are held together by their author's personality. Mr. Rackham calls seven of them theological, and six ecclesiastical. That division is the most artificial thing in the book, for Canon Moberly could never be theological without being ecclesiastical, nor ecclesiastical without being theological. Take the next article to the last. Its title is 'Doctrinal Standards.' Mr. Rackham places it, you see, amongst the ecclesiastical, and that is a

good place for it. That is the best place for it. But had it been written by almost any other man it would have been found among the theological.

For to Canon Moberly the CHURCH was first and last and everything. Where, then, was Christ? In the Church. Certainly it is not the Church without Christ, but you cannot get to Christ until you have come to the Church; you cannot get anything from Christ unless you get it through the Church.

Canon Moberly's conception of the Church is a great conception. If you do not think it is altogether right you dare not say it is altogether wrong, for Canon Moberly lived by it, and it made him great. Most surprising of all is it that, having such a conception of the Church, he found it here on earth, his very ideal of it, realized in the Church of England. We do not know if anywhere else, if even to the early writings of Newman, we should send one, into whose mind we desired to plant deep reverence for the Church of England, more readily than to Canon Moberly's *Problems and Principles*.

HISTORY OF GREEK LITERATURE.

AN ABRIDGED HISTORY OF GREEK LITERATURE. By Alfred Croiset and Maurice Croiset. Translated by George F. Heffelbower, A.M., Professor of Greek in Carroll College. (*Macmillan.* 10s. 6d. net.)

The History does not look what it is called, for it contains 569 large closely-printed 8vo pages. But it is small compared with the authors' five-volume *Histoire de la littérature grecque*. Still it is not quite properly named, for it is an independent work, not really an abridgment of that greater work. It is, in this well-translated English edition, the most convenient, scientific, attractive history of the literature of Greece which we possess.

It is the most convenient history. For in spite of its many pages it is a single, handy volume; it gives a quite sufficient account of the writers of Greece, great and small, for the purposes of everyone but the Greek professor; and it covers the whole period right down to the time of John Chrysostom, who has his place as well as Hesiod.

It is the most scientific history. For every writer is seen in his relation to the whole of the literature of Greece. 'To interpret an author one must continually bring him back to his environment. His personal originality, far from seeming less, comes thus to show its character more clearly. Our artistic pleasure in him, too, becomes keener; for in the voice of the individual we have resounding the dim harmonies that determine its inherent quality and richness.'

And it is the most attractive history. For the translator has succeeded in making the original French read as good idiomatic English. He has not merely turned the one language into the other; he has reproduced in the one the effect of the other. 'The innate quality of dignified French style is brilliance; while that of even the most polished English style is majesty. The difference is fundamental, extending not simply to the dress, but to the cast, the substance, the form, and features of the thought.' Professor Heffelbower has been mindful of the difference. The translation reads as if it were the original.

DICTIONARY OF FAITHS AND FOLK-LORE.

FAITHS AND FOLKLORE: A DICTIONARY OF NATIONAL BELIEFS, SUPERSTITIONS, AND POPULAR CUSTOMS. By W. Carew Hazlitt. Two Vols. (*Reeves & Turner.*)

What is this? It is Brand's *Popular Antiquities of Great Britain*. Then why not call it so? Because after all it is not so. It is a new edition of Brand, and it is so much more than Brand that nothing but a new name would do for it. Mr. Carew Hazlitt published his first edition of Brand in 1870. This is a new edition of his own edition. His edition deserved a new name then; it doubly deserves it now.

For since 1870 folklore has become a science. Is there indeed any department of human knowledge that has made greater strides in our generation? Folklore was good fun to our fathers; to speak of making it a science would have been the best fun of all. But now we know that even upon the fairy tale law has laid its restraining hand, it is all done decently and in order. We can trace the march of a charm for toothache as we can follow the course of the sun. Mr. Carew Hazlitt's newest edition of Brand is the scientific handbook to all such popular customs and beliefs as have ever been found in Britain. Its dictionary form has both advantages and disadvantages, but in a rapid-reading age the advantages are more than the disadvantages.

What should Mr. Hazlitt do when the next

edition is called for? He should give yet fuller reference to literature. Especially should he refer to the literature that describes similar customs in other lands. It would increase the bulk of the book ridiculously to quote the foreign variations, but the reader should be told if foreign variations exist, and where he can find an account of them. How useful it would be if constant reference were found, for example, to Spencer and Gillen's books on the customs of the Australian aborigines, and still more to such general and accessible works as Hartland's *Perseus* and Frazer's *Golden Bough*. These works have to do with religion. But that would double the value of the reference. For we should see that a mere superstition or children's game in one land was a serious religious exercise in another; and we should have the means of tracing its degeneration.

And another thing. In the next edition Mr. Hazlitt should be still more particular not to mention a custom or even to offer an etymology without giving his authority for it.

Notes on Books.

All Scotland has turned to the study of Church History. The English Lord Chancellor has done that. So *A Short History of the Westminster Assembly* (T. & T. Clark; 2s. 6d. net) is the very book for the moment. It is written by the Rev. W. Beveridge, M.A., of New Deer, one of the keenest scholars in the United Free Church, and one of its very few really accomplished Church historians. To those who do not know all that, this book will prove it. It is well written too, with no scholar's pedantry, though it is so scholarly. It is written to be read by the people; and Mr. Beveridge knows that the people demand accuracy, for they cannot verify for themselves; and good descriptive writing, else they will not read at all. In the end of the book there are two most valuable notes, called out by the interest of the moment; the one, What is spiritual independence? the other, What has the Declaratory Act done to the Confession of Faith? We promise Mr. Beveridge good success. We promise his readers that they will enjoy him.

Should there be a book in the Bible which we do not read? There *is* one book. It is Ezekiel. We do not read it because we cannot. The man who makes it possible for us to read Ezekiel, not in 'portions' at family worship, but through and through, so that we make Ezekiel and his message ours, confers upon us a very great benefit. That man is the Rev. W. Harvey-Jellie, B.D., of Cheltenham. We can buy his book for sixpence. It is the latest issue of Principal Salmond's 'Bible Class Primers.' It is published by Messrs. T. & T. Clark.

The battle of Belief has often been fought with pamphlets, to-day it is fought with sixpenny reprints. On the one side we have Messrs. Watts, acting for the Rationalist Press Association, and issuing this month Ingersoll's *Lectures and Essays* and Mill's *Three Essays on Religion*. On the other side is Mr. Allenson, not content to fight the battle of Belief directly, but determined to give the people plenty of good literature to read. He has issued this month Momerie's *Belief in God* and Carlyle's *Sartor Resartus*.

Under the auspices of the Church Service Society, and under the title of *The Book of Common Prayer* (Blackwood; 7s. 6d. net), Professor James Cooper of Glasgow has edited the Scottish Liturgy of 1637. He has edited it with the love of a devotee, rejoicing in the labour it involves; and the long Introduction, if unexpectedly favourable both to Laud and to his Liturgy, is a masterpiece of historical appreciation. The Notes at the end of the book are longer than the Introduction at the beginning. They revel in the knowledge of minute things belonging to Liturgic and to the history of the Scottish Liturgy in particular.

There never was published in this country a more attractive series of sermon volumes than that which went by the name of *Preachers of the Age*, and came from the publishing house of Messrs. Sampson Low. The series is now to be reissued by Messrs. S. C. Brown, Langham, & Co. All the attractive features are retained—the fine portrait, the bibliography, the wise choice of preacher. And the price is less than before (2s. 6d. net). Two volumes are now ready—Dr. Maclaren's *Conquering Christ*, and Bishop Moule's *Christ is All*.

More *Sermons to Young Men* (Brown; 3s. 6d.).

But this time they come from the Rev. R. J. Campbell. Now Mr. Campbell has a double right to preach to young men. He is young himself, and he is a man. Nay, has he not a third and higher right than those, that he has put off the old man and put on the new? All these things are in this volume. It is the volume of sermons of this month.

Have Messrs. S. C. Brown discovered a way with sermons unknown to other publishers? Not a month but they issue several volumes. We have spoken of the 'Preachers of the Age.' There is also that prolific series, 'The World's Pulpit,' in which as latest and most unexpected appears *Now and Then* (3s. 6d.), by the Rev. Spencer Jones. So there is to be no cribbing or confining in respect of creed. If there is real preaching, preaching with conviction and intelligence, the creed may be Arminian or Calvinist, Low Church, High Church,—the sermons will be published.

The business of a teacher of the Old Testament is not to read the old Testament through with his pupils, but to read a little thoroughly and give an appetite for the rest. That is what Dr. H. H. B. Ayles has done in his *Critical Commentary on Genesis ii. 4–iii. 25* (Clay; 5s.). To know this section of the Old Testament as Dr. Ayles teaches it here is to know it thoroughly, its text, its authorship, its theology. And he touches so many exciting and unsolved problems that he leaves a craving appetite for the rest. Even his last chapter, which discusses the value of the Hebrew tenses, makes us see that there are more things in the Hebrew tenses than we knew. The book should be the first manual of instruction in every Hebrew class-room.

Professor E. D. Burton of Chicago does nothing imperfectly. His first book on the 'Moods and Tenses of New Testament Greek' at once made obsolete all other books on the subject. His interests have become wider since then. In particular, he has given much attention to Sunday-school work. But the first thoroughness runs through everything he does. His latest book is *A Short Introduction to the Gospels* (Chicago Press; $1). It is short and clear and conservative. Yet not too conservative; admirably adapted for the use of Sunday-school teachers or the like.

Have you seen the 'Florin' Series of standard English authors? It is the cheapest yet. For the texts are edited and complete, and the printing and paper are without a flaw. There is a touch of severity in the binding, but that also is in keeping with the utter absence of glitter and sham throughout. The volume before us is *Whittier* (Frowde; 2s.), the first complete Whittier in this country. The editor is Mr. Garrett Horder.

The enterprise of the Oxford Press has made another revolution in Bibles. Their first revolution was made by the use of india paper. The second, which is as radical, and likely to be as far-reaching, is accomplished by the use of clarendon type. How is it that no one hit upon this before? Between the black letter, which no one could read for its blackness and closeness, and the roman type, which no one can read very long in the small type of pocket Bibles for its thinness and fineness, there has always been room for the clarendon type. Here it is at last, and it has come to stay. Two editions have been issued, one with and one without the references, both in pearl 32mo. Now pearl 32mo in roman type is far too small to read; in clarendon it is restful and even inviting to weary eyes. The publishers have issued a prospectus with specimen pages, but it is right to say that the pages of the Bibles themselves are much more readable than the pages of the prospectus.

It is a curious thing that the Principal of Lancashire Independent College in Manchester is described on the title-page of his new book as though he were still in New College, London. The explanation is that it is a new edition of an old book, and somebody has forgotten to make the alteration. It is a new edition of *How to Read the Bible* (Clarke; 1s.). Dr. Adeney has done as much as most of us for the scientific study of the Bible. He would have done much if he had written this book only.

There is a way of entering into fellowship with the Eastern Church which need offend no one, and the Rev. John Brownlie has found it. It is to translate its hymns and sing them. This is the third volume of Mr. Brownlie's translations. He calls it *Hymns from the Greek Office-Books* (Gardner; 3s. 6d. net).

Mr. Gardner of Paisley has published in white canvas and gold a small book on *The Art of Being Successful.* It is written by the Rev. C. A. Hall, who has already written 'The Art of Being Healthy' and 'The Art of Being Happy.' It is short itself, and its chapters are still shorter, so that those who have begun to be successful and are very busy might snatch the time to read a chapter of it, and so become busier and more successful.

If there is in any man's mind any honest doubt as to the drift of belief in the United Free Church of Scotland, let that man read a small volume just published by Messrs. Hodder & Stoughton under the title of *Questions of Faith* (5s.). The writers of its chapters are all members of that Church, and they write on the momentous testing things. Are they sound in the faith? Who are the men? They are Professors Orr, Mackintosh, Dods, Laidlaw, Lindsay, Denney, and Mr. Carnegie Simpson. And the things? God, the Son of God, Christ's Resurrection, the Holy Spirit, the Church, Forgiveness, Immortality. So orthodox on those things are those men, that one might almost be reading Hodge. And yet it is certain that orthodoxy or heterodoxy was not in all their thoughts, but the frank expression of their own living faith. It is one of the strangest cantrips of the devil, and one of the cleverest, that he gets men to denounce Professor Dods as a heretic.

There are two kinds of preaching, the preaching that teaches and the preaching that exhorts. No doubt every sermon should both teach and exhort. But there are preachers who can only do the one, and preachers who can only do the other. Dr. S. H. Kellogg can teach, and he can do it supremely. In his new volume of sermons, *The Past a Prophecy of the Future* (Hodder & Stoughton; 6s.), he handles the greatest problems of the Christian faith with confidence in his ability to explain their meaning, and when he has explained their meaning he is content. Yet once and again he makes his explanation more impressive than any formal exhortation could be. The last sermon is on the Second Coming of the Lord—what do we need but to understand it?

The readers of the *Record* have long been familiar with its 'Homiletic Hints.' Now they know the authors of those sketches of sermons which never wandered from the Gospel, and never wandered from their text. They are the Rev. A. R. Buckland, the Rev. F. Baylis, and the Rev. W. R. Blackett. Out of fifteen years' contributions a volume has been made, and made to fit the Calendar. Its title is *Text-Studies for a Year* (Hodder & Stoughton; 6s.).

The miracle of modern authorship is Dr. James Moffatt of Dundonald. He is the author of the 'Historical New Testament,' and he is the author of *The Golden Book of John Owen* (Hodder & Stoughton; 6s.). Has he read John Owen through? He manifestly has. For not only does he give selections from any or all of his works, but he writes an Introduction to the Selections, which shows conclusively that he knows John Owen through and through. Some of us have hoped that we should read John Owen through ourselves. Now we know that we shall never do it. We shall be content with the best things John Owen has to say; we shall be content with another man's estimate of John Owen. Dr. Moffatt will be too great a temptation for us. We shall be content with Dr. Moffatt.

Dr. Wells has published his biography of Dr. Hood Wilson (*James Hood Wilson*; Hodder & Stoughton; 7s. 6d.). He undertook an impossible task. Biography is always impossible. Then how impossible the biography of a man who filled his life with nothing but well-doing! We knew him and loved him, and no biography would have contented us. Yet we have not been disappointed. It is loyally written. We know him now better than we did; we do not love him less. One thing has surprised us all. We thought we knew how great he was in gathering for the needy and in giving. Now we see that we did not know. We see that great as he was in giving he was greater in concealing what he gave. It is a book to make us ashamed. It is a book to make us fall at his knees, as Peter did at the Master's, and say, 'Depart from me.' But it is a book to draw us very near to Christ.

The Rev. J. G. Greenhough, M.A., has published an educational handbook on *The Apostles of our Lord* (Hodder & Stoughton; 5s.). He says that we might describe the apostles in the words of St.

Paul, 'as unknown, yet well known.' For it is surprising, when we think of it, how little we know about them and how well we know them. Mr. Greenhough regrets that we know so little about them, but it has its advantages. It enables Mr. Greenhough to differ from others in his estimate of them; it enables us to differ from Mr. Greenhough. We differ from him in his estimate of Thomas. He does not call Thomas the Doubter, as others have done; he calls him the Pessimist. But if you are going to apply an epithet, the right one is the Realist. The estimate of the individual apostles is, however, the least part of Mr. Greenhough's book. He is good in his individual estimate, even though we differ from him here and there. He is better in what he says on the Training and Making of the Apostles. For now his own experience comes into play, and it is in experience that Mr. Greenhough is most strong. He is neither Andrew nor Philip, but he is one of those who have been trained and made for the Master's use.

St. George's Church in Edinburgh is served by two ministers, the Rev. Alexander Whyte, D.D., and the Rev. Hugh Black, M.A. This service is ideal, for so well do these two ministers supplement one another that the saying has become common, 'Dr. Whyte blackens the saints in the morning, and Mr. Black whitewashes the sinners at night.' The saying is, of course, an unholy exaggeration; but could Dr. Whyte write a book on *The Practice of Self-Culture*? He could not. Could any man of Dr. Whyte's generation write it? It is more than two men meeting in the pulpit of St. George's, it is two generations of men. Does not this title of Mr. Black's tell us that the central article of our theology is no longer the corruption of our whole nature? Does Mr. Black believe in the Fall in any sense? We should probably entirely misrepresent him if we said he did not. But we do not misrepresent him when we say that the Fall is no longer in the midst with him, but Christ is in the midst. 'Christ is the Christian ideal. To have the same mind in us which was in Him is distinctly set before us as our aim. How full His mind was of beauty and truth, full of sweet thoughts and noble ideas, because full of love. It was the perfection of culture.' That is the meaning of Mr. Hugh Black's book (Hodder & Stoughton; 3s. 6d.).

Why is it easier to preach sermons than to listen to them? Because, says Mr. Joseph Dawson, preachers are trained to preach, but hearers are not trained to hear. So he has written a handbook of Homiletics for *The Man in the Pew* (Kelly; 2s. 6d.). Henceforth let every preacher train his hearers to hear before he begins to preach to them, and let him use Mr. Dawson's manual as his text-book.

The test of a religion is its treatment of Woman. A series of lectures was delivered last winter in Manchester by some learned men, who are also lovers of Christ. With true discernment it was arranged that the last of the lectures should be given by a woman, and that her subject should be 'Christianity and Womanhood.' The lectures are now published by Mr. Kelly in a volume of 400 pages, under the title of *Is Christianity True?* (2s. 6d.). The last lecture alone is worth the price of the volume. Among other things, Miss Burstall notices the argument—what a testimony to Christianity that it should be possible to notice such an argument—the argument of some recent German writers that Christianity is a religion of women and children. It is,—she does not deny it,—but of men also; for it is along this very line of self-sacrifice and devotion to others that evolution is now moving, and, according to science, producing its greatest human triumphs. This Manchester enterprise has much significance for our time: this volume should be seen by everyone who desires to serve the Lord Christ.

Mr. Kelly has begun to publish the new series of Manchester Lectures on 'What is Christianity'? There is nothing in the world better fitted to commend Christianity (unless it be the lives of Christians) than those penny pamphlets—they are so fair, so learned, so popular.

Mr. Kelly has also published *Some Things the Bible has taught an Unlettered Layman* (2s. 6d.); and two numbers of the 'Bright View Booklets.'

It is not an easy thing at present to write on the Teaching of Christ, or on anything belonging to Christ. But under the title of *The Teaching of Christ in its Present Appeal* (Inglis Ker; 2s.), the Rev. W. L. Walker, well known by his two great books, 'The Cross and the Kingdom,' and 'The

Spirit and the Incarnation,' has written a really helpful, edifying, inspiring little book, and has not forgotten the claims of criticism on a single page of it. He has not forgotten it, but he has never thrust criticism in our faces; for he feels that he has not been sent to criticise the Gospels, but to commend their Christ. And he brings us into the very room where He is. We hear His voice.

Morning and Evening Cries is the title of a book of household prayers written by the Rev. J. G. Greenhough, M.A. (Kingsgate Press; 2s. 6d. net). It is one of the choice volumes of prayer, one of the few which really help us to pray. There is naturalness, there is filial affection, there is Scripture truth in every prayer.

A handbook for the clergy has been written by the Rev. Clement F. Rogers, M.A., on *Charitable Relief* (Longmans; 2s. 6d. net). The clergy need a handbook on Charitable Relief. Not because they are less practical than other people, for they are not, but because they have so much charitable relief to give, and it is so supremely difficult to give it well. Mr. Rogers has studied the subject thoroughly, and he is thoroughly courageous. Not the clergy only, but every person with anything at all to give, must read his book.

In the city of Sheffield there is a very successful Bible class. It was begun by the Rev. Frank Swainson, who now tells its history in *Bible Work and Warfare* (Longmans; 2s. net). Mr. Swainson had to leave the city after some years, but the class is still conspicuously successful. They speak of thousands in its membership. How was the success obtained? Not by advertisement, nor even by music. By prayer, says its present teacher, in his short preface, by *prayer* and *hard work*. The book does not teach us to pray; it teaches us to work hard. But it insists on both. Be assured, all whom it concerns, that the money spent on this book will be well spent.

Canon Ainger will never be thought of apart from Charles Lamb. But he could preach too. Four-and-twenty sermons of his, preached when he was Master of the Temple, have been edited by Canon Beeching and published by Messrs. Macmillan. The title of the book is *The Gospel and Human Life* (6s.). Surely it is an ideal congregation that worships in the Temple Church. Says a well-known scholar and thinker, 'Although I have preached more than once in the University pulpits, I have never seen a sight which impressed me so much.' And they can listen. Canon Ainger clearly understood that if others were called to 'feed my lambs,' he was called to 'feed my sheep.' His language is simple enough and always literary, but every sermon contains some fresh thought, and it is not always an easy thought.

Another volume has come of Macmillan's great *History of the English Church* (7s. 6d.). We call it great, not merely because it runs into eight volumes, but because every volume is written by a master, and will last. This service to learning, and service to Christ, was done by the late Dean of Winchester and Dr. William Hunt. Together they planned the work and impressed the spirit. Each writer was chosen, a lover of the Church of England, because, first of all, a lover of truth. The partisan history has its day, and ceases to be. This history we say will last. This history will make history.

The new volume covers the reigns of Elizabeth and the first James in England. The writer is Mr. W. H. Frere. Mr. Frere's knowledge of the period is first-hand, and thorough. The facts have been familiar to him long enough to enable him to grasp the principles. And he can write. He cannot write popularly perhaps. He cannot command the interest of the uninterested. But he can write clearly, firmly, truthfully, remembering the shadows in this mixed history as well as the brilliant sunlight. Mr. Frere's volume will last with the rest.

It was during his illness that Bishop Ryle agreed to publish a volume of sermons. For he wished his friends to possess some record of the convictions which he has striven energetically to uphold. We dare not say with Luther, 'O blessed illness,' but we rejoice that the Bishop of Winchester is restored to us, and that we have his volume also. It is not an ordinary book of sermons in subject or in treatment. It is not an ordinary bishop's book. For though there are sermons here which only a bishop would think of preaching, there are others which no one could preach but Dr. Ryle. One of these is the sermon on the Doctrine of the Trinity. It is the audacity of it that is all his own, his audacious way with the Athanasian Creed. A

bishop, and he says 'it is not the layman's creed; it is no test of his Churchmanship; it is to him an honoured historical document warning against the errors of old time, recalling the triumphs of militant orthodoxy.' And he says it with such authority, with most authority when he is most opposed to tradition. Yes, the man who writes this book has convictions, and he has the courage of them.

Messrs. Macmillan have published a third edition of Professor Butcher's *Some Aspects of the Greek Genius* (7s. net). It is not a large book for the money, but it is all gold. Its essays are: (1) What we owe to Greece, (2) The Greek Idea of the State, (3) Sophocles, (4) The Melancholy of the Greeks, (5) The Written and the Spoken Word, (6) The Unity of Learning, and (7) The Dawn of Romanticism in Greek Poetry. What does he mean by the unity of learning? Perhaps this anecdote will tell you—

'An Oxford undergraduate, a scholar of his College, was about to go in for his final examination. He went to his tutor to talk over with him a difficult metaphysical problem. The tutor discussed it on various sides, but produced no definite solution. The pupil at last told him plainly that this was not what he wanted. "What I want is the examination answer to the question; give it me in a precise form." "I really can't," was the reply; "it is a point on which nobody can speak dogmatically. Honestly I don't know." "Come now, Mr. ——," said the other, "but you are *paid* to know."'

What should the 'English Men of Letters' be? Biography or Philosophy? Biography certainly. So Sir Leslie Stephen was wrong when he filled his 'Hobbes' with Hobbes' philosophy. Mr. Francis W. Hirst is right when he gives us a biography of *Adam Smith* (Macmillan; 2s. net). For the philosophy of Adam Smith we had better read the *Wealth of Nations* or some handbook of Political Economy. This is the book to read for Adam Smith himself. Mr. Hirst is a good biographer, accurate, sympathetic, and unselfish. By 'unselfish,' we mean that he does not try to show how clever a man he is himself; he tries to show how great a man was Adam Smith. And he almost succeeds in showing it. He could not wholly succeed, because Adam Smith's ideas are now common property. The only thing that remains to him is his style, and for that we must read Adam Smith himself. His ideas are common property now, but how great they were and what a revolution they have wrought! Mr. Hirst does not believe that even Mr. Chamberlain will get us to go back beyond them. How scornful he is of the efforts, made it seems even by men in our own day, to prove that Adam Smith was *not* a free trader. They were made in Cobden's day, and he quotes Cobden to the purpose. 'They try,' said Cobden, 'to make out Adam Smith a monopolist. And how do they do it? As the atheist proved from Scripture that there is no God. Finding the text, "The fool hath said in his heart, There is no God," he simply cut the first part of the text away.'

Another volume by Westcott. Another volume of sermons. It is made up mostly of expository sermons on St. John. Its matter, the editor frankly tells us, is largely to be found in the well-known volume of the *Speaker's Commentary*. In some places the words are identical. But it is commentary in the one case, and sermon in the other; the two MSS also were quite distinct. It was right to publish both. It was more than right, it was necessary. For the one book makes clearer the other, and Westcott often needs to be made clearer. But there is more here than the sermons on St. John. There are three of special interest on the call of the Prophet,—the call of Isaiah, the call of Jeremiah, and the call of Ezekiel. We place the volume with much affection in the long row labelled Westcott. We know there is still another to come. Then the row will be complete, but its work will be but begun.

When a man preaches in America, his sermons can be published in this country without his knowledge. This must be annoying to his publishers. It is equally annoying to his readers. The authorized publishers in this country of the sermons of Phillips Brooks are Messrs. Macmillan. But other publishers have published various volumes; and the volumes do not range in size or even altogether in contents. It is most annoying. We have no room for repetitions, and we want Phillips Brooks complete. Let our readers remember this then, that if they want Phillips Brooks and nothing but Phillips Brooks they had better stick to Macmillan. The title of the new volume is *Seeking Life* (Macmillan; 6s.).

The Christian hermits are out of countenance to-day. We do not understand them, and we do not try. They seem to us so un-Christlike, that we wonder if they were Christians. They seem to us so unmanly, that we wonder if they were men. The Rev. J. O. Hannay has been considering the hermits. We knew that he had been considering them from his excellent book on Asceticism. Now he has got at the heart of them, and has published their inmost thoughts in a beautiful little book which he calls *The Wisdom of the Desert* (Methuen; 3s. 6d. net). Besides being a delightful book to read, it is a clear addition to the literature of early Christianity.

In quite a small book published by Messrs. Methuen (2s. 6d. net.) is to be found a charming account of all the plants that are mentioned in the Bible. The title is far too modest. It is *Bible Flowers* (by Rosemary A. Cotes). But the trees and the spices and the vegetables are here, besides the flowers. The little book is artistic rather than scientific. And yet there is care and knowledge in the making of it.

The English edition of the Epistle of St. James has up till now been Dr. J. B. Mayor's. Nor will Dr. Mayor ever be wholly superseded, for there will be no reason why subsequent editors should gather again for themselves the examples of the language and thought of St. James which they can find and cannot improve upon in Dr. Mayor. But next to Dr. Mayor's edition, and before it for the English reader who knows not Greek, must now be placed *The Epistle of St. James*, by Professor Knowling (Methuen; 6s.). No commentator of our day is more conscientious; no commentator is more in touch with the average preacher; no commentator refuses more resolutely to follow the will-o'-the-wisp of barren novelty in the exposition of Scripture. Dr. Knowling is familiar with all the literature of his subject, and uses it, but his judgments are his own. If the 'Westminster Commentaries' will maintain this standard of every-day utility, they will serve their generation well. Driver's *Genesis* lifted them to a new level; Knowling's *St. James* maintains it.

How rich is Christianity in Ethics! Is there any other religion that makes an ethical topic of Rest? Is there any other religion that would allow a man to write a book of 250 pages on it? The Rev. E. W. Moore has done that. His title is *The Promised Rest* (Nisbet; 2s. 6d.). So great is the Promised Rest that it seems to be Christianity itself. And yet no chapter could be omitted. It was a great conception to find the single subject of Rest sufficient for twenty-two sermons, and each sermon laden with exhortation and encouragement.

Dr. S. D. Gordon's *Quiet Talks on Prayer* (Revell; 2s. 6d. net) are as familiar as they are quiet. Of the passage, 'Thy will be done,' he says, 'Let us draw up our chairs and brew it over mentally, that its strength and fragrance may come up into our nostrils, and fill our very beings.' Yet there are words in it with which we are not familiar. There is that word *brew*. Again he says, 'This is the main drive of prayer'; and again he speaks of 'tending the stock' and 'doing the chores.' It is the familiarity of an American. No doubt God understands.

Messrs. Revell have published a volume of *Letters of an Old Methodist to his Son in the Ministry*, written by Robert Allen of Tippecanoe, Indiana (3s. 6d. net). The Old Methodist dislikes the new ways of preaching and promoting the gospel, as most old Methodists do. He expresses his dislike in language that is always unmistakable, though on the whole he writes more in sadness than in anger. But it does not follow that he is always right and his up-to-date son always wrong. The Institutional Church is doing something for the gospel in America. And even if it had proved a failure, it was worth a trial, since there were crowds upon crowds of young people who took no interest in the gospel as an Old Methodist was preaching it. And is not this one of the first duties of those who are most loyal to the gospel, to bring it into touch with the actual life of each succeeding generation?

Messrs. Revell have also published *Thirty-One Revival Sermons*, by Dr. Louis Albert Banks (3s. 6d. net); and *Whittlers of the Word of God*, by Perry Wayland Sinks (1s. 6d. net).

Mr. Grant Richards has published a little book with an unusual name. The author's name is unusual also. It is Roslyn D'Onston. The name

of the book is *The Patristic Gospels* (4s. net). It is further described as an English Version of the Holy Gospels as they existed in the Second Century. How has Mr. D'Onston obtained his version? By comparison of the manuscripts, the versions, and the Fathers; by a further comparison of all the critical Greek texts, all the English versions, and all the commentators who are worth comparing. And for all his renderings he gives his authorities. In the multitude of new translations it is one of the most notable.

Messrs. Rivingtons have issued the second volume of Principal Whitham's *Handbook to the History of the Hebrew Monarchy* (3s. 6d. net). It is the teacher's book, directing and stimulating. It is accurate history and it is sound theology.

The Lord's Prayer for Believers is a daring title. For its subject is the Intercessory Prayer of the seventeenth chapter of St. John. Perhaps the title has done something for the book. And yet there is no surprise that the book should have reached its fifth edition. It almost belongs to the world's literature of devotion. Mr. Thynne has just published the fifth edition of Rainsford's *Lord's Prayer for Believers*, with an introductory note by Mr. Griffith Thomas (2s. 6d. net).

Seven Sorts of Successful Sunday Evening Services. One sort is more than some of us can reach. We fear it is not the 'sort' that does it, but the man. Nevertheless let us hear what the seven sorts are. They are the men's Sunday evening club plan, the musical plan, the lecture-sermon plan, the you-and-I plan, the many-hands-on-the-net plan, the stirring-of-the-spiritual-nature plan, and the going-out-into-the-highways-and-hedges plan. The you-and-I plan is the puzzle. It is explained in this way: 'Father Taylor of the Mariners' Church in Boston, so quick in his sympathies, fell inevitably into the you-and-I plan. A widow with breaking heart and pressing need came to him, and in his exigency he turned to God in prayer and said, "Oh, Lord, we are a widow with six children."' The *Seven Sorts* are described by the Rev. James L. Hill, D.D., of Salem, Mass., and the book is published by Messrs. Treat of New York.

How often are we asked to name a *Hebrew Grammar for Beginners*—a real beginner's book. We can name it now. The author is Professor W. B. Stevenson of Bala, and the publishers Messrs. Young of Edinburgh.

Books for Christmas.

Once more Christmas is at hand, and once more there is the welcome inrush of Christmas books. Most of them are books for the children. And that is as it should be, for Christmas is the children's season. If there is the usual number, there is more than the usual variety. Let us see.

Nelson & Sons.

This year we shall have no difficulty in distinguishing the books published by Messrs. Nelson. They have all attractive royal blue paper covers to protect their handsome bindings. First comes Miss Everett-Green's annual historical tale. It is called *Ringed by Fire* (5s.), and is a story of the Franco-German War. Miss Everett-Green has one distinctive binding for her historical tales. It is a single colour, usually pale blue or red, ornamented with gilt lettering, and a shield on the back. We can imagine no handsomer present to any boy or girl than a set of these blue and red volumes.

This year coloured illustrations are at their best, and nowhere shall we find more realistic ones than in Mr. Finnemore's latest book *In the Trenches* (5s.). It is the account of the stirring adventures of Harry Stanley, a private in the Crimean War. When we leave him he is no longer an N.C.O., he is Lieutenant Stanley.

Highway Pirates (3s. 6d.) is by the well-known author of school stories, Harold Avery. It differs somewhat from his usual style, however. It is a story of last century, when cricket and football were unknown, and there were no monitors and no fags, but there was a great deal of wild fun and adventure.

Detective stories have not been very numerous this year, and so we welcome Mr. Fox Russell's book the more eagerly. In the *Phantom Spy* (2s. 6d.) we have the account of John Dare, a Government spy, who went by the mysterious name of Le Fantôme. Every chapter contains some thrilling adventure, and the last, where he escapes being shot by the French as a spy, is the most thrilling of all.

At last we have a story for the girls, *Cromer Hall* (2s.), by Raymond Jackberns. In it we have such a vivid picture of a girls' boarding school, with its affections and cliques and high ideas of honour, that we feel almost certain Raymond Jacberns must be a woman. If the author is a man, surely his recollections of kindergarten days must be very strong.

Another tale which will do equally well for boys or girls is *Father M.P.* (2s. 6d). It is the story of a very large and jolly family, the kind of family we all wish to belong to.

For children of nine or ten there is *The Seymour Girls* (9d.), by Geraldine Robertson Glasgow. And for the very little ones, at least for the most fortunate of them, there is *The Twins* (6s.). It is a large oblong book with a picture of the twins on the outside, the good one, Paul

Montgomery Vincent Green, tidy and well dressed, and the naughty twin, Peter Augustus Marmaduke Green, very untidy indeed, with his stockings hanging down to his ankles. *The Twins* is beautifully illustrated in colours by John Hassall, and the very amusing verses are written by Edward Shirley.

We have also two 6d. picture books, *All Sorts of Animals* and *No End of Fun*.

A. & C. Black.

Messrs. A. & C. Black have begun to publish a series of square crown 8vo volumes, with gilt top and artistic binding, at 6s. each. Their paper and printing and binding and all the rest are all that anyone could desire, but their illustrations are their greatest and most irresistible feature. Their illustrations are all in colour; they are a revelation of the excellence to which the art of colour printing has now reached.

Three of the handsome square volumes lie before us—*Gulliver's Travels*, with sixteen full-page illustrations by Stephen de la Bere; *Uncle Tom's Cabin*, with eight full-page illustrations by S. H. Vedder; and Mr. Crockett's *Red Cap Tales*, with sixteen illustrations, also by Mr. Vedder. You know the first two books, do you know Mr. Crockett's Tales? He says they are 'stolen from the treasure chest of the wizard of the north.' There are seven tales from *Waverley*, four from *Guy Mannering*, three from *Rob Roy*, and three from the *Antiquary*. We do not know if Mr. Crockett has ever turned his talents to better purpose. There are some things he cannot do. He can do this.

Edward Arnold.

We look forward with expectation to Mrs. Alfred Sidgwick's novels. Their atmosphere is fresh, their scenes and characters unexpected. *Scenes of Jewish Life* (6s.) offers a number of short sketches of love and marriage. The most amusing one is the first, *The Powder Blue Baron*, where the German Count, with his superciliousness and his anti-Semite weaknesses, is made ridiculous by the Jewess, Esther. The most tragic tale is the last, called *Mr. Rosenthal*, where the evil of arranged marriages is strenuously depicted.

Dean.

How sorry we feel for the boys and girls who have never heard of Aladdin and his marvellous lamp and Ali Baba and the Forty Thieves and the most marvellous of sailors, Sinbad. Mrs. F. G. Green has given these unfortunate children another chance by editing a new edition of the *Arabian Nights*, and this edition has much to recommend it. First, it is beautifully bound in dark red, with a great deal of gold lettering and a figure of Said on a magnificent charger on the cover. Then it has illustrations in bright Oriental colourings, and in spite of all these attractions it costs only 2s. 6d.

Seeley.

Fortunate indeed are the authors whose works are published by Messrs. Seeley. In *Diana Polwarth, Royalist*, by J. F. M. Carter (5s.), the illustrations are works of art; they are clearly cut and beautifully shaded. The cover of the book is a subdued shade of terra-cotta, with Diana and her spinning-wheel in gold. The whole effect is quaint and old-fashioned, and harmonizes with a story of the days of the Puritans. We can think of no book which would be a more beautiful Christmas present for any girl.

Messrs. Seeley have also published a book by the famous author of stories from the ancients, the Rev. A. J. Church. His new work is called *The Crusaders* (5s.). It is a story of Richard Cœur de Lion and the War of the Holy Sepulchre. The framework of Mr. Church's story is original. He has made use of an old legend that a certain Cartaphilus, keeper of the door of the palace of Pontius Pilate, was doomed to live till the Second Coming because he insulted Christ. Mr. Church puts into the mouth of the wandering Jew the story of the Crusades, and very graphically and picturesquely he describes them to us.

How difficult it is sometimes to find a suitable book for Sunday afternoons. We have read and re-read the life of Paton, and now we have the life of another great missionary written for boys and girls, the life of Bishop Hannington, by the Rev. E. C. Dawson, under the stirring name of *Lion-Hearted* (2s. 6d.). For a time at least this will certainly displace Paton, it is so fresh and exciting, and is full of Bishop Hannington's fine humour. The illustrations are from the bishop's own sketches, and are most realistic.

George Allen.

Lily Work (2s. 6d. net) is for the children of understanding. And in our homes sometimes there are children of understanding who have not yet attained to many years. *Lily Work* is not for the children of imagination; for them the *Arabian Nights* is written. The children of understanding are practical; and when they read the parable of how the flax first envied the roses because their perfume was to be brought before the king, and then resolved to blossom and be made into the most delicate lace to adorn his arm, they will understand. They will understand all the parables which are written by the Rev. J. M. Blake, and all the pictures which, in their deep black and white, carry the meaning of the parable to the eye; and they will thank Mr. George Allen for publishing so beautiful a book of parables so beautifully.

Longmans.

How many fairy books is Mr. Andrew Lang going to be responsible for? This is *The Brown Fairy Book* (6s.). Already he has written the Blue, the Red, the Green, the Grey, the Yellow, the Pink, the Violet, and the Crimson. Where does he get them? The stories in this fairy book, he says, come from all quarters of the world, from the Red Indians and the Black Australians, from the Kaffirs and the Lapps, from the Persians and the Brazilians. Who writes them for him? He writes some of them himself or translates them; but most of them, he says, are written by Mrs. Lang, 'who does not give them exactly as they are told by all sorts of outlandish natives, but makes them up in the hope white people will like them, skipping the pieces which they will not like.' *The Brown Fairy Book* contains thirty-two fairy tales, with many illustrations, eight of which are coloured plates, twenty-two uncoloured plates, and twenty are in the text.

Oliphant, Anderson & Ferrier.

Mr. Egerton R. Young is a specialist in one subject. He knows and understands the American Indians, and he gives us a vivid picture of the life they led before the coming of the hated 'paleface.' *Children of the Forest* (3s. 6d.) is a tale of love; it is also, as we should expect, a tale of missionary enterprise. We are tempted to wonder if Mr. Young sees through rose-coloured spectacles. If the original American Indians were as he paints them, surely the white traders and settlers have much to answer for. It is a book which every young person will enjoy, and it will form an attractive introduction to missions.

Eleven years ago, at the time of the jubilee of the Free Church of Scotland, Mrs. Simpson wrote an account of the Disruption for children. She called her book *Marjory's Story of the Disruption* (6d. net). She has republished it at this crisis in the Church to incite the children of to-day to be as enthusiastic and brave as were Marjory and Will and Charlie and Tottie, the children of the Disruption.

Melrose.

Surely writing must come very easily to Evelyn Everett-Green. Perhaps it is that she works harder than anyone else. At anyrate, it is quite certain that she does not give us scamped work. Nor is one publisher sufficient for her; this year alone she has books published by Messrs. Nelson and the Religious Tract Society, and *The Three Graces* (3s. 6d.) is published by Mr. Andrew Melrose. It is the story of Lucile, Theo, and Kitty Grace, whose mother married the second time a very rich widower with an only son, Jim. In his father's opinion, and in that of most other people, Jim was a ne'er-do-well. How by the help of one of the girls he became a hero, is the plot of the book. It is handsomely bound in crimson and gold.

Cassell.

From Messrs. Cassell come three books. The first is Robert Louis Stevenson's *Wrecker* (2s. net) in the pocket edition. Though this edition is small, the paper is not too thin and the type is clear and of good size. It is bound in dark red and gold, and would be a pretty little volume for a Christmas present.

Then we have a girl's story, by L. T. Meade, *A Madcap*. Mrs. Meade is so good at girls' stories that we almost wish she gave all her time to them. The heroine of this book is a very wild little Spanish girl, who came to England to stay with cousins, and went to school there. The illustrations are by Harold Copping, and they are most enticing.

The Bravest of the Brave, by H. Atteridge (1s. 6d.), took its name from a society formed by the boys of Westwick School. Their aim was to be brave, both morally and physically. Let the little ones discover who turned out the bravest.

The Religious Tract Society.

First, Miss Everett-Green. Her R.T.S. book is called *The Faith of Hilary Lovel* (3s. 6d.). Miss Everett-Green's strong point is history, and in *Hilary Lovel* we are transported to Elizabethan times, and more particularly to Jesuits and their plots.

Let the boy who wants authentic history and excitement combined read *Condemned to the Galleys*, by Jean Marteilhe (3s. 6d.). It is the account of a French Protestant, whose name was Jean Marteilhe, and who lived in the eighteenth century. He wrote the account of his own sufferings, and it was afterwards translated and edited.

We have almost too many good things this month. We have two books by Amy Le Feuvre, the author of *Probable Sons*. The first of these is *A Little Maid* (2s.). It is the story of Peggy Perkins, who belonged to an unknown part of London, and who had two desires, the one to be a real servant and wear caps, and the other to be a missionary. She started with home missionary work, and here we have an account of it.

Amy Le Feuvre's second book is *His Little Daughter* (1s. 6d.). It is the story of a very lonely and very naughty little girl called Judy, who lived all alone with an old grandfather, whose only desire was not to be bothered with her. As we would expect from the author of *Teddy's Button*, we have in Judy a perfect study of an imaginative child.

Every year the R.T.S. gives us at least one book on missions. Last year it was a number of short sketches, by Annette Whymper, on How to Help Missions; this year it is *The Children of Cathay*, by Jennie Beckingsale (1s. 6d.), a story of the Boxer riots and the siege of Pekin. It is written very simply for children, and the facts are all woven round the life of T'ien En, the little Chinese hero.

Collins.

The three books which Messrs. Collins have already published for the Christmas season are wonderful, most of all for their cheapness. The first is an old favourite, but we have never seen it published so handsomely at this price. It is *The Scottish Chiefs*. It contains 646 pages and eight coloured illustrations; it is well bound, and it costs only two shillings.

Of the other two, one is a stirring book for boys, the other a charming book for girls. *Two Old Sea-Dogs* is the title of the one; *Peerless Women* the title of the other. The one is written by Mr. Herbert Hayens, the other by Miss Jeanie Douglas Cochrane. They are published at 1s. 6d. each. Who are the two old Sea-Dogs, do you think? They are Drake and Blake.

Ashteroth Karnaim.

By the Rev. W. O. E. Oesterley, B.D., Editor of 'Church and Synagogue.'

I.

The name *Ashteroth Karnaim* ('Ashtaroth of the two horns') is one of considerable interest to the student of the Old Testament, as it raises the whole question of the character and attributes of the goddess Ashtoreth. The worship of this goddess was practically universal among the Semites[1]; her original home was Babylonia, probably the northern part of it; here she was worshipped under the name of Ishtar, and in her were centred the attributes of a number of earlier goddesses. In the Old Testament her name assumes the forms Ashtoreth, Ashteroth, and Ashtaroth (these plural forms signifying Ashtoreth in her different representations), and Ashteroth Karnaim.

It is most important for the study of the question before us, namely, the meaning of the *biblical* Ashteroth Karnaim, to realize the fact that this goddess was not only differently represented in different localities, but that her attributes, and therefore her form of worship, varied very considerably. It will, perhaps, be well to indicate quite briefly some of the more conspicuous characters assumed by the goddess. She figures very prominently as the goddess of Love, as may be seen from the following quotations. In the *Epic of Gilgames*, the hero reproaches Ishtar on account of her many loves, thus—

> To Tammuz, the husband of thy youth,
> From year to year thou causest bitter weeping.
> Thou lovedst the bright-coloured Allala bird, . . .
> Thou lovedst also a lion, perfect in strength . . .
> Thou lovedst also a horse, glorious in war . . .
> Thou lovedst also a shepherd of the flock . . .
> Thou lovedst also Isullanu . . .
> And as for me, thou wouldst love me and (make me) even as these![2]

As the goddess of different localities her attributes, as one would expect, varied with the locality; thus, as goddess of Nineveh she was worshipped as the goddess of love, while as the Ishtar of Arbele she was worshipped as the goddess of war[3]; as regards this latter attribute, the words of Ḫammurabi, in the epilogue to his *Code*, are to the point: 'With the mighty weapon wherewith Gamama and Ishtar gave me . . . did I root out the enemies above and below (in the north and in the south).'[4] As goddess both of love and battle, Ishtar must be compared with the Greek Aphrodite, whose attributes were similar. Ishtar also appears as the goddess of lust and of generation, though these characteristics are the natural accompaniments of love (see above, and *K.B.*, vi. 63). These various qualities in the goddess are to be explained by the fact that among the Babylonians the attributes of a number of earlier deities became centred in Ishtar. Her general attributes are well summarized thus: 'She was the lady, or mistress, of the locality in which she was worshipped; queen of the gods, and princess of heaven and earth; a warrior goddess; the goddess of generation and productivity; and she was identified with the planet Venus. These aspects of her nature are retained as her cult travels westwards, sometimes one being more prominent than the other, sometimes several being combined.'[5]

II.

Turning now to Ashteroth Karnaim,[6] there are three theories held by different scholars as to what the 'two horns' in the name refer to.

i. In the first place, it is believed that the two horns refer to two mountains. On the analogy of some votive tablets to Baal Karnaim of Carthage, Professor Moore believes that the Karnaim of Gn 14^5 (see also 1 Mac 5^{26}, 2 Mac 12^{21}, cf. Am 6^{13}) was a double-peaked mountain sacred to Ashtoreth.[7] Again, Schumacher, in discussing the site of

[1] That the name is Semitic is not questioned by the vast majority of scholars, cf. Jastrow, *Die Religion Bab. und Assyr.*, p. 81.

[2] Pinches, *The O.T. in the light of the Hist. Records of Assyr. and Bab.*, pp. 96, 97.

[3] Muss-Arnolt, *Dict.* 'Ishtar.'

[4] Winckler in *Der alte Orient*, 4 Yahrg., p. 135; cf. *K.B.*, iii. 13. See also for the attributes of Ishtar in general, Lagrange, *Études sur les Rel. Sem.*, pp. 136–139.

[5] Driver in Hastings' *B.D.*, i. 169.

[6] As to whether one or two cities are referred to in Gn 14^5, see *Encycl. Bibl.*, i. col. 335; Gunkel *Genesis, in loc.*; Dillmann *Genesis*[6], *in loc.*

[7] *Journal of Biblical Literature*, 1897, p. 155. See also *Proceedings of the Soc. of Bibl. Arch.*, xxi. p. 173.

Ashteroth-Karnaim says that 'the double peak of the southern summit of Tell-el-Ashari, formed by the depression running from north to south, would make the appellation of Karnaim, or "double-horned," extremely appropriate' (*Across Jordan*, p. 208).[1] Further, in a discussion in the Talmud 'as to the constructions for the Feast of Booths, it is said that Ashteroth Karnaim was situated between two mountains which gave much shade.'[2]

ii. Secondly, it is maintained that the two horns were those of the crescent moon. There is much to be said in support of this. As we have already seen, the original home of Ashtoreth was Babylonia; in the astro-theology of the Babylonians Ishtar, in her celestial character, 'represents the crescent moon, and is called the "Daughter of the moon-god." In this character she appears in the legend of the descent of Ishtar into the under-world in search of her lover Tammuz or Adonis; in this character, as queen of heaven, we find her worship practised by the Hebrew women, and rebuked by Jeremiah and Ezekiel'[3]: *Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven. . . .*[4] *. . . And behold, there sat the women weeping for Tammuz.*[5] 'It was in this celestial character that Ishtar appeared as the "two-horned Ashtoreth" (cf. the name Ashteroth Karnaim in Gn 14^5) with a crescent moon on her head like the Egyptian goddess Isis. The *cakes* offered to the *queen of heaven* are often mentioned in the Babylonian religious texts. She was also the goddess of the planet Venus.'[6] It is quite possible that there is a reference to the worship of Ishtar, in her celestial character, in Job 31^{26-28}—

> If I beheld the sun when it shined,
> Or the moon walking in brightness;
> And my heart hath been secretly enticed,
> And my mouth hath kissed my hand:
> This also were an iniquity to be punished by the judges:
> For I should have lied to God that is above.

The last line would perhaps be better rendered—

> For I should have denied God that is above.

[1] Quoted in *Encycl. Bibl.*, i. col. 336, note.
[2] *Op. cit.*, i. col. 336, note.
[3] C. J. Ball, *Light from the East*, p. 153.
[4] Jer $7^{17.18}$, see also 44^{17-28}.
[5] Ezek 8^{14}.
[6] C. J. Ball, *Op. cit.*, p. 153.

Furthermore, Ishtar is represented on coins with the horns of the crescent moon.[7]

iii. The third theory is that of the late Professor Robertson Smith; he writes: 'The place-name Ashteroth Karnaim is probably derived from the sanctuary of a horned Astarte. It may indeed be questioned whether this last is identical with the cow-Astarte of Sidon, or is rather a sheep-goddess; for in Dt 7^{13} the produce of the flock is called the "Ashtaroth of the sheep," an antique expression that must have a religious origin'[8]; and again: 'A phrase like this (*i.e.* "Ashtaroth of the sheep"), which has descended from religion into ordinary life, and is preserved among the monotheistic Hebrews, is very old evidence for the association of Astarte with the sheep; and it is impossible to explain it except by frankly admitting that Astarte, in one of her types, had originally the form of a sheep, and was a sheep herself, just as in other types she was a dove or a fish.'[9]

To sum up, therefore: the 'two horns' of Ashtoreth were regarded by the Hebrews as referring either to two mountain peaks which were sacred to the goddess, or to the two horns of the crescent moon, or else that her horns represented those of a cow or a sheep, according as to whether she was looked upon as a cow or a sheep goddess.

Some recent discoveries in Palestine throw instructive light upon the subject, and help materially towards determining which of these three theories is nearest the truth. Among the many objects of interest found during the excavations on the site of ancient Gezer[10] is one which unquestionably represents the goddess Ashtoreth. It is a small bronze statuette, four and a half inches in height; the figure is that of a nude female; it is badly proportioned, for the head is too large and the arms too long; on the head is a small cylindrical head-dress. But the point of greatest interest about the figure is the presence of two horns coiling downwards; they spring from just above the ears, which are unduly large[11]; these horns look like those of a ram, but it is quite possible that they represent

[7] Schlottmann in Riehm's *Handwörterbuch des bibl. Alterthums*, i. 111 ff.
[8] *Religion of the Semites*, new ed., p. 310.
[9] *Op. cit.*, p. 477. There is no difficulty about a sheep-goddess having horns, as all wild sheep, and some domestic breeds, have horns, whether male or female.
[10] Undertaken by the Palestine Exploration Fund, operations were started in June 1902, and are still in progress.
[11] See the illustration in *P.E.F.Q.*, 1903, p. 226.

cows' horns; moreover, numbers of small heads and other parts of cattle, modelled in pottery, have been found during the work of excavating.[1]

It is well known how greatly the Israelites were influenced in their religious practices by the Canaanites among whom they settled; but the Canaanites worshipped Astarte under the symbol of a cow, just as they worshipped Baal under that of a bull; and that this worship was practised by the Israelites is abundantly clear from the Old Testament writings.[2] These facts, therefore, incline one to feel pretty sure that Robertson Smith was right in his contention, as far as the Israelites were concerned. In later days there can be no doubt, in consideration of the quotation from Jeremiah given above, that Ashtoreth was worshipped as an astral deity, but this was owing to the influence of Babylonia; in the early days of their settlement in Canaan, when their worship became assimilated to that of the Canaanites, Ashtoreth must have been for them, as for their neighbours, a sheep- or cow-divinity, and in the name *Ashteroth Karnaim* they must have seen a reference to the horns of the sheep or cow.

[1] See *P.E.F.Q.*, 1902, p. 342; 1903, p. 228.

[2] Cf., besides the golden calf in the wilderness, 1 K 14^{16} 15^{16} 16^{26}, Hos 8^{5} 10^{5}, etc.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XX. 28.

'Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which He purchased with His own blood.'—R.V.

EXPOSITION.

'Take heed unto yourselves.'—This is not contrary to, but a part of, the highest altruism, for, as Calvin says, 'No one can successfully care for the salvation of others, who neglects his own; since he himself is a part of the flock.' Cf. 1 Ti 4^{16}.—PELOUBET.

'And to all the flock.'—Note the word *all*, to the poorest, the weakest, the erring, the neglected, the disagreeable; and especially to the lambs of the flock.—PELOUBET.

THIS verse is the utterance of St. Paul's—and the only one—which corresponds to the great pastoral passages in St. John, chaps. 10^{1-18} and 21^{15-17}, and in the First Epistle of St. Peter chap. 5^{1-4}, which are the N.T. parallels to Ps 23, Is 40^{10-11}, Ez 34.—RACKHAM.

'In the which the Holy Ghost hath made you bishops.'—The appointment, as referred to the Holy Ghost, implies, probably—(1) the inward call; (2) the attestation of that call by the voices of the prophets, cf. chap. 13^{2}; (3) the bestowal of gifts fitting them for the work.—ELLICOTT.

THE Greek term *episcopos* denoted a superintendent in the widest sense of the word. It cannot here denote an ecclesiastical title as it did a few years later in Ph 1^{1}; for the context is referring not to the title of an office, but to the duties incumbent on the elders. But this passage makes a considerable step towards the ecclesiastical usage by applying the term to the spiritual functions with which the Spirit had invested these elders.—RENDALL.

'To feed the church of God.'—In this most important doctrinal statement a grave variation in the reading in the original Greek of the most ancient authorities exists. For 'the church of God' some MSS of great weight read 'the church of the Lord.' This would water down the immense importance of the doctrinal assertion here. The words of Dr. Scrivener on this point are most weighty. 'The reading of the Received Text,' he says, 'though different from that of the majority of copies, is pretty sure to be correct. It is upheld by the Sinaitic and Vatican MSS, Codices ℵ and B, by all the known MSS and editors of the Vulgate, exccept the Complutensian.'—HOWSON.

'Which He purchased with His own blood.'—*I.e.* the blood of Jesus. The conception of the death of Christ as a price paid by the Father is in strict accordance with St. Paul's own language (Ro 5^{8} 8^{32}).—PAGE.

AND now the work of the three Persons is described in one sentence—the church is God's, purchased by the blood of Christ, ruled by the Holy Spirit.—RACKHAM.

THE SERMON.

Our Own Sins.

By the Rev. Canon B. W. Randolph, D.D.

The order of our text is correct. It bids us 'take heed to ourselves' first, and then to all the flock. Our own lives must be our first care, and then the lives of our flock. What is it that we have to take heed of? what is it which prevents a close communion with God? It is sin. There is only one thing in the world which it is lawful to hate, and that is sin; in the words of Jeremy Taylor, 'anger against sin is a holy zeal.' If we

are tempted to think lightly of it, let us remember what it cost Christ to deliver us from its power.

To take heed properly, however, we must know the nature of what we are avoiding. What is sin?

1. Sin is lawlessness. It is a transgression of no arbitrary code of enactments, but a law which we cannot conceive of God not imposing on men if, indeed, He be God. There is a threefold malice in sin; a malice against God the Creator, because we use against Him the gifts which He made for His own glory; a malice against Jesus Christ, because we renew the causes of the Crucifixion, and a malice against the Holy Ghost because, by sinning, we 'grieve' or even 'quench' the Holy Spirit.

2. Sin is a missing of the mark. This is the meaning of the Greek word for sin, *ἁμαρτία*. Our aim is to glorify God and to attain union with Him, and whatever retards that is a missing of the mark.

3. Sin is selfishness. The root tendency of sin is to dethrone God and to enthrone self. To work hard so as to gain the applause of our people, to gain a character for industry is excellent, but it must be done with a single eye for God's glory.

And now, since our whole time will be given up to a constant struggle against sin, let us look at the tendencies which lie at the root of sin. There are seven of these root sins to which all others can be traced. First, those which appeal to the higher part of our nature, pride, envy, and anger. Pride is the 'inordinate desire for our own excellence,' and from it, St. Augustine thought, sprang all sin. All other sins run away from God, pride sets itself up against God. Then there is envy, the great enemy of united work. Paul has given us the great antidote to envy, and that is 'brotherly love.' Let us remember the words of Moses, 'enviest thou for my sake? would God that all the Lord's people were prophets.' Then there is anger, not right anger, but wrong anger, in which there is always something of self. Let us cultivate self-restraint which will show itself in meekness. Then there are the three sins which attack our lower nature, gluttony, lust, and sloth. The first two, the result of a misuse of the body, the last of a disuse of it. Sloth, Dante says, is defective love. It is 'failure to give God all we are, or to give men all they need.' Lastly, there is the sin of covetousness, which attacks us on our higher side as ambition, and on our lower as covetousness. It is the sin of middle and later life, and it must be banished by hard work and the quenching of ambitious day-dreams.

We have not only to watch our sins, we have to watch our tendencies and desires. If we are to help others, we must not tamper with sin ourselves. Let us fight every known tendency to evil in our own hearts, saying, with the Psalmist, 'I will follow upon mine enemies and overtake them.'

The Mastership of the Spirit.

By the Rev. G. Matheson, D.D.

To be made an overseer by the Holy Ghost is very different from being made an overseer by the world. In the first case we are a servant, in the latter a master. The words of the text are not 'the Holy Ghost hath made you overseers, therefore take care to rule,' they are 'the Holy Ghost hath made you overseers, therefore take care to feed, to nourish, to minister.' The power of the world exalts us, the power of the Holy Ghost makes us lowly. It is the power of stooping. It was by a cruel death that Christ gained His power over the hearts of men, so it is by sacrifice that His followers gain their power. Jesus Christ proclaimed Himself king when He put on the martyr's crown of thorns before the throne of Pilate. So do we prove ourselves to have been truly elected overseers by the Holy Ghost, when we are content humbly to feed the flock. When we feel the power of sacrifice glowing within us, then do we know that we have the spirit of Christ. Let us be willing to toil with those who work, to bear with those who are burdened, to weep with those who weep. Let us never forget that Christ Himself said that the test of the greatest love was readiness to stoop to feed His lambs. Let us become more and more self-forgetful, till at length we are able to prove ourselves good overseers by being willing to give up our lives for the flock.

Illustrations.

Take heed unto yourselves. — Cardinal Pole having heard a certain preacher of great name, who arrogated much to himself, and did passingly please himself, was asked what he thought of the man. He answered, 'Well; but I would that he would first preach unto himself, and then afterwards to others.'

The Straight Path.—On Egypt's far-off soil, away from friends and home, just as the morning beams lit up the

Eastern sky, an officer lay dying. With gallant daring he had led his followers through many a devious path, guided alone by the pale starlight of the heavens, until at last they reached the enemy; and now the strife is over, but he is wounded, mortally! As the general, his cheeks bedewed with tears, gazed down with sadness on his face, a sudden radiancy illumined for a moment the youth's countenance as, looking up to Wolseley, he exclaimed, 'General, didn't I lead them straight?' and so he died. Oh, brothers, when o'er our eyes there steals the film of death, and when the soul flits solemnly from time into eternity, may it be ours to say in truthful earnestness to Christ concerning those committed to our care, 'We led the people straight.'—H. D. Brown, B.A.

Individuals die! but the amount of Truth they have taught, and the sum of Good they have done, dies not with them.—Mazzini.

Preaching and Practice.—If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.

God bends from out the deep, and says—
'I gave thee the great gift of Life;
Wast thou not called in many ways?
Are not My earth and heaven at strife?
I gave thee of My seed to sow—
Bringest thou Me My hundred-fold?'
Can I look up with face aglow,
And answer, 'Father, here is gold?'
Lowell.

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'The Web of Indian Life.'[1]

By the Rev. Nicol MacNicol, M.A., Poona, India.

The writer of this book, Miss Margaret E. Noble, occupies a somewhat unique position as an interpreter of India to England. She is an Englishwoman, who became a disciple of Swami Vivekananda, that apostle of a modern eclectic Hinduism who attracted so much attention at the Parliament of Religions at Chicago. She belongs to the Ramkrishna brotherhood, of which the Swami was the head until his death, and calls herself Sister Nivedita. It appears from the somewhat vague account given by her in the opening chapter of this book that she spent the greater part of a year in Calcutta, living among Hindus and seeking to make herself one of them in her worship and in her habits of life. Miss Noble may for these reasons claim to write of India to some extent from the inside, and certainly her book is informed by a deep and even passionate sympathy with its peoples and their ideals, as she conceives them. She is, at least, no mere globe-trotter. It is true that until we approach India, not only without contempt but in a spirit of reverence, she is not likely to yield up to us her secret. Miss Noble perceives aright that India more than most countries has dreamed great dreams and cherished lofty ideals.

But Miss Noble's attitude of uncritical admiration blinds her to the other fact that in India, more than in most countries, those ideals have failed woefully to find realization. Recently a missionary lady published a remarkable book called *Things as They Are in Southern India*. Miss Noble's book might almost be called 'Things as They Are Not.' If the Christian writer's fault is a rather lurid realism, and if she errs sometimes by generalizing too hastily from certain hideous facts that she has herself observed, this neo-Hindu is still further led astray from sober truth by a sentimental enthusiasm for an ideal India that has scarcely any relation to the facts at all.

As regards the actual situation in India Miss Noble seems to be a 'lost mind'; she has apparently renounced the critical faculty altogether. Her book, with all its vague and sometimes hysterical eloquence, will serve a useful purpose if it reminds us that India has been for many thousand years the home of profound reflexion and of impossible ideals, that it has had within

[1] *The Web of Indian Life*. By Sister Nivedita [Margaret E. Noble] of Ramkrishna Vivekananda. London: Heinemann.

it philosophers as subtle as Aristotle, saints more serene and self-forgetful than Aurelius; but it will only mislead or deceive if we do not realize at the same time that these have been as stars shining rare and remote in a vast and melancholy night, and that India as she is to-day forms a tragic comment on the saying, 'Corruptio optimi pessima.'

If there is any part of Indian life of which Miss Noble might be expected to write with special knowledge and insight, it is that which concerns the Hindu wife and mother. To this a large part of the volume is devoted, but with the result of darkening counsel rather than bringing any illumination. One can go far with her in her tribute, though expressed with a depressing monotony of eloquence, to the simplicity and the domestic piety that not seldom redeem the sordid narrowness of the Hindu woman's life. Especially when she is mother of a son, her attainment of what is recognized as her only end and purpose in living gives her a dignity that almost justifies Miss Noble's description of her as a Madonna.

But there can be no doubt that even here Miss Noble has entirely misread and misinterpreted the facts. It is characteristic of her whole book that she is so largely possessed by the Christian sentiment, which she probably imagines herself to have outgrown, that she is continually importing Christian conceptions into the midst of Hindu ideas and ideals to which they are completely alien. There is beauty in many aspects of Indian life, and especially in the affection and the dependence of the relation of the mother and her child, but there is little in it of the beauty of spiritual affection. Hinduism, in spite of the profound reflexion that it embodies within itself, is, after all, a natural religion; and Hindu family life likewise is based upon the impulses of nature and not, in practice or in theory, on any higher or less selfish instinct. To speak of the Hindu husband as being to his wife 'the window of the Eternal Presence' is not only untrue to the facts; it is simple nonsense. She worships him, more probably, because he is the 'window' in her narrow life to much more immediate and accessible rewards. There is some element of truth in Miss Noble's words—though one can with difficulty be patient with her language—when she speaks of the Hindu woman's worship of the 'Child Saviour' (p. 28); the pathos of her worship and of her earnestness in it is due to the fact that the son whom she desires is indeed in a very real sense her saviour. This tragedy is concealed beneath fine words by Miss Noble when she says, 'In motherhood alone does marriage become holy; without it the mere indulgence of affection has no right to be' (p. 28). Certainly without it there is apt to be the very opposite of affection in India. But surely she reaches the very climax of misrepresentation in her account of the Indian widow. It was no belief in a 'mystic union of souls' (p. 53) that was the motive of *suttee*, but the monstrous selfishness of the male animal, and it is the same motive that still maintains the widow in bondage and in shame. A perpetual faithfulness that is required of the wife but not of the husband has nothing in it of which India need be proud. Instead of Miss Noble's picture of the child-widow dwelling 'in a great calm' in 'the thought of the Divine itself,' we see her, shaven and half-starved, shunned as a bringer of misfortune, living out her bleak and joyless life, indeed a patient, pitiful 'mother of sorrows.'

It would take too long to go through the whole of this book, pointing out its consistent and unvarying misrepresentation of the facts. When it is said (p. 14) that 'any woman is safe' in an Indian street, 'not even the freedom of a word or look will be offered,' one can scarcely believe that Miss Noble can really be as ignorant of Indian life as such a statement implies. Has she never heard, for example, of the annual Holi festival? Again, she is guilty of ignorance that in the writer of a book on India is culpable if she really supposes that polygamy is now 'practically obsolete' (p. 43). Did she live in Calcutta for a year without hearing of Kulin Brahmans? And indeed, not a few among all classes in India would have to say with a candidate at a recent examination, 'I do not believe in polygamy, but I am one.' Students of Mohammedanism will be surprised to learn that that austere and haughty faith is 'another name for *bhakti*, the melting love of God,' and amused, perhaps, to find the grim prophet himself described by Miss Noble's favourite adjective 'sweet.'

It would not perhaps be worth one's while to spend time over such a work of imagination as this is, were it not that one recognizes it to be a romance with a purpose. Miss Noble is one of several, of whom Mrs. Besant is another, who have come from the West to the help of Hinduism, and whom genuine Hindu reformers by no means

welcome. By their blind enthusiasm for all Indian institutions they retard progress towards better things. There is no hope of a society that is built up upon the bondage and degradation of its women as Indian society is, and Indian reformers, perceiving this, have always put among the first of their aims a determined opposition to enforced widowhood. Both Mrs. Besant and Miss Noble have ranged themselves with orthodoxy in seeking to uphold and glorify what is merely a crime and a cruelty. They do their best to cast a halo of fine sentiment about this practice, as about caste,—which, according to Miss Noble, 'ought to stand translated as honour' (p. 127),—and much else that degrades and enslaves India. To speak of *mukti* as 'the beatific vision' sounds very well, but it conveys an idea that is the very opposite of what the Sanscrit word really means. There is a like ignorance or worse in her representation of the prayer 'make me Brahman' as meaning 'make me holy' (p. 221), and in her statement that Hinduism seeks constantly to 'express the idea that in the great Heart of the Absolute there dwells an abiding charity towards men' (p. 222). Her whole account of Hinduism is a weird blend of Occidental sentimentalism and Oriental metaphysics. Miss Noble must know perfectly well that *mukti* or the attainment of Brahman is neither 'beatific' nor a 'vision.' It is much more like what Schelling, I think, described as 'a night in which all cows are black.'

One of the aims of Miss Noble and her coadjutors—and an excellent one—is to encourage the creation of an Indian nationality, to seek to unify its diverse and antagonistic races and creeds. But that result is not likely to be brought about by misrepresenting facts and falsifying history. The Mohammedan lion and the Hindu lamb are not likely to be beguiled into lying down together by being told that their past conflicts were merely 'athletic contests between brothers and cousins' (p. 178). Hinduism is itself a bundle of irreconcilable and diverse religious elements, and when the attempt is made to harmonize it with Mohammedanism in the 'synthesis of Indian thought,' even Miss Noble's hazy rhetoric is inadequate to the task. She moves in a region of thought far above the ordinary requirements of consistency. Thus it appears at p. 196 that in the Hindu view of life 'high over all law rose, rises, and shall for ever rise, the human will, its brow bright with the sunshine of freedom,' but by p. 204 the scene is changed, and 'to the wise man, frankly, life is a bondage.' 'Frankly,' this kind of thing will not do. Such fine words will not heal the wounds of India, and will only mislead England. India needs sympathy, but it must be a sympathy that does not deceive and is not deceived. Even an orthodox Poona paper, which hailed Miss Noble's book with enthusiasm, was constrained to express this feeling. With a quaint mixture of metaphors it summed up our criticism and condemnation of this book. 'We must not forget,' it says, 'that there is also a seamy side to the canvas which, if at all it were exposed to the public view, would tell quite a different tale.'

Recent Biblical and Oriental Archaeology.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

An Archæologist on the Pentateuch.

One of the most interesting and suggestive books I have read for a long while has been published by a young Danish archæologist, Dr. Ditlef Nielsen, under the title *Die altarabische Mondreligion und die mosaische Ueberlieferung* (Trübner, Strasburg, 1904). On the one side it is a continuation of Professor Hommel's researches into the religion of the ancient civilized kingdom of Arabia, and on the other it is the first attempt that has been made to apply to the Pentateuch the archæological method which in Professor Ramsay's hands has achieved such brilliant results for the study of the New Testament. The book consequently falls into two parts: in the first we have three chapters on the early lunar worship of the Arabians, and in the second a systematic examination of the Mosaic narrative in the light of the recent discoveries of Oriental archæology. One by one the historical

and religious details of the Pentateuchal story are compared with the facts of archæological research, and the results will be a surprise both to the 'higher critic' and to the defender of traditional orthodoxy.

It is now well known that Arabia in the pre-Christian centuries, instead of being a land of barbarism or savagery, was the seat of highly cultured kingdoms, the earliest of which, commonly called the Minæan, extended from the incense-bearing coasts of the south to the frontiers of Egypt and Palestine. It is also known that ancient Arabian religion was essentially lunar, the moon being the chief object of worship, and Professor Hommel has made it clear that the moon-god along with two other deities formed a trinity, to which a fourth deity was sometimes added. At the head of the trinity was the male ʿAthtar or planet Venus, borrowed originally from the Babylonian female Istar; then came the moon-god under various names, and lastly the female sun-goddess. The fourth deity added to it in the Hadramautic, Katabanian, and Minæan systems represented the planet Mercury or Saturn, and in Katabanian was called Anbay, that is to say, the Babylonian Nebo.

In Hadramaut the moon-god bore the Babylonian name of Sin, which the name of Sinai shows to have been carried to the north-west; in Kataban he was addressed as ʿAmm or 'Uncle'—the ʿAmmi of the Western Semites and of the Khammu-rabi dynasty in Babylonia—while in the Minæan texts he is Wadd or 'Love.' Among the Sabæans he was known as *Haubas wa Almâqu-hu*, 'the moon-god and his hosts.' The members of the South Arabian trinity were conceived of as father, son, and wife, the son holding in it the chief place. It is interesting to find this relation becoming in a late (post-Christian) inscription from the Sabæan city of Marib, *raḥmân-an wa-masîḥ-hu wa-rûḥ* [*qa*]*dis*, 'the merciful one and his Messiah and the holy Spirit.'

In Northern Arabia, where Babylonian influence was less powerful than in the east and south, the conception of the deity was more distinctly monotheistic. In the Minæan inscriptions from the neighbourhood of El-ʿUlâ, while 'the gods of Maʿan' are recognized, the god of the locality is practically Wadd alone. The same evidence is borne by the West Semitic names in the early Babylonian texts. Here the abstract *ilu*, 'God,' takes the place of a specific deity, and the ordinary type of name is represented by names like Iluismê or Ismê-ilu (Ishmael), 'God hears.' Even in Southern Arabia the oldest names are compounded with the same general term—Ili-samiʿa, Ili-saʿada, and the like,—and the names which came to be confined to specific gods were at the outset merely titles like ʿAmmi, 'my uncle'; Abi, 'my father'; Aḥi, 'my brother'; Zimri, 'my defence'; Wadd, 'love.'

An important fact to which Dr. Nielsen for the first time draws attention is that the holy place of ancient Arabia was no rude stone or 'beth-el,' but an elaborate sanctuary with walled courts and rock-cut altars, approached by steps. The North Minæan inscriptions from the Midian of the Old Testament are only half intelligible, owing to the number of technical architectural terms which they contain relating to sanctuaries. Among the illustrations which add much to the usefulness of Dr. Nielsen's volume are photographs of rock-hewn altars and temple platforms from the neighbourhood of Petra, which enable us to understand the general plan of an ancient Arabian temple, and to realize that the 'tabernacle in the wilderness' was no invention of a late writer, but, as Dr. Nielsen shows in detail, a 'copy' of the Midianite temple on 'the mount' of Sinai (see Ex 26^{30}).

With the worship of the moon the seven-day week and Sabbath stand in close connexion. As in Babylonia, so too in Arabia, the months were lunar, each consisting of thirty days; and Dr. Nielsen points out for the first time that the seventh-day Sabbaths correspond to the four stations or 'rests' of the moon of which we hear in the Babylonian astronomical texts. He also points out, however, that between the last and the first phases of the moon there is an interval of more than two days during which our satellite is invisible, and that consequently the 'rest'-day of the moon might not only be fixed on the 7th 14th, 21st, and 28th days of the month, as was the case in the ordinary Babylonian calendar, but also on the 8th, 15th, 22nd, and 29th. We thus have an explanation of a fact which has come to light since his book was written, Dr. Pinches having published a Babylonian tablet in which we are told that the Sabattum or 'Sabbath' was more especially the 15th day of the month. From the same tablet we learn that the

Bubbulum was not the day of the new moon as Dr. Nielsen conjectures, but denoted the 19th day of the month, that is to say, the 7th day of the seventh week from the beginning of the previous month. The relation of the lunar festivals and fasts to the Sabbatical rest-day is ingeniously worked out by the Danish scholar, who makes it plain that the ancient Arabian *ḥagg* or religious pilgrimage originated in the lunar cult, and that in demanding permission from the Pharaoh to perform it at the great Midianitish sanctuary of the moon-god on Mount Sinai, Moses was acting in accordance with the religious requirements of his people and time (see Ex 5^3). I am, however, unable to follow Dr. Nielsen when he goes on to suggest that the word *Sabattum* or *Sabbath* is a West Semitic transformation of the Babylonian *subtu*, 'the resting-place' of the moon, which is often substituted in the astronomical texts for *manzaz* or 'station.' At the same time the word does not seem to be genuinely Babylonian, as the native grammarians sought a foreign etymology for it in the Sumerian *sa-bat*, 'heart-completing,' which they interpreted to signify 'rest for the heart.'

One of Dr. Nielsen's conclusions is likely to seem startling to 'orthodox' readers of the Old Testament. It is that Aaron was not a 'brother' of Moses in the European sense of the word, and that the genealogy given in Ex 6^{20}, and repeated in Nu 26^{59}, is a later insertion due to a misunderstanding of the term 'brother.' The name of Aaron is Arab, and he first appears on the scene 'in the mount of God' (Ex $4^{14.\ 27}$) with the title of 'the Levite,' which we now know from the North Minæan inscriptions to have been the technical term applied to the priests of the moon-god in the very district in which Sinai was situated. Dr. Nielsen supposes him to have been one of the priests at the great sanctuary which stood on the summit of the mountain, and to have had a considerable share in instructing his 'brother' in its ritual and beliefs. The high priest would have been Jethro, the father-in-law of the Hebrew lawgiver, whose historical personality has been amply vindicated by archæology. The early inscriptions of South Arabia have shown that, as in Assyria, the kings were preceded by high priests, and that it was the fashion for them to receive two names, while the two names assigned to the father-in-law of Moses are both characteristically early Minæan. The code of Khammu-rabi, moreover, has proved that the account of the origin of the Mosaic laws which are ascribed in the Book of Exodus to the advice of Jethro, is strictly in accordance with fact.

A close examination, however, of the Pentateuchal narrative by a competent archæologist leads to a conclusion which cannot be better summarized than in Dr. Nielsen's words: 'The systematic historical description, the account of the wanderings which is as exact geographically as it is historically, and in which we find a number of small details that would have been valueless and unknown to later writers, and above all else the accurate dating by the sacred lunar periods of an early age, appear to demand as their original basis the existence of written documents contemporaneous with Moses himself.' And not the least interesting part of the volume is the last chapter, in which the life of Moses is compared with that of Mohammed. The parallelism between the two is curiously close, and extends to such points as the later marriage of Moses to a 'Cushite' wife like that of Mohammed to Aisha after the death of his first wife, or the fact that neither of the two religious reformers took an active part in the wars which they nevertheless did so much to bring about. Of more general analogies the most striking is perhaps that in each case a religion and nation was created by an exodus or flight. I cannot conclude without expressing a wish that Dr. Nielsen's book may find an English translator.

The Babylonian Sabbath.

One of the proper names in an Assyrian tablet published by the Rev. C. H. W. Johns in his *Assyrian Deeds and Documents* (No. 360) is worth more than a passing notice. It is Yumu-'sibutu-(D.P.) Â, 'the seventh day is Â,' the sun-goddess. The identification of the seventh day with a deity was due to its being a holy day, and therefore divine; that it should have been identified with the sun-goddess is a curious anticipation of the substitution of the Christian Sunday for the Jewish Sabbath.

The Name of the Babylonian God usually transcribed Ninip.

One by one the problems of Assyrian decipherment are being solved. A volume of cuneiform texts edited by Professor Clay for the University

of Pennsylvania, and reviewed by Mr. Johns in THE EXPOSITORY TIMES for last September, has at last given us the Assyrian pronunciation of the name of the god which it has been the fashion to transcribe Ninip or Adar. The volume contains contracts and other documents belonging to the Babylonian firm of Murasu, and many of them are provided with Aramaic dockets. In these the name of the god is transliterated אנרשת—a reading which has been now settled by the discovery of fresh dockets. This can only be the Assyrian In-aristi, the Semitic equivalent of the Sumerian Nin-Uras, 'the lord of the mitre' (see my *Religions of Ancient Egypt and Babylonia*, p. 357). The discovery is particularly gratifying to myself, as years ago in my Hibbert Lectures I maintained that the true name of the god was Uras, the Thouras (to be corrected into En-ouras) of Kedrenos.

Point and Illustration.

IN a book of 200 pages, Dr. Plummer presents us with a history of the Church in England from the death of Archbishop Parker to the death of King Charles I. It is made up of four chapters, of which these are the titles:—

I. Counter-Reformation and Ultra-Reformation.
II. The Wise Fool in Church and State.
III. Development of Despotism in Church and State.
IV. Downfall of Episcopacy and Monarchy.

There is also a most interesting short appendix containing that beautiful Latin prayer which Mary Queen of Scots is stated to have composed for her own use during her imprisonment, and the verses said to have been written by Charles I. at Carisbrook in 1648. Dr. Plummer sees no good reason for doubting that the prayer is really Mary's; but he is reluctant to believe that Charles wrote the verses, which have neither piety nor poetry in them. As a taste of the good things which his little book contains, let us quote the prayer and Dr. Plummer's own translation—

PRAYER OF MARY-QUEEN OF SCOTS IN CAPTIVITY.

O Domine Deus, speravi in Te.
O care mi Jesu, nunc libera me.
In dura catena,
in misera poena,
desidero Te.
Languendo, gemendo, genuflectendo,
adoro, imploro
ut liberes me.

My Lord and my God, I have hopèd in Thee.
O dearest Lord Jesus, deliver Thou me.
Bound by my chain,
In sorrow and pain,
I long sore for Thee.
Sighs and groans sending,
My knees to Thee bending,
I pray and beseech Thee,
Deliver Thou me.

But that is only a taste. To see what can be done in the way of making the history of the Church attractive reading, if a man takes time and pains to write attractively; to see what can be done in the way of making the reading of Church history thoroughly profitable, if a short period is taken at the time and mastered, get the volume itself. Its title is *English Church History*, 1575–1649 (T. & T. Clark; 3s. net).

Madam Guyon and William Cowper.

How many of our poets have we lost? Have we lost William Cowper? Do we read "The Task" now? Do we read—oh, yes, we read "John Gilpin"; but do we read Cowper's translations? Do we read his translations of Madam Guyon?

It was a curious providence that brought William Cowper and Madam Guyon together and made him her translator. For, as Mr. Macfadyen says, Madam Guyon's religion was delight in God, William Cowper's was sorrow for sin and dread of judgment. Is that why none of Cowper's translations of Madam Guyon have found their way into our hymnaries? That is not the only reason. Mr. Macfadyen says that Madam Guyon was herself to blame. For 'it is hardly possible to find any single poem which is not marred by some bathos, or disabled by some trifling individualism which renders it unsuitable for general use.' Yet we must read Madam Guyon in Cowper. For 'as the atmosphere of Greece and Italy is said to

bring distant objects near and mark with exactness and certainty the outline of remote forms, so certain truths of the spirit seem through Madam Guyon's eyes to become startlingly near and vivid.'

Mr. D. Macfadyen has published Cowper's translations of Madam Guyon separately and quite attractively under the simple title of *Poems* (Clarke; 3s. 6d. net, in leather). His introduction is worthy.

Art and Religion.

What is the meaning of the text, 'As well the singers as the players on instruments shall be there; all my springs are in thee'? (Ps 87^7). Dr. George Matheson will tell you. He has published a gathering of his short devotional papers, under the title of *Leaves for Quiet Hours* (Clarke; 3s. 6d. net). It is excellent material for Point and Illustration. This is the text of one of the leaves. And he says, 'Whether you take the Authorized or Revised Version, I hold the meaning to be the same'—that in the good time coming art will be deemed a part of religion. The musicians will sit down among the saints, because all our springs are religious springs. No music, no painting, no sculpture, no poetry, will any more be deemed secular. They will all be recognized as the inspiration of God.

The Comfort of Christ's Silence.

Do they preach better sermons in America than we do here, or is it only the best of those they preach that are sent to this country? Messrs. Jenning & Graham of Cincinnati are the publishers of 'The Methodist Pulpit,' one volume of which has reached us—*The Stars and the Book*, by Dr. Camden M. Cobern. It is unmistakably American. It is very good. The sermons are quite short, they scarcely leave room for what we should call eloquence. Their greatness is their earnestness. There is something said, and said impressively, in every one of them. Let a quotation from the last make good this commendation.

If it were not so, I would have told you. Here is the boy the day before Christmas. All the year he has been wanting a sled. This has been his great desire. 'O, papa, tell me,' says he, 'will I get one? I believe it. Am I right? Can I expect it?' And the father smiles and puts his finger on his lips and says, 'Never mind, wait and see;' and the boy goes away jubilant. I say if that father was a true father he would not have kept silence unless the boy was to be satisfied—to get what he wanted or something better than that. I know well one father who said to his children one Christmas, 'Don't expect anything, I can't satisfy you this year.' Then after the children went off to bed, this father climbed up to their little room and put a big penny in each little stocking, and the mother put in a doughnut dolly or pony, and that was all—and the children were almost satisfied the next morning, for they had expected nothing. But what if the father had allowed them to expect sleds and dolls and trumpets and skates, and then put nothing in but a penny and a doughnut? Our argument to-day is that the Son of God could not have allowed us to indulge these vast expectations if they were not true. He would have warned us. The boy or the girl, the man or the woman, whose breast is full of visions of great gifts in heaven and upon whom Jesus smiles, with his finger on his lips, saying wait and see, will not be disappointed. If we were to sink into oblivion or to meet with a reception yonder the opposite of what we expect, He would have told us.

The Burden Carrier.

Messrs. Fleming H. Revell have published many books on missions, but they never published a better than *Among the Burmans*, by Henry Park Cochrane (4s. net). Its illustrations alone give it distinction, not because they are so well executed, though they are well executed, but because they are selected with such felicity that we see the Burmans at work and worship, as if we ourselves had spent Mr. Cochrane's fifteen years among them. But the book is as well chosen as its illustrations. It is a genuine missionary's book, but we are not kept walking round and round the missionary's compound, visiting the schools and the churches and the domestic arrangements. We get out amongst the Burmans themselves. We see how they live, how they worship, almost how they think. We never forget the gospel. We see how the gospel gets at them, and how it might get at them better. The book has many scenes and incidents, but one little anecdote must suffice. The test of a religion is the treatment of its women. How does Buddhism stand the test? It gives the women all the work to do, the men all the play. But sometimes—well, here's the story—

A poor woman was going to the station to take a train. On her head was a heavy load, and on her hip a child. Tears were trickling down her cheeks. The husband, carrying nothing but his umbrella, was persistently tormenting her. At last she deposited load and child on the ground none too gently, and pitched into him with great fury, cuffing, scratching, and screaming all at once, until he gave her a wide berth. It was one of the most refreshing sights ever witnessed in this land.

Cleanliness.

There is a double interest in *The Life and Work of E. J. Peck among the Eskimos* (Hodder & Stoughton; 6s.). There is the interest of the gospel, and there is the interest of the Eskimos. Where do you find a funnier people, with their female devil and other eccentricities? When a watch is ticking, they say it is alive; when it has stopped, they say it is dead. And, oh, how filthy they are!

I remember one unusually grimy party of this far from cleanly race entering my little habitation. It is no exaggeration to say that some of them were coated with dirt and grease—*wore hides of it*.

Taking them to the looking-glass, I invited them to take a good look at themselves. Then, having set out a large tub with a plentiful supply of water, soap, etc., I further invited them to indulge in a bath.

With much fun and pleasant badinage one with the other, they managed, after much scrubbing, to get some of the filth from their greasy faces.

Another peep in the glass, and their surprise was unbounded as they began to realize the transforming power of soap and water. (Note.—What a picture here for PEARS! An Eskimo, say, before and after a bath with PEARS' SOAP! What a striking advertisement it would make!)

If It Die.

'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The early Church afforded many illustrations, the most memorable being the story of the Christian who gave his life to stop the gladiatorial shows of Rome. The modern Church has its illustrations also. Messrs. Headley Brothers have published a book by a great American Indian missionary, Charles Replogle. Its title is *Among the Indians of Alaska*. The book is steeped in the missionary spirit, and it contains many thrilling incidents besides the one we quote.

There was an Indian boy, about seventeen years of age. We knew him as 'Jim,' though, of course, he had an Indian name, for they all have their own particular names. It so happened that a relative of Jim's had murdered a young man of another tribe. There must be restitution; either there must be blankets given and feasts made to atone for the death, or else someone must die instead. Jim's friends were poor; they could not pay the stipulated four hundred blankets. Jim came down to the mines, about three hundred miles from his home, to work. He was trying to make money enough to pay this debt; for when one man of a tribe is in trouble they are all bound to help him, for the enemy reckons, not with the man, but with the tribe. So they were all trying to gather enough together to jointly pay the debt, and as the murderer was an old man, they could not tell who would be chosen to be put to death in his stead.

Their enemies were restless, and demanded payment. It could not be made. Finally their enemies, after council, selected Jim to be the one to forfeit his life in payment for the life his uncle had taken.

The time fixed for Jim to be shot was the next autumn. It was now the breaking of spring. The April sun was slowly, but surely, driving the snow from the shores toward the mountains. All nature seemed to be smiling; but Jim's people were gloomy; the most gloomy of them all was his uncle. Jim seemed to care but little. He gathered his few belongings together, and off he went three hundred miles to the mines to work. We learned his story while he worked there.

He came to our meetings regularly; and gave many earnest testimonies of the work of grace in his heart. The happy days of summer had passed; the leaves were turning yellow; the time was near when Jim must return to his home. We begged him not to return, telling him perhaps the Lord had given him this privilege to gain his freedom. He looked incredulously at us—the idea that we should for a moment have thought that he had it in his heart to run away!

He sat by my side, and said to me, 'If I go away, my brother will have to die in my place; I cannot do it. Besides that, I am ready to die; not one of my people know the Lord; I do, and am quite ready and willing to go.'

He came again to meeting, when we had another talk with him, and said, 'Now, Jim, can't we do something to interfere in this matter?'

He answered, 'No, I think not.'

I said, 'Will they kill you?'

'Yes they will.'

I said to him, 'Were they not afraid to let you come down here so far, for fear you would run away?'

He stood up straight, threw his shoulders back, and said, 'We are honest people.'

I said to him, 'Jim, when will you be going.'

'I must go next Thursday,' he answered.

'And when will this thing be settled?'

'It is to be settled two weeks after I get home.'

I finally said to him, 'I believe you are right; God will certainly reward you; but, remember, I shall pray for you that your faith shall not fail.' Then added, 'Do you fear this?'

He answered, 'I don't like to be shot, but I must do it to save my people. I am not afraid to die; the Lord will help me.'

On the following day he left. What follows is from an eye-witness.

Jim's father and mother welcomed him home. He sat by their fireside day after day, whilst the negotiations were going on; talked to his father and mother and his uncle about their souls and heaven and Christ. They listened with aching hearts as he said to them, 'This is my dying message: I shall soon be gone; I do not fear to die, for I shall be at home with Jesus.'

The fatal day arrived. Their enemies had gathered in various tents across the way, and they would have life or blankets. It was now noon; the shade of the stake driven

in the centre of the street pointed to the mark, showing that the time of execution had come. A little line of four was seen to stand out in front of their tents, each with a loaded rifle in his hand. They waited. Will he come? It was not long before a solitary boy walked out of the house, and was advancing to the place designated, when there was a shriek, and his mother rushed out and gathered him around the neck, and dragged him back, saying, '*You shall not, you cannot die!*' With his labour-stained hands Jim wiped his mother's tears, kissed her, and said, 'Mother, don't weep for me; rather weep and pray for these our enemies, that they may see, and believe, and be saved.'

Then, gently loosening her arms from his neck, he walked slowly to the place of execution. The enemy stood awe-struck, so Jim said to them, 'I forgive you in the name of Jesus; I know you don't know Him, but you must know Him before you come to be where I am going; promise me you will.' Out upon the air rang four shots, which paid the debt. Jim had gone to be with his God—so sweetly, so peacefully, that the enemy went and kneeled beside him, and there asked God for forgiveness.

Through Jim's death could be traced the conversion of the entire tribe. They have solemnly promised before God that never again will they exact so terrible a price.

Contributions and Comments.

'The Expository Times.'

I SHOULD be much obliged if you could insert in your next issue a request from me for the name of the person (at or near Cape Town) who kindly sends me THE EXPOSITORY TIMES. The offer came last year (1903) while I was away in England and was accepted gratefully for me by a brother priest, and although he gave me the name of my benefactor I have stupidly mislaid it.

ROBERT F. CALLAWAY.

S. Bede's College, Umtata.

Correction.

IN THE EXPOSITORY TIMES for October 1904, p. 43[a], line 14, ἀληθινός should be ἀληθινή.

The Study of the English Bible.

IN the October number, under the heading 'Notes on Books,' p. 35, the statement is made that in Britain 'our divinity students are not taught to study the Bible.' May I be allowed to mention an exception?

In London, at Hackney College and at New College, where I have the honour to teach, considerable time is devoted to the study of the Bible in addition to reading several books in the original languages. Most of the New Testament is dealt with, and large portions of the Old Testament.

WM. HY. BENNETT.

London.

The Divine Name Aurŝt in Assyrian.

IN my review of Professor Clay's *Murašû Sons of Nippur*, p. 560, I suggested some form like Uraštu for the cuneiform equivalent of the divine name given in Aramaic as AURŠT. While this is not impossible at the late period to which Professor Clay's texts belong, it is very likely that in the Assyrian period the name was read Arašit. At any rate, this name occurs as part of the personal name Arašit-šar-ilâni (*Beiträge zur Assyriologie*, ii. p. 24). We may compare the name of the king of Ammali, conquered by Ašurnâṣir-pal (*I.R.* 21, ll. 50, 54, 60), written Araštua. This would be a name formed from Araštu; like Nabûa, from Nabû. See my articles on Secondary Formations among Assyrian Names, *American Journal of Semitic Languages*, xviii. p. 158.

C. H. W. JOHNS.

Queens' College, Cambridge.

'This do in Remembrance of Me.'

OUR Bible editions give, as far as I can see, no reference to these words in Lk 22^{19}, 1 Co 11^{23}, therefore it is worth while to call attention to Chrysostom's explanation of Mt 26: 'Look how He tries to draw them away from the Jewish customs. For as you kept that feast, He says, in remembrance of the wonders in Egypt, so do this in remembrance of Me. That blood was shed for the salvation of the firstborn, this for the forgiveness of the sins of the whole world. . . . And as Moses says: "*This shall be unto you an eternal memorial*" (τοῦτο μνημόσυνον ὑμῖν αἰώνιον, Ex 12^{14}), so He Himself, "in remembrance of Me" till I come.'

It is really worth while to put Ex 12^{14} on the margins of Lk 22^{19}, 1 Co 11^{23}.

EB. NESTLE.

Maulbronn.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'WHICH is the best Grammar of New Testament Greek?' The question would be easily answered if there were a good Grammar of New Testament Greek. But Winer is out of date. And Blass, in spite of its ability and excellent English translation, is too singular to be recommended to the ordinary working student. And more than that, it gives no adequate record of those wonderful discoveries of Greek papyri which, within the last few years, have altered the entire basis of the study of New Testament Greek.

But there is a Grammar in preparation. Dr. James Moulton is preparing it. His father's edition of Winer served the purposes of a whole generation of New Testament students. His is not to be another edition of Winer, but a wholly independent work. The difficulty of such a task can scarcely be overstated; but there is no living scholar who is more capable of accomplishing it. In the interests of New Testament scholarship, Dr. Moulton should be set apart for a year or two from every other occupation until he has finished it.

One part of the work, however, is nearly ready. Messrs. T. & T. Clark announce that within a few months they will publish *Prolegomena to a Grammar of New Testament Greek*, by Dr. James Moulton, late Fellow of King's College, Cambridge, and University Lecturer in New Testament Exegesis at Manchester. Some foretaste of the wealth of new matter for the interpretation of the New Testament which this book will contain, as well as some indication of Dr. Moulton's skill as a writer, has been given to the readers of the *Expositor* in a series of papers during 1904. These papers will be included in the volume of *Prolegomena*. But they will be rearranged and largely extended. The discussions in the volume will give a full and systematic account of the characteristics of the language of the New Testament, Dr. Moulton having kept in touch with all the recent discoveries.

What was it that the elder son heard when he returned from the field? It was the bagpipes. So says Mr. Phillips Barry in the second part for 1904 of that most scholarly annual, the *Journal of Biblical Literature*. And it seems impossible to doubt that he is right.

The Greek word is *συμφωνία*. Now, *συμφωνία* in Greek, perhaps as early as the time of Aristotle, means some musical instrument. It appears as an Aramaic loan-word in Dn 3^5, and is translated 'bagpipe' by almost every competent translator. Again, it occurs in Roman writers in the Latinised form *symphonia*; and that in Latin it means 'bag-

pipe' is proved not only by the passages in which it occurs (Mr. Barry quotes very many of them), but also by the fact that with the meaning of 'bagpipe' it passed into all the Romance languages.

Turn to the word as it occurs in Lk 15^{25}. How has it been rendered in the Church? The Syriac palimpsest, found in the Convent of St. Catherine on Mount Sinai by Mrs. Lewis, has *ṣephûnyō*, clearly a loan-word from the Greek again, and taken in the Greek meaning. In the Western Church 'bagpipe' was the prevalent translation as late as the fifth century, when Jerome set it aside for the more general sense of the antiphony. The Vulgate chose *symphonia*, and Wiclif followed with 'a symphony,' undoubtedly in the sense of bagpipe. Ulfilas alone of the early translators chose the sense of 'singing' (*saggwins*). There can be no reasonable doubt that the verse ought to be translated: 'Now his elder son was in the field, and as he came and drew nigh to the house, he heard bagpipe and dancing.'

The fact of Conversion, like the fact of the Atonement, is better than the theory; but we should not neglect the theory. Upon the theory of Conversion science has been for some time at work. A considerable literature has been produced. The latest contribution is entitled, *Education in Religion and Morals* (Revell; 5s. net). It is written by George Albert Coe, Ph.D., John Evans Professor of Moral and Intellectual Philosophy in North-Western University.

In dealing with the theory of Conversion, Professor Coe makes an important distinction. He distinguishes between emotional and unemotional conversions. What he calls emotional conversions we have all been accustomed hitherto to call conversions. We have recognised no other. This is the first important fact which the psychology of religion has brought to light, that there are conversions which are not emotional; that, in short, those who cannot look back and name the day and hour of their conversion, who cannot recall any such experience in the past, may be as truly, as scientifically, converted as John Wesley or Colonel Gardiner.

Emotional conversions, says Professor Coe, occur for the most part at the age of sixteen. But so far is emotional conversion from being the only form of conversion that Dr. Coe declares it to be a kind of afterthought, and to be due to defective training. 'Conversions that occur at sixteen and seventeen seem to me to represent cases in which development of the religious sense did not proceed normally during the preceding four or five years; they are essentially an effort to "catch up."'

Professor Coe says this when he is discussing 'the age of joining the Church.' The phrase itself is a curious one, but it is none of Dr. Coe's coining. What he contributes to it is this second important fact, that the proper age for joining the Church is not sixteen or later, but at least as early as twelve. Out of five hundred and twelve 'officers of Young Men's Christian Associations,' the average age of the first deep religious impression was 13.7 years. Professor Coe believes that earlier than that the impression must have been deep enough to warrant their 'joining the Church.' For he has a further list of cases, not yet published, but reaching into the hundreds, in which the 'most distinctive period of spontaneous religious interest' falls on an average at the age of twelve.

One of the earliest difficulties in the Bible is the use of the plural in Genesis 1^{26}, 'Let us make man in our image, after our likeness.' It is also one of the most obvious difficulties. The most casual reader is arrested by it. And if more is not made of it in popular teaching, it is because the Christian teacher accepts the explanation that the plural has reference to the Trinity—'let us, Father, Son, and Holy Ghost, make man.'

It is an easy explanation, but it will not do. If

we have gained anything at all by the historical method of studying the Bible, we have gained this, that the doctrine of the Trinity is reached at a much later stage in the history of revelation. In spite of the example of the Fathers, and in spite of the difficulty of suggesting a better, no modern expositor is content with this explanation. Driver agrees with Dillmann that the plural is a 'plural of majesty,' words for lord or master, even when applied to a single person, being often found in the plural, for the purpose of conveying the ideas of dignity and greatness. Delitzsch followed the Jewish Rabbis in holding that God addresses His celestial court and consults with them before creating the highest of His works. The latest interpretation is wholly new. It is the interpretation of Professor Cheyne. Professor Cheyne believes that when God says, 'Let us make man,' He associates with Himself one other person and one alone. That person is the archangel Michael.

Professor Cheyne has just published a new book. It is known by the name of *Bible Problems* (Williams & Norgate; 5s.). But its full title is this: 'Bible Problems and the New Material for their Solution; a Plea for Thoroughness of Investigation: addressed to Churchmen and Scholars.' The volume contains a lecture which Professor Cheyne delivered before the Churchmen's Union, at the Church House, on June 16, 1904, together with elucidatory notes. The interpretation of Gn 1^{26} is found in one of the notes.

Professor Cheyne says that man was made in the image of God and Michael. The Jewish Midrash claims to know a good deal about the activity of Michael in the early events of our history, and Professor Cheyne 'ventures to think that there is more in this assertion of the Midrash than our too often dull exegesis is willing to recognise.' But he does not depend upon the Midrash. His belief that Michael co-operated in the creation of man has 'its own critical basis.'

For who is that 'angel of the Lord,' or 'angel of God,' who occurs so often in the Old Testament? Sometimes he is identified with Jehovah, sometimes he is distinguished from Him. Professor Cheyne believes he is Michael. Michael also is the angel who redeemed Jacob from all evil (Gn 48^{16}). He is the angel who was sent before the children of Israel to bring them to the land of the Amorites. For in all these places Dr. Cheyne believes that 'angel' or 'messenger' has been produced by a late editor of the Old Testament out of the name Michael. Michael means 'Who is like God?' Michael is therefore the repository of the Name of God; 'one might say that he *is* the Name of God.' He is also the Face of God. 'My Face' in Ex 33^{14} means my angel, and my angel means Michael.

Dr. Cheyne is careful to avoid digression. But at this point he rejoices to find that he has secured the key to the singular phrase, 'the angel of His Face,' in Isaiah 63^{9}. The phrase might mean the angel who has admission to His presence. But Dr. Cheyne is not satisfied with that meaning. Most probably, he says, the original meaning was 'Michael his Face'; Face and Name being both archaic expressions for the manifestation of God. And there are other passages in which Dr. Cheyne discovers Michael the archangel.

He discovers him in Mal 3^{1}. 'My messenger' there should be read Michael; the explanatory phrase 'the messenger of the covenant whom ye delight in' being simply a scribe's interpolation. He discovers him in Sirach 43^{26}, where Professor Schmidt has discovered him already. He discovers him also in Gn 32^{30}. There Jacob calls the name of a certain place Peniel or Penuel. What is this name? As Dr. Cheyne puts it, 'it is difficult not to see' that it is one of the titles of 'this great being Michael.' For was it not Michael that appeared to Jacob? What more likely than that his name should be transferred to the sacred spot? He finds him last of all in Rev 20^{1}, 'And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.'

All the commentators are puzzled at the mention of an angel here. Canon Cheyne does not doubt that 'angel' (ἄγγελον) is the translation of an already corrupt text of an older Hebrew Apocalypse, in which *Mal'āk* was written instead of *mikā'ēl*.

Who, then, is Michael? The surprise comes when we answer that, but we have not come to it yet. In the Book of Daniel there is a difficult passage which we must consider first. It is Dn 7^{13}. In the Authorized Version the passage reads, 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' The difficulty here is not so obvious to the ordinary English reader as in the passage from the first chapter of Genesis. But it arises at once when the English reader turns to the Revised Version. For now 'the Son of man' is turned into 'a son of man.' 'The Son of man' clearly means the Messiah; but what does 'a son of man' mean?

Professor Cheyne holds that it is the Messiah still. But the Messiah is the archangel Michael. For, in the first place, he holds with Professor Kautzsch that the correct translation is not 'one like unto a son of man,' but 'one who resembled a man,' and it could only be said of an angel that he resembled a man. In the second place, the angel can be none other than Michael, the great prince-angel who defends the interests of the people of Israel.

And Michael is the Messiah. There are again two reasons. The first reason is that the most prevalent of the early Jewish interpretations of our phrase is the Messianic. And the second reason is that 'one has a right to expect the subduer of the four beasts in Daniel 7 to be the Messiah or World-Redeemer, because of the strong Babylonian colouring of this chapter as a whole.'

'The strong Babylonian colouring'? Yes, and the surprise comes now. Michael is none other than the Babylonian god Marduk.

Are there few that be saved? If the question were asked to-day, and asked of any of Christ's ambassadors, what answer would be given? Christ said there were few. He did not say few in themselves, for we do not discover Him at variance with that other Scripture which says they are a multitude which no man can number. But he said they are few compared with those who are not saved. 'Enter ye in by the narrow gate,' He said; 'for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way that leadeth to life, and few be they that find it.' But to-day? If the question were put as plainly to any of us to-day, what answer should we give?

Why should we hesitate to say few if Christ said few? Because we should not mean what Christ meant. We should mean that few would be saved at all. Christ did not mean that. He meant that few would be saved with eternal glory. But He left it open to understand that many would be saved with loss, saved so as by fire.

At least, that is how Christ's answer is understood in a book that has been published by Mr. John Murray. The author of the book is the Rev. James Langton Clarke, M.A., late Fellow of the University of Durham. Its title is *The Eternal Saviour-Judge* (8vo; 9s. net).

The subject of the book is 'The State of the Dead,' and Mr. Clarke has something new to say about it. There are three theories in the Church regarding the State of the Dead. They go by the names of Eternal Punishment, Conditional Immortality, and Universal Restoration. Mr. Clarke has a fourth theory to propose. He speaks of it under the clumsy title of 'Eternal Saviour-Judgeship.' And it must be confessed that he makes a poor

affair of presenting it. But Dr. Illingworth, who introduces the book, does not err when he says that on this subject any one will be heard at present, and Mr. Clarke has something to say.

Mr. Clarke speaks throughout of the 'Eternal Saviour-Judgeship' of Christ, and the discovery that he has made lies in that title. But for the theory itself he by and by offers the simpler name of Reconciliation.

Now, Reconciliation at once suggests Restoration, but they are not the same. Universal Restoration means—but let us use Mr. Clarke's own words: 'Given two men, both of whom have had full knowledge of Christ, and one of whom has lived the life of faith working by love, the other has drawn back unto perdition, Restoration means that the latter shall eventually in some future age be restored to all that he might have been had he lived like the former; Reconciliation means that the latter may, indeed, inherit *a* blessing, but not *the* blessing, which he forfeited by his backsliding or by neglecting so great salvation.'

Every servant receives his talent according to his several ability. If a servant neglects it, the doctrine of Universal Restoration says that though it may be taken from him for a time, he will yet receive it back again. Reconciliation says that though he himself will yet be reconciled to God, and though he may yet be employed on other service, his talent will never be restored to him; the position which he would have had if he had used his talent wisely will never again be his.

Mr. Clarke illustrates his meaning from the Old Testament. He takes the example of Jacob and Esau. Esau lost the Blessing and he never got it again, though he sought it carefully with tears. But he got a blessing. 'Behold of the fatness of the earth shall be thy dwelling, and of the dew of heaven from above.' He could not get the Blessing, because it had already been given to Jacob, and 'the gifts and calling of God are without repentance.' But he got a blessing, and he was afterwards well content.

He takes the example of Saul and David. When Saul showed himself unworthy, the kingdom was taken from him and given to another. After the anointing of David the kingdom could never be restored to Saul. But he might have had a lesser blessing. He might, like Esau, have acquiesced in the just judgment of God. He might have gone softly all his years, a peaceful subject now, though not a king.

Mr. Clarke's doctrine of Reconciliation is that the sinners in this life

> Who God's eternal Son despise
> And scorn His offered grace

will come to themselves in the next life and be reconciled to God, though it will never again be with them as though they had not died in sin. Or—as he puts it in reference to the question: 'Are there few that be saved?'—all will yet be saved, but not to the fulness of salvation; with the great multitude of men it will be salvation 'so as by fire.'

Can this theory be proved? Its proof is offered in a long and difficult discussion of the Saviour-Judgeship of Christ. Mr. Clarke begins with the Old Testament types. The judges in Israel were saviours first and judges afterwards. They became judges because they had been saviours. And they did not cease to be saviours when they became judges. As long as they lived they judged Israel, and saved while they judged. In the second chapter of the Book of Judges we have, says Mr. Clarke, the general principle which underlay the appointment of the judges in Israel, not of one judge but of all. Read at the 16th verse: 'And the Lord raised them up judges, which saved them out of the hand of those that spoiled them. . . . And when (LXX "because") the Lord raised them up judges, then the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge.'

What have we here? We have, says Mr. Clarke, the clear statement that the judges of Israel were first of all saviours. Othniel and Ehud are expressly so called: 'The Lord raised up a saviour to the children of Israel.' They were not first made judges and then sent to save the people out of the hand of their enemies. They first saved the people and then, because of that, were made judges. And when they were made judges *they continued to save the people still.*

Now, the people whom they saved were sinful. It was on account of their sin that they fell under the hand of their enemies and into all their misery. When the judge saved them from their enemies he had to save them from themselves. His judgeship was corrective. It was also intercessory, 'Samuel cried unto the Lord for Israel, and the Lord answered him.' And it was successful. The judge rescued the people from their enemies first, and then he saved them from their own sins. As long as he lived he was a successful saviour-judge.

Turn to Jesus. He is a Saviour first. 'I came not to judge the world, but to save the world.' And then, because He is the Saviour of the world, He becomes its Judge. 'He humbled himself unto death, even the death of the cross; therefore hath God highly exalted him.' 'He hath given him authority to execute judgment because he is the Son of man.' But when He becomes the world's Judge He does not cease to be its Saviour. For, like the judges of Israel, He still maketh intercession for us. And if He makes intercession He exercises all the other functions of the judge. So that Mr. Clarke is bold to adapt the words of the Epistle to the Hebrews and to say, 'Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to *judge* them.'

'He ever liveth.' As long as the judge lived he saved Israel. When he was taken away by death Israel sinned again, and again fell under the power of the enemy. But this Judge continueth ever. All who come unto God by Him are saved to the last. And that all will come is clear to Mr. Clarke on the analogy of the judge in Israel. For it was not the few or the many, but all the people, that he saved and judged.

But the people are not all saved with the same salvation. The judge is a saviour before he becomes a judge. They who are saved by Christ in their earthly life, that is to say, while they know Him as saviour and before they know Him as judge, are saved to the full glory of salvation. The judge is also a saviour after he becomes a judge. But his salvation now is corrective, punitive, painful. They who are not saved in this life, who know the Saviour only after He has become their judge, do not at death pass at once to glory. They have still to be saved, to be saved from their sins. Their Saviour is their Judge, and He saves by correcting them. There are few that enter by the narrow door in this life to glory and the crown. There are many—Mr. Clarke is convinced that they are all the rest—who enter by the broad way of rebellion and recovery to the lesser blessing of reconciliation to God and new service.

Is Mr. Clarke laying upon typology more than it is able to bear? He has other arguments. But he is bold enough to say that his theory is true though there were no Scripture for it. And he thinks that we may expect too much in the way of proof-text. For the state after death has to do with the future, while Scripture has chiefly to do with the present. As Dr. Illingworth reminds us, 'in the Bible there seems to be an intentional reserve about this question, which is in striking contrast to the outspoken description of such books as the Avesta and the Koran.' It is good if Scripture does not contradict the theory. For Mr. Clarke has little doubt that the heart of man and the honour of God demand it.

Is there anything new to be said about the Bible? anything, we mean, about the Bible as a

book—its place in the world, its influence on our life? The President of the University of Chicago has said it. Dr. Harper has been in the habit of addressing his students every year, and he has been in the habit of taking pains with his address. He has now gathered twelve of these addresses together, and published them at the University Press. The title of the book is *Religion and the Higher Life* ($1).

In one of the addresses President Harper speaks about the Bible. He is not himself concerned to know whether what he says is new or not. He does not think that 'since the days of Jesus and the apostles' men have delivered many messages altogether new. But he is sure that it is a message. 'I have come,' he says in the very first sentence, 'with the sincere feeling that I have for you a message.' It *is* a message; and it is new. For newness depends less upon matter than upon the arrangement of matter. And Dr. Harper has brought the Bible and religious experience together in such a way as to say something new.

Religious experience? Well, personal experience, or religious life. Dr. Harper does not mind which phrase is preferred. What he means is that the word experience has a specific use when it is applied to religious feeling. It is something through which a man goes; it is something, perhaps, which comes to him. It is a feeling, an emotion. It is more than that. It is a state of being; it is a life in which, as Emerson has expressed it, the 'individual soul mingles with the universal soul'; or, as President Harper prefers to put it, 'in which the individual soul comes into sympathetic touch with God.' What has the Bible to do with this religious experience?—that is the subject of his address. But we have not got at the religious experience yet.

There are two sides to this religious experience. There is its outward side. That is to say, a man's experience of God has to find outward expression for itself. It expresses itself outwardly in three ways—in worship, in creed, in conduct. It expresses itself in *Worship*. This is what the Psalmist means when he says, 'Bless the Lord, O my soul, and all that is within me, bless his Holy Name.' Sometimes the worship is so simple and unconventional that it is scarcely noticed as worship; sometimes it is so elaborate and complex that it bewilders and confounds the beholder. But whether simple or complex, worship is the outward symbol of an inward thought. It may be a feeble expression of the thought; or it may run before the thought, stimulating it and carrying it to higher achievement. But whether before it or behind it, the outward expression of religious thought should never be out of touch with the inward feeling. It must continually be held in scrutiny, yet always reverently. For is not worship one of the ways in which men have handed on their religious experience from one generation to another? Has it not been the great means for the preservation of man's personal experience of God from the very beginning of human thought until now?

Our experience of God expresses itself also in *Creed*. There is the same variety in creed as in worship. Some are simple, some are complex. But a man's creed, not being itself his religious experience, but only one form of its outward expression, is never the measure of his experience. 'Some of the purest and noblest lives ever lived,' says Dr. Harper, 'were largely innocent of even the simplest knowledge of creeds or theology.' But the creed has vast influence on the life. Have you seen the degrading influence upon men's morals of that ancient belief in the Bull as the representative of deity? Have you compared with it belief in the God and Father of our Lord and Saviour Jesus Christ?

There is a third way in which our religious experience expresses itself outwardly. It expresses itself in *Conduct* or *Ethics*. This is what St. James means, this is what he calls pure religion and undefiled, when he says, 'pure religion and undefiled before our God and Father is this: to visit the

fatherless and widows in their affliction, and to keep himself unspotted from the world.' This is the most distinctive outward expression of *personal* religious life. 'By their fruits ye shall know them.' But there is a morality of nations as well as of individuals. By their fruits ye shall know nations also.

That, then, is the outward side of a man's religious experience. That is the visible, recognizable, communicable expression of his inner thought of God. What is the other side? What is it to have one's soul in sympathetic touch with God? President Harper says that a man's inner spiritual life must include three elements—consciousness of sin, fellowship with God, and love for God.

It must include some *Consciousness of Sin.* And Dr. Harper says that the depth of the experience is in proportion to the keenness of this consciousness. There is no way that he knows of by which a man's religious life can be estimated so accurately. He turns to the 38th Psalm, and quotes the 3rd verse to the 8th. He turns to the 32nd, and quotes the 3rd to the 5th. Who turns to these Psalms with him? Not the man most deeply sunk in sin, but the man of the closest walk with God. When our Lord puts the question to Simon the Pharisee, 'Tell me, therefore, which of them will love him most?' and Simon answers, 'I suppose that he to whom he forgave most,' we know that Simon is right, and yet not altogether right. For the man of many sins may think he has had little forgiven, and the man of few sins may think he has had much. It is the sense of sin that makes the difference. It is the sense of sin that measures the reality of the inner life.

Is this consciousness of sin the recognition of a high estate once held by man, but long since lost? Or is it the recognition of the survival in him of lower, even animal, conditions, out of which, in an upward ascent, he is gradually but surely being lifted? This is a question of the keenest interest to many of us. With this question the attention of some of us is for the first time really held. It is a question which President Harper counts it scarcely worth his while to ask. It is the fact, not the explanation of the fact, that he is interested in. For it is the fact, not the explanation of the fact, that forms a part of the religious experience. 'Do I feel,' he says passionately,—'do I feel this awful, this terrible lack in my own soul? this falling short of the standard clearly fixed before my eyes? this tendency to be dragged downward in spite of constant struggle? this separation by an almost impassable gulf from all that is high and pure and holy?' That, he says, is the question. And he can conceive no true religious experience that has not some such feeling in it.

But the inner spiritual life of a man must also include some sense of *Fellowship with God.* Now, the sense of fellowship is in direct contradiction to the sense of sin. And yet these two are found together in the same human soul, at the same moment of time; and found together in such a way that their contradiction produces harmony, the strength of the feeling of divine fellowship being in exact proportion to the consciousness of sin.

Last of all, there must be *Love for God.* This is not a discovery of the New Testament. It is a higher reach of religious development than fellowship, but it was achieved even in Old Testament times. The frequency of the verb 'to love' is no measure of its occurrence. There are other verbs to express it. Have you considered, for example, the force of the phrase 'to know Jehovah'? Dr. Harper says that the full significance of this word *know* can scarcely be overestimated.

For the love of God to man, and the love of man to God, are essential elements in the religious consciousness. It needs not passionate utterance. It is the calmness and peace of fellowship felt in their fullest exercise. Here is its ideal expression in the words of the 16th Psalm, 'I have said unto the Lord, Thou art my Lord, I have no good beyond thee.' Of course, the love of God carries with it the love of man. And of course the love

of God and man comes to its maturity in Christ. President Harper closes this part of his address by saying that, 'after all, the greatest contribution of the new religion introduced by Him was the conception of love instead of fear as manifested toward the Deity, love instead of selfishness as manifested toward one's fellow-men.'

But what has the Bible to do with all this? It is when President Harper asks this question that he begins to be original. His first word is a word of warning, and it is both new and true exceedingly. Do not, he says, put on one side the religious life, and on the other side the Bible. An unread, unstudied, untried Bible is nothing. There is in the Old Testament the story, the most interesting story, of the discovery of a long-lost Bible. As long as it was lost it was nothing. But when it was discovered Shaphan read it before the king. 'And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.'

An unread Bible is nothing. An unstudied Bible is nothing. And an untried Bible is nothing. For a mere knowledge of the contents of the Bible will not do. 'I know men,' says Dr. Harper—we all know men—'who can repeat entire chapters, and even books of the Bible, not to speak of verses, whose lives and thought, so far as one can judge, remain wholly uninfluenced by the knowledge.' 'There is even a certain scholastic knowledge'—but you stop him there. Is the President of the University of Chicago going to lift up his voice against learning? No, no. He has already stopped himself. 'You will not misunderstand me,' he pleads; 'the most accurate and extensive learning is needed in connection with the archæological, exegetical, and theological examination of biblical material.' But the most flawless scholarship, if it is alone, will do little for the man whose heart calls for consolation, whose soul needs lifting up from the depths of wretchedness.

Then President Harper brings the Bible into touch with the religious experience, both in its outward expression and in its inner life. But we need not follow him further. Surely this is within the reach of all of us to do. Let us pass from him with this one word. We are urged to-day, on many hands, to read the Bible less and other literature more, and the argument is that all that is contained in the Bible, and is good for the higher life of man, is found in modern literature, and in a form that is more agreeable to modern manners. President Harper is modern too. He knows our modern manners. But he knows that 'in these days, if never before, we are expected to go to the original sources for our information upon everything.' And he knows that for the divine life in man, 'the only source, as well as the original source, is the Bible.'

The Living God.[1]

By the Rev. William Sanday, D.D., Litt.D., Canon of Christ Church, and Lady Margaret Professor of Divinity, Oxford.

'But the Lord is the true God; he is the living God, and an everlasting king.'—Jer x. 10.

It is just the middle one of these three clauses of which I wish to speak more particularly. 'The living God' is one of the most characteristic of the Divine Names, both in the Old Testament and in the New. It occurs many times over; but a verse like the text has the advantage of putting it in its true position, of making it as central as it really is in the religion of Israel. The other phrases serve to heighten the effect; they are, as it were, buttresses to the main building. Jehovah

[1] Preached at Trinity Church, New York City, 23rd October 1904.

alone, in contrast to the gods of the heathen, is 'the true God' or 'God in truth'; 'an everlasting king' brings out at once His eternal Being and His almighty Power. These attributes are almost contained in—they are certainly suggested by—the conception of 'the living God.'

For if we run our eye rapidly over the passages in which the phrase is used, we see how it is constantly associated with the thought of the Divine Majesty, the absolute unquestionable Sovereignty of God. Listen, for instance, to this, from the Book of Deuteronomy: 'For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?' (Dt 5^{26}); or to this, from the Book of Joshua, 'And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite,' and so on (Jos 3^{10}). And then we remember how the giant of Gath, the uncircumcised Philistine, is described as defying 'the armies of the living God' (1 S 17^{26}); or, again, how Sennacherib, king of Assyria, sent his servant Rabshakeh 'to defy' or 'reproach the living God' (2 K 19^{4}, cf. ^{16}). These last passages glance with a single word of scorn at the utter audacity and folly of the man, whatever his appearance of strength or power, who supposed for one moment that he could withstand the Most High.

When the biblical writers spoke of 'the living God,' they thought of His supreme authority, His absolute control, over the affairs of men. And then again they thought, as we should say, of His omnipresence. The living God is the fountain of life for all the universe; all lesser life streams, as it were, from Him; He is the boundless ocean of which the lives of His creatures are but, as it were, the ripples upon the waves. In this way we understand how it is that His infinite energy, His almighty power, penetrates into every place, into each remotest corner of space or time. 'Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord' (Jer $23^{23\,f.}$).

Another aspect of this idea of 'the living God' is that it is intensely personal. We remember how Matthew Arnold, in his light, half-mocking, though at bottom really serious way, assured us that we made too much of the Divine Personality; how he insisted that the verifiable portion of the idea of God did not lie in this, but rather in a certain 'stream of tendency,' a sort of impersonal law of things, 'which made for righteousness.' Whatever the value of this theory of his might be, it was at least utterly unbiblical. It may be said that the writers of the Old and New Testaments had neither the word nor the idea of what we mean by personality, that it was a later growth, and that in its full sense it is comparatively modern. That may be true; but none the less, the biblical writers had all the substance of what we mean by personality. Their whole conception of God, as I have said, was intensely personal. When they tried to describe His being or His attributes, they did so in terms which denote personal relation. Think, for instance, of the immense place which the Fatherhood of God fills in the New Testament. It is impossible to be a father, or to attract the feelings with which we regard a father, without being also regarded as a person. Or turn to a fundamental passage like that great proclamation of the Divine Name: 'The Lord, the Lord, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty' (Ex $34^{6.7}$). All the leading attributes of God from the Old Testament point of view, His holiness, His righteousness, His mercy, His wisdom, His commanding will, His executive power, are attributes of a person. And it is just because He is a person that He is the object, for man, of reverence and awe and love. Take away the thought of personality, and the religion of the Bible collapses. But indeed, it is not only the religion of the Bible that collapses, but the whole unifying principle in things—that which makes the universe one—so far as it can be apprehended by the human mind.

This idea of personality is not obscurely hinted in the phrase, 'the living God.' All life is not personal, but personality is before all things living. It is through life that it manifests itself and makes itself felt. The living intercourse of persons is the highest function and form of life.

Thus we pass to yet another aspect of the phrase, 'the living God.' It is associated in the Bible with the nearness of the relation between God and man. It is a reminder that God is not afar off but near to His people, near to those who

seek Him. The passage that we quoted from the Book of Deuteronomy: 'For who is there of all flesh, that hath heard the voice of the living God, speaking out of the midst of the fire, as we have, and lived?' has reference to the great act of Revelation by which God held communion with men and imparted to them knowledge of Himself. In the Book of Joshua, it was when Israel was beginning the invasion of Canaan that their leader reminded them that 'the living God' was among them, going forth with their armies. And in both cases in which there was 'a day of trouble, and of rebuke, and of contumely,' caused by the arrogance of Goliath or Sennacherib, it was to 'the living God' that appeal was made. The point is that, although far off, He is also near; although He is 'the high and Holy One that inhabiteth eternity,' yet He is also ready to hear the prayers of His people and to succour them in their distress.

Hence we are not surprised to find that the phrase is used in connexion with the devotional life of the individual worshipper. Two lovely passages at once rise up before our minds in this connexion, which bring home to us in the most impressive way the intimacy of the relation in which the devout Israelite stood to his God. I will quote them in the familiar words of the Prayer Book version.

'Like as the hart desireth the water-brooks: so longeth my soul after thee, O God.

'My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?' (Ps $42^{1.2}$).

And then there is also that other Psalm which is in spirit nearly akin to the 42nd—

'O how amiable are thy dwellings: thou Lord of hosts!

'My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God' (Ps $84^{1.2}$).

People in these days sometimes speak disparagingly of the Old Testament, as though its worth were affected by the higher criticism and the like. It might be well for them to wait until they were conscious in themselves of such devotion and such delight in religious communion with God as was the constant attitude of these saints of old. The Old Testament forever stands to show us what are the elementary contents of religion; and, by showing us what they are, to enable us to realize them or make them our own. I do not know how far I shall have succeeded in bringing home to you the richness of this conception. I am sure that in any case I shall have done so very inadequately. Observe at once the richness and the warmth and the deeply religious character of the whole conception—how admirably it is adapted to quicken and sustain the feeling of religion in the heart of man.

Imagine the heathen worshipping his gods. He goes to the temple, and he sees before him the carved figure of his deity, a figure of wood or stone or molten metal. Its expression never changes; the proud curve of the lip, the fixed gaze of the eye, never varies. It makes no response to his prayers. He may go day after day and week after week and month after month, and it is always the same. Why? because it is dead; it never was alive. It is nothing, an unreality; it has no place in the world of animated and conscious being; it is a sham god, a lifeless imitation of what the word 'God' means.

How different from this was the Israelite! When he went to the temple to pray, he knew that his prayers were heard. The God with whom he had to deal was the living God. He could not indeed be seen; there was no visible form. But the devout Israelite felt His presence. ''Thou art about my path, and about my bed, and spiest out all my ways, for lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether' (Ps $139^{3.4}$).

So life continually spoke to life. The living God spoke to the living soul of man. The man went on his way about his daily tasks, but he knew that he was not alone, for God was with him. He knew that God had a definite purpose for him. He knew that there was a work that he was called upon to do; and that, so long as he was doing it, the Power that rules heaven and earth was on his side.

And then, when he ceased to think about himself and his thoughts took a wider range, when he considered the heavens, the sun, and the moon and the stars, they were the work of His hands; when he looked at the earth with all its beauty and grandeur, it was God who made it and had planted man to dwell in it. And further, when he thought upon the history of man—how empire succeeded empire, and peoples rose and fell—all this too, he felt, was God's doing; it was by His appointment that kings reigned, and peoples flourished or

decayed. 'Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing' (Is 40[15]).

This was all contained in that single title, 'the living God.' And the next thing that I would ask you to observe is how that title was reached. It was reached by what we are in the habit of calling revelation. It was not arrived at by any process of taking thought; it was no inductive inference from the phenomena of the external world, as men saw it. As a matter of fact, speculative minds had been actively at work for many centuries, and they had arrived, or were arriving, at the belief that the ultimate cause of all existence was one; but what they meant by this was but a thin abstraction of thought, they were as yet far from attaining to the truth of the living God. Israel had attained to it; and the process by which it did so was not a process of scientific reasoning. Certain gifted men among the people reached the truth by what seemed to be a kind of intuition. And they themselves felt that this intuition was not wholly and simply an act of their own minds. They did not invent the truth or discover it, but it was revealed to them. They felt that there was a Spirit without, bearing witness with their spirit, that in some way—they could not tell how—they were guided to the truth by the Power outside themselves, in whom they lived and moved and had their being. And so convinced were they that the truth came to them by the gift of this Power that they boldly claimed to speak in its Name and by its Authority. They spoke as the Prophet Jeremiah speaks in the text, not tentatively and hesitatingly, but confidently and positively: 'The Lord is the true God; he is the living God, and an everlasting king.'

This is what we mean by Inspiration. It does not mean that the human authors of the Bible, in their capacity of human authors, never made mistakes; but it means that these great ruling ideas were put into their minds by God. It means that God Himself, the living God, who never leaves Himself without witness, caused the ideas to spring up within them. It means that the best account we can still give of them is St. Peter's: 'For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit' (2 P 1[21]). And now perhaps, at this distance of time, we ask whether this 'revelation,' as we have called it, of 'the living God,' is as valuable for us as it was for the Israelites of old. I think it is, even now, in spite of all our science and all our knowledge. 'The living God' is still the very best phrase we can use to describe the Power which is at the centre of the universe, the Power which binds together in one all its infinite variety, which has given it laws that shall not be broken, and has prescribed for it that

> one far-off divine event
> To which the whole creation moves.

Of course we may use other names if we please. We may speak of Divine Providence, by which we mean that divine foresight and arrangement by which things are as they are. But that is a far colder and less moving phrase. Hardly for that would the Psalmist have said that he was 'athirst,' that his soul 'longed for' it, that his heart and his flesh 'cried out' after it. We cannot do better than keep the old phrases, which have proved by long use how precious they are.

And then, further, we remember the Christian application of this same idea. 'Behold the birds of the air, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?' 'Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows' (Mt 6[26] 10[29-31]).

It is an easy and natural step from 'the living God' of the Old Testament to 'Our Father who art in Heaven.' He who holds the nations in the hollow of His hand, and before whom they are as the small dust of the balance, is the same who allows Himself to be called Our Father, and who counts the very hairs of His children. The infinitely great and the infinitely little are alike to Him. That means that His love is coextensive with His power, and from His love nothing can separate us, either in earth or in heaven.

The Dawn of the Messianic Consciousness.

By the Rev. Robert Mackintosh, D.D., Lancashire Independent College, Manchester.

The purpose of these papers is to call attention to a statement contained, at least by implication, alike in the narrative of our Lord's baptism and in the longer version of the Temptation narrative—the statement that these events constituted a crisis in His life, inasmuch as He then, for the first time, became clearly aware of His calling to be Messiah. Even if we cannot postulate that the gospel representations are necessarily at all points in accordance with historical fact, yet so striking an affirmation, with more than one incident related in support of it, has strong claims to respectful study. An effort will also be made to determine what the contents of the Messianic consciousness may have been when it dawned, according to these narratives, upon the mind of Jesus. We shall seek further light on this question in other parts of the Gospels. But, while this question must be of even greater interest than what we first discuss, we cannot claim for the answer we put forward to it such strong probability as attaches to our central theme—to the assertion made in the narratives before us, that Messianic consciousness, whatever its contents, first came to Jesus at His baptism.

I.

With the Baptism, then, we begin. All four Gospels record or imply the fact—a startling fact enough, at first sight; a thing that would never have been invented by the most credulous Christian tradition, or admitted by the most careless, had it not been fact indeed, too well remembered in many quarters to be slurred over. Here is one set forth as the Messiah; and here is a narrative telling us how He submitted to a religious rite administered by another teacher, a teacher who in a sense was His rival. 'Without any dispute, the less is blessed of the better'—may it not seem a case for applying that principle? Recent study of the Fourth Gospel has taught us to think more of the vitality of belief in John the Baptist as a rival to belief in Jesus the Christ. Significantly enough the Fourth Gospel does what none of the others had done, when it introduces the Baptist as bearing direct witness to the descent of the Spirit upon Christ. But not even the Fourth Gospel puts in a denial of the accepted tradition that John baptized Jesus. And we have not even yet sounded the depths of the difficulty. John administered a baptism of repentance. Jesus lives in the faith of His church as without sin. How could such a one be baptized with such a baptism? The question is hard to answer. We may all the more confidently affirm this at least, that the baptism of Jesus was a fact, due to His deliberate choice.

But next, have we not strong reason from the course of events to accept the further testimony of the Christian Scriptures? Their testimony, that whatever the motives which led Jesus to be baptized, and whatever the significance baptism had for Him beforehand, it came to signify a call to public service, and that He emerged from it, to say the least, a new man? For let us consider the facts. He comes to it out of a life of silence, an unknown Galilean peasant; according to the tradition of one Gospel—practically (? Jn 8^{57}, but this would *strengthen* the argument) the only evidence we have on the point at all—a man of about thirty; if so, a man past the first flush of youth, and past the period when resolute and original action is most to be expected. So He comes to it; but He emerges from it differently—not to resume His former modest obscurity—to begin a work that rivals and then eclipses that of the great preacher whose voice had drawn Him, with so many others, to the Jordan. There is no doubt, further, that Jesus was conscious of superiority to John—might we not say of immeasurable superiority? He sends him the message, 'Blessed is he, whosoever shall find none occasion of stumbling in Me' (Mt 11^{6}, Lk). He pronounces the great eulogium, 'Among them that are born of women there hath not arisen a greater than John the Baptist'; but He adds the significant sequel, 'Yet He that is but little in the kingdom of heaven is greater than he' (Mt 11^{11}, Lk). What else could this supreme consciousness which came to Jesus be but Messiahship?

We turn to the detail of the narrative, and it confirms what we have already inferred from the trend of events. There hardly seems reasonable possibility of questioning the view, specially associated, at least in recent years, with the name of

Baldensperger, that we have a record here of how Jesus became aware of His Messianic calling. Two things are recorded: a descent of the Spirit upon Jesus, and a voice from heaven hailing Him as Son and beloved. When we look closely at the words ascribed to the heavenly Speaker, we see that they are of the nature of O.T. echoes. And there is no reason why this should surprise us. If the details of the narrative were shaped by Jesus for the information of His disciples—if the unutterable processes of His own soul were defined in words and symbols for their help—what could He do but use O.T. forms? Even on this construction of the narrative, the O.T. echoes are natural. But there is another and a bolder construction, on which they appear still more natural. The mind of our Lord was soaked in the O.T. If revelation came to Him, sudden and brilliant as a flash of lightning, might it not well be that words of the O.T. should leap into His mind, in their astonishing and glorious application to *Him*? If it is permissible to illustrate the psychology of religious genius and of Divine revelation by the humbler processes of our own psychology, we must hold that nothing could be more natural.

Of course, in speaking thus, we assume that the vision and the certainty belong primarily to Jesus Himself. That is plainly affirmed in Mark; not less plainly, if in different words, in the First Gospel; nor is the language of the Third Gospel really inconsistent with this. Even Luke merely uses the terminology of antique realism, a terminology more or less shared by all our records. Where a modern Christian might say, 'He saw in vision heaven opened,' and so forth, one Gospel says, 'He saw heaven opened,' another, 'heaven opened to Him,' and another simply 'heaven opened'—probably, according to their own thinking, with no discrepancy in meaning.

It is of course true that modern forms of statement have advantages which ancient forms do not possess. As we exchange Mark's terminology for that of other Gospels, we may be in danger of gliding away from the consciousness that we are studying inner processes in the Master's own mind; without noting the change, we may admit the impression that all the crowds present saw the descending Form and heard the Voice—a construction of the event which is in the last degree improbable. Nor does it weaken one's belief in a real Divine communication addressed to the soul of Jesus, if one holds that the eyes and ears of half-competent bystanders perceived nothing.[1] The form of words here is not without importance. In Mark the voice says, 'Thou art My beloved Son'; and this time Luke goes with Mark, while Matthew this time has a different form, 'This is My beloved Son,' etc., a form which occurs more appropriately elsewhere, in the Transfiguration narrative. On general grounds Mark may claim to be regarded as the earlier form of the tradition. In the present phrase, too, the change seems easier from 'Thou art' to 'this is' than a converse change—introducing the idea of a revelation specially to Jesus.

We surely then have in this record, whatever difficulty the interpretation may create in certain respects or for certain minds, the first full and clear emergence of Messianic consciousness in the thoughts of the Master. Voices do not come from heaven to utter truths that are already fully admitted and familiar. They are the clothing of new truth. In the light of this consideration we may confidently repel any attempt to make the communication refer to something profounder, something more personal, than Messiahship—if, at least, personal and official sonship are to be contrasted and set opposite each other. It may be that we shall ultimately reach the personal through the official; but the official must in any case be our starting-point.

And does not Christian feeling, if wisely instructed, welcome this view of the Divine message? If it be hard to think that quite new light on His calling came to Jesus, would it not be harder to admit that He received quite new light on His personal qualities and inward constitution? Something of the nature of the former seems inevitable. But the latter, unless in a carefully qualified sense, seems incredible.

[1] It is another question whether the Baptist may have received a share in the revelation. Mt 11^3, we think, rather supports that view.

(*To be continued.*)

At the Literary Table.

THE LIBRARY OF ANCIENT INSCRIPTIONS.

Babylonian and Assyrian Laws, Contracts, and Letters. By C. H. W. Johns, M.A., Fellow of Queens' College, Cambridge. (*T. & T. Clark.* 12s. net.)

Between the nations of Europe there is no rivalry keener, and there is none more honourable, than the ambition to be foremost in the field of exploration and discovery. There is room for all the nations. Let the ambition be encouraged on every hand. But at the present moment it is Decipherment rather than Discovery that is in need of stimulation. Innumerable are the tablets lying in the Museums of the world waiting to be read and interpreted. He who gives his hours to them engages in a less exciting and less applauded enterprise, but one which is certainly not less serviceable to the progress of our knowledge of the past.

In this service Britain and America have just joined hands. A great series of books has been projected by Messrs. T. & T. Clark of Edinburgh and Messrs. Scribner of New York, for the purpose of bringing within the reach of the ordinary English reader the contents of all the great Eastern inscriptions which have been discovered. The foremost scholars in every land have been engaged to prepare the separate volumes—Kent, Reisner, Johnston, Jastrow, Torrey, Max Müller, Johns, Maspero, Delitzsch, Griffith. The series is to be known by the name of 'The Library of Ancient Inscriptions.' The first volume has been prepared by Mr. Johns.

The deepest interest of the Babylonian and other discoveries has until recently been the religious interest. If they have not been made, they have certainly been welcomed, for their bearing on the Bible. And it may be admitted that this is still the deepest interest in Mr. Johns' volume. It is the interest of illustration, however, rather than of apologetic, or anything of that kind. And the illustration does not always suggest either a common source for the religious ideas or an identical conception of man's responsibilities. It is much more often a contrast, and sometimes the contrast is very striking.

There is a series of tablets belonging to the pre-Semitic Sumerian days of Babylonian life which are known by the name of *ana ittišu*. The seventh tablet of this series contains seven laws. Here are the fifth and sixth laws side by side—

V. If a wife hates her husband and has said, 'You are not my husband,' one shall throw her into the river.

VI. If a husband has said to his wife, 'You are not my wife,' he shall pay half a mina of silver.

But now we can take an interest in Babylonian things which are not directly either religious or ethical, and there are many such things in this book. For we have at last got sufficiently into contact with the general life of the Babylonians to find an interest in their legislation, their government, their commerce, and even their private household affairs, and we can read with pleasure the letters they wrote to one another on the little concerns of domestic life. There is the bride's trousseau, for example. Mr. Johns is not able to render all the items in modern English—it is scarcely to be expected of him,—but he finds a nose-ring of gold, a finger-ring of silver, still another ring of silver, a malumsa (what is that, Mr. Johns?), three cloaks, three turbans, one seal, two jewels of some kind, one bed, five chairs, and a stepmother.

THE LETTERS TO THE SEVEN CHURCHES.

The Letters to the Seven Churches of Asia, and their place in the Plan of the Apocalypse. By W. M. Ramsay, D.C.L., Litt.D., LL.D., Professor of Humanity in the University of Aberdeen. (*Hodder & Stoughton.* 8vo. 12s.)

Professor Ramsay, as a commentator, occupies a place by himself. He is quite conscious that he stands alone. He described his previous commentaries by the epithet 'Historical.' He had almost called the present commentary Geographical. That is what it is. It is a Geographical Commentary on the Letters to the Seven Churches.

Now, in the domain of commentaries and commenting this is the most urgent need of the hour—that a commentator should stand by himself. It is not that the commentators of to-day repeat what the commentators of yesterday said. It is that they are reduced to such pitiful straits to avoid repetition. Sometimes in his desperation a

commentator bravely declares that he is about to differ from all the commentators that have gone before him. But he does not differ. He only shows how impossible it is to say anything new on the old lines. But the days of verbal exposition are nearly at an end, as the days of verbal inspiration are already ended. Professor Ramsay has come to show us a new way.

His way is to make known to us the history, and especially the geography, of the Seven Churches. To make them known in such a way that, as it were, we are set down in the midst of the Seven Churches, and we do not need to learn the language of the Letters by the rules of grammar, we are taught to speak it as a mother tongue. More than that, we enter into the mind of those by whom the letters had to be read and understood, —that mind which is so alien to our own, which thinks in metaphor, which moves in a world of unreal reality, which is so far on in the history of the world, and has gathered such an inheritance from the past, that it seems to have reached the perfection of intellectual daring, and yet is so near the first surprise of the Christian age of the world, that it handles images of eternal and awful meaning as fearlessly as a child might play with some toy of dangerous workmanship. Professor Ramsay has lived in Pergamum. He has entered into the thoughts of its living; he has wandered among the graves of its dead. He has examined its coins and medals. He has compared their strange symbolic figures, first with the works of nature around him, then with the inheritance of the people in race and art and religion. And when he came from all his acquaintance with the history and geography of the church he found that, as an expositor of the Letter to Pergamum, he could not do other than stand alone.

The publishers have done their part too.

THE CAMBRIDGE MODERN HISTORY.

The Cambridge Modern History. Vol. viii. The French Revolution. (*Cambridge University Press.* 8vo. 16s. net.)

This is the bulkiest volume of the 'Cambridge Modern History' yet issued, and we think it is the best. We think that the subject lends itself to treatment by different hands better than any other. For there were so many forces at work in the French Revolution, and they were of such diverse character, that it actually demands many pens to do them justice. It requires a whole cabinet of pens—a Financial Secretary to describe Finance, a Home Secretary to describe the Terror, a Foreign Secretary to describe the European Powers; a Secretary for War is also soon required; and there is room for every other official that may be named.

The volume is divided into five-and-twenty chapters. Mr. P. F. Willert of Exeter College writes the first chapter on Philosophy and the Revolution. He is very severe on the Encyclopedists. 'Their teaching was destructive and negative. . . . To return to nature meant with them to throw off all moral restraint; as if, Rousseau pointed out, our conscience was not as much a part of nature as our senses.'

Professor Montague of Oriel College writes the second, fourth, fifth, sixth, and seventh chapters, chapters which deal mainly with the Constitution. The chapters on Finance (iii. and xxiii.) are written by Mr. Henry Higgs of H.M. Treasury. 'In spite,' he says, 'of the numerous reforms of Turgot and of Neckar, the finances of France on the eve of the Revolution illustrate every possible defect.' And the great burden, as he shows, was debt. Nor did the government ever right itself until in the year 1797 it acknowledged the State a bankrupt.

Mr. Moreton Macdonald of Magdalen College (all these are Oxford men) writes the chapters which deal with Law and Order. The foreign policy is divided between Mr. Oscar Browning and Professor Richard Lodge. Mr. Browning is the first Cambridge man we come to, and we do not find another till we reach the eighteenth chapter and Dr. Holland Rose of Christ's. Many Americans were employed on the volume on the American Revolution: we find but one Frenchman writing on the French Revolution. It is Professor Paul Viollet of Paris. He was chosen, we presume, because no Englishman could be found able to write on French Law in the age of the Revolution.

The bibliographies are again invaluable. They alone make the work indispensable to every student of modern history.

THE PERISPRIT.

Evidence for a Future Life. By Gabriel Delanne. Translated and edited by H. A. Dallas. (*Philip Wellby.* 7s. 6d. net.)

The Regius Professor of Medicine in the University of Oxford, in searching for any evidence as

to whether if a man die he shall live again, takes account, as we know, of spiritualism. This is a book about spiritualism. Its title is somewhat daring, but so is it in the French (*L'âme est Immortelle*). It is also inadequate. For there is much more in spiritualism and there is much more in this book than evidence for a future life. But it is no doubt the wide human interest of Job's question that gives spiritualism its place. And we need not grudge if we are led by the title to look for one thing in the book and find that and something more.

But do we find any evidence for a future life in the book? Professor Osler, we remember, would say no. But that only means that there is no evidence to Professor Osler. Whether we find evidence for a future life or any other thing in this book depends not upon the book but upon us. There are many cases of intercourse with the dead, and some will scoff at them, some will doubt them, some will believe them heartily.

But what is perisprit? Well, according to M. Delanne, man is triune. He is composed of three parts. There is first the spirit, the cause of psychic life. There is next the body, a material covering temporarily assumed by the spirit during its earthly life. And then there is the perisprit, or psychic body, an ethereal medium which forms a link between the spirit and physical body by means of the vital force. The perisprit, in short, is the organ by means of which spiritualism has gained all its 'fresh knowledge' concerning the things of this life, as well as of that which is to come. When death comes, the spirit abandons its body, but not its perisprit. This ethereal envelope, though normally invisible to us, does then occasionally bring the spirit in contact with our physical sensations, and that is spiritualism. Much more might be said of the perisprit than that, but that is enough for identification. Much more might be said of this book, but that is enough for recognition.

THE ETHICS OF ARISTOTLE.

THE ETHICS OF ARISTOTLE. Edited, with an Introduction and Notes, by John Burnet, M.A. (*Methuen.* 10s. 6d. net.)

Why should another edition be published of the Greek Text of the *Nicomachean Ethics*? Is not Professor Bywater's edition enough? Professor Burnet answers that question at once. He believes thoroughly in Bywater's edition. He believes modestly that he cannot himself produce a better. Had it been a proper thing to do, he would gladly have reprinted Bywater's text. He has not done that; he has produced a text of his own. But it is not for the sake of the text that he has published this new edition. It is for the purpose of providing us with a handy edition of the *Ethics*, containing an Introduction and sufficient Notes for the use of the working student.

In the Introduction, which is written with admirable clearness and point, Professor Burnet discusses the principal knotty questions that gather round the treatise. They are questions which have come down through history, and Professor Burnet is too well informed to think that he has settled them; but he has his opinion, and he gives good reasons for it. He holds that, practically as it stands, the *Nicomachean Ethics* is the work of Aristotle himself. There may be tags of connexion, which he is willing to throw to Nikomachos. But he believes that Eudemos has no hand in it.

What, then, about the inconsistencies? This introduces Professor Burnet's great contention. He believes that the very nature of the *Ethics* has been misunderstood. It has been supposed to be a set treatise. It is really a dialectical discussion. Aristotle is only throwing out explanations, not committing himself to them, just as Plato does not commit himself to the successive definitions of knowledge given in the Theaitetos.

The Notes are a judicious blending of manner and matter, the grammatical and the ethical. Plainly, Professor Burnet is a teacher. He knows how much, he knows what, is needed. And he is never tempted into a digression, however fascinating to his own inclinations it might be. 'What can I do to make Aristotle intelligible?' is his motto, not 'What can I do to show my own learning?' In all these respects the book is a model of precision and restraint.

The only complaint worth making is in reference to the text. Professor Burnet should have provided the student with a text which might be considered lasting, a text which might have been accepted as a *textus receptus* for the future. He could have done this by consultation and arrangement with Professor Bywater. There are no blunders in the text, so far as we have seen; but there are readings which no one will adopt after him. Still in one respect his text marks

progress. He has confirmed Professor Bywater's punctuation (of which he says quite truly that it is as good as an exegetical commentary), and it is improbable that that matter will ever seriously be questioned again.

Professor Burnet's edition of Aristotle's *Ethics* is the edition which teachers everywhere will soon be found recommending.

EXPOSITIONS OF SCRIPTURE.

EXPOSITIONS OF SCRIPTURE: THE BOOK OF GENESIS. By Alexander Maclaren, D.D., Litt.D. (*Hodder & Stoughton.* 7s. 6d.)

Everything that Dr. Maclaren writes must be read. Many of us have read these things already, some of us again and again, for they have appeared as expositions of the International Lessons, first in the *Sunday School Times* of America, and then in the *British Weekly*. Some of us have read them till we almost knew them by heart, finding nothing better, in view of next Sunday's lesson, nothing better for our pupils and nothing better for ourselves. The publishers have never done a greater service to Christian teaching than they have done now in determining to republish these expository papers. No doubt they will reap their reward in a large circulation, but they will obtain a higher reward than that.

CHRISTUS IN ECCLESIA.

CHRISTUS IN ECCLESIA: SERMONS ON THE CHURCH AND ITS INSTITUTIONS. By Hastings Rashdall, D.Litt., D.C.L., Fellow and Tutor of New College, Oxford. (*T. & T. Clark.* 4s. 6d. net.)

This is the second volume of a short but notable series of sermons, to be issued under the general designation of 'The Scholar as Preacher.' The first volume was Mr. Inge's *Faith and Knowledge*. Mr. Inge's volume, as was to be expected from his eminence as a theologian and his skill as a writer, has attracted more attention than volumes of sermons usually do. But Dr. Rashdall is better known. If he has not a more devoted, he has a larger audience waiting to receive him. And Dr. Rashdall has never published anything more characteristic of himself or more likely to please his audience than this book.

It contains twenty-five sermons. They had better perhaps be called essays—essays with texts. For though the text is often deliberately and strikingly expounded, it is still always the introduction to the topic. The topics are the Oxford Movement, the Idea of the Church, the Holy Eucharist, Baptism, Infant Baptism, Grace, Priesthood, Apostolical Succession, the Social Mission of the Church, the Matter of Prayer, the Manner of Prayer, Intercessory Prayer. Those are the first twelve topics. The remaining thirteen are more ethical.

It need not be said that on all those topics Dr. Rashdall is outspoken. It need not be said that he is thoughtful and in earnest.

Notes on Books.

LEWIS'S 'VIEWS OF MODERN THEOLOGY.'—The wrath of man is sometimes made to work the righteousness of God. The editor of the *Clarion* has made ministers think. He addressed a series of questions to them. For instance, 'Do you believe that Christ was a God and the Son of God, or that He was only a good man? Do you believe in Hell as a world or place of punishment, or only as a state of mind? Who or what is the Devil?' The Rev. Edward W. Lewis, M.A., B.D., has set himself, for one, to answer Mr. Blatchford's questions. He has answered them in a series of sixteen sermons, which Mr. Allenson has published under the title of *Some Views of Modern Theology* (3s. 6d.). It is easier to ask such questions than to answer them. How long would Mr. Blatchford's own answers stand? But Mr. Lewis has done right well. He is a scholar. He knows what may be given away and what must be kept. He is able to give a good account of the faith that is in himself.

WILBERFORCE'S 'SPEAKING GOOD OF HIS NAME.'—In the summer of 1902, while Westminster Abbey was being prepared for the Coronation, Archdeacon Wilberforce held a brief service with the workmen in the cloisters daily during their dinner-hour. The men suggested the topics; he did the talking. These brief talks were afterwards expanded into sermons. This volume contains the sermons. So they are of the things which working-men are interested in. What are these things? That God is a Father, says Dr. Wilberforce; that one Life, one Love, one Mind pulses

through all that is; that the Lord Jesus is wholly divine, and also entirely human; that it is in the power of every one of us—now, here, to-day—to arise and go to our Father. What more do the sermons need to commend them? (S. C. Brown; 3s. 6d.).

FELTOE'S 'DIONYSIUS OF ALEXANDRIA.'—'In reading Dr. Swete's most helpful and stimulating little book on *Patristic Study* I came upon this sentence (p. 55): "A careful study of his (Dionysius's) work and theological position would make an attractive contribution to the literature of Patristics." I at once consulted Dr. Swete on the advisability of taking up this new suggestion, and found that, owing to ill-health, the Rev. M. A. Bayfield, a member of my own college, to whom the work had already been entrusted, had just withdrawn from the undertaking, and Dr. Mason was good enough to accept me in his place.'

So Dr. Feltoe in his Preface. Well might Dr. Mason accept him: we know not where he could have found a better editor. And yet he must have been thankful to find an editor at all. For Dionysius presents problems of extraordinary difficulty, problems historical, ecclesiastical, theological, literary; and how could a man within the space of a text-book get any adequate return for the labour it had cost him? But the work will be appreciated by scholars of Church History; and the student who studies Dionysius in this edition will learn much and have very little ever to unlearn (Cambridge University Press; 7s. 6d. net).

BREMNER'S 'MODERN PILGRIMAGE.'—Mr. Robert Locke Bremner has written a history of *The Modern Pilgrimage from Theology to Religion* (Constable; 6s.). What does he mean by Theology? He means the supernatural. And by Religion? Morality. A typical sentence from the centre of the book is this: 'Let us toll no mournful bell for the passing of the supernatural; but welcome Religion with a joyous peal as the finest and most natural achievement of our human days.' This is Religion in the sense of St. James, and it is a very good thing. But it is a mistake to speak of passing in pilgrimage to it. St. James found it at the same place as he found the supernatural. It was on the very spot of his discovery of the Resurrection (which is the very key of the supernatural) that he discovered the means of keeping himself unspotted from the world. Mr. Bremner has a chapter on the miracles. He says that in nine cases out of ten Matthew Arnold's dictum is now seen to be true, that 'Miracles do not happen.' But if one case out of a thousand defies Matthew Arnold, his whole cause is lost. And one case defies both him and Mr. Bremner. Mr. Bremner calls upon Professor Schmiedel and Canon Hensley Henson and Dean Armitage Robinson to come to his help. But he does not get rid of the Resurrection.

PASCAL'S 'PROVINCIAL LETTERS.'—The latest edition of *The Provincial Letters* is to be found in Messrs. Dent's Temple Classics. And it is doubtful if any one of all the editions that have gone before it is more attractive to the eye or more convenient for the hand (1s. 6d. net).

HORATIUS BONAR'S HYMNS.—The song-writer is better than the maker of laws. With his hymns the faith of Horatius Bonar has gone out into all the earth. 'What'; said a High Church lady at Torquay, 'is Bonar the hymn-writer still alive? I always thought he was a mediæval saint.' Horatius Bonar's son has written a fine-toned introduction to a new collection of his hymns. It is published by Mr. Frowde (6s. net).

THE BIBLICAL ILLUSTRATOR.—We have always spoken with respect of the *Biblical Illustrator*. It looks like the worst kind of homiletical hotch-potch, the type is so small and the page so crowded. It is really a work of scientific value. An Index was indispensable. Here it is for the New Testament volumes (Griffiths; 10s. 6d. net), a miracle of fulness and convenience and accuracy.

STALKER'S 'JOHN KNOX.'—Is there room for another book on John Knox? There is room for a book by Professor Stalker on anything. And, on the whole, this seems to us the best book Dr. Stalker has written since his Life of Jesus Christ. That is a great many years ago, and he has written a good many books since then; but we abide by our opinion. When Dr. Stalker was appointed to the Professorship of Church History in Aberdeen there were those who did not know if he had given himself to that special study. So he prepared these lectures and delighted his students; and now he has published the lectures in this book, turning

every doubt into unbounded admiration. There is room for such a book on John Knox. It has just come in time for us (Hodder & Stoughton; 3s. 6d.).

SMITH'S 'MAGNETISM OF CHRIST.'—Dr. John Smith—though he does not love the Higher Critics, all the world loves him,—Dr. John Smith has written a book about Christ, where he is at home and altogether acceptable. It is the Duff Lectures on Evangelistic Theology; but those big words are quite out of keeping with the informal, intimate, heart-searching talks on personal religion and the loveliness of Christ which the volume contains. There are many ways of looking at Christ. Dr. Smith looks at Him as a preacher. And surely Christ is never so attractive as when He is preaching, or else surely no one can write so well about the attractiveness of Christ as Dr. Smith (Hodder & Stoughton; 6s.).

MORRISON'S 'FOOTSTEPS OF THE FLOCK.'—The Rev. G. H. Morrison has been for some time contributing to the *British Weekly* notes on the Scottish National Sabbath School Lessons. He has now gathered fifty-two of these papers into a volume, making them Morning and Evening Readings for every Sunday of the year. (Hodder & Stoughton; 6s.). For whose use are they written? For the use of the Sunday School teacher first of all, we should say. But Mr. Morrison's gift is neither for teacher nor for child, it is for the devout Christian worshipper. And therefore this volume is really, what it might not have been expected to be, a volume of devotional studies in the Old Testament and in the New. It will be read with profit; it will also be read with pleasure, for the expression is always faultless.

WORLEY'S 'JEREMY TAYLOR.' — Undaunted by the issue of Mr. Edmund Gosse's book, Mr. Worley has given us another study of one whom he calls 'the neglected author'; surely neglected no longer. Mr. Gosse is literary, Mr. Worley is theological. There is room for both. Mr. Worley is a keen admirer of Jeremy Taylor, even of Jeremy Taylor's English style; and as for his theology, it is wholly to his mind, holding, like the Prayer Book, 'the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation' from the ancient faith. Mr. Worley's book gives many good reasons for its existence. One of them is a bibliography, which is good not only for Jeremy Taylor, but for every man who has a bibliography to compile (Longmans; 3s. 6d. net).

KING'S 'STUDIES IN EASTERN HISTORY.'—Messrs. Luzac & Co. have undertaken the publication of a series of volumes by Mr. L. W. King, M.A., of the Department of Egyptian and Assyrian Antiquities in the British Museum, to be issued under the general title of 'Studies in Eastern History.' The first volume contains *Records of the Reign of Tukulti-Ninib I.*, who was king of Assyria about B.C. 1275. Mr. King has translated Tukulti-Ninib's records from a limestone tablet in the British Museum. The tablet was found buried under the wall of the city of Kar-Tukulti-Ninib, which was situated near the Tigris, between Kuyungik and Ḳal'a Sherḳât. The records furnish us with a wholly new and deeply interesting chapter in the history of the kings of Assyria. Mr. King's book contains not only the translation of the tablet, but also portraits of the tablet itself, its text, a translation of its text and notes. And he has added to it other texts and translations which throw light upon Tukulti-Ninib's place in history. Few will require to be told that Mr. King's work reaches the highest mark of scholarship and insight.

THACKERAY.—The latest volume of Messrs. Macmillan's Thackeray contains *A Shabby-Genteel Story* and *The Adventures of Philip* (3s. 6d.).

Messrs. Macmillan have reissued the volume of *Notes on Epistles of St. Paul from Unpublished Commentaries* (12s.). Is it possible that the book has been missed by students of the New Testament? It is scarcely possible. No one with the least interest in the accurate study of the New Testament would miss anything of Lightfoot's. And although the only books that are here commented on to the end are the Epistles to the Thessalonians, every fragment of a chapter, every note on a verse, is in itself complete, and dare not be missed.

THE ARCHBISHOP OF CANTERBURY ON THE CHRISTIAN OPPORTUNITY.—Archbishop Davidson, daring to be singular among

archbishops, visited America, and returned unrepentant, yea rather, rejoicing. In his joy he has published all the sermons and addresses which he delivered in America, not thinking that the reason why they went so well was because he and his hearers were so pleased with one another. As sermons and speeches they are not extraordinary; and when we read 'great and continued applause,' we cannot discover the occasion of it. The book does tell us that there was infinite good-will on both sides, but we did not need the book to tell us that (Macmillan; 3s. 6d. net).

THE BISHOP OF WINCHESTER ON HOLY SCRIPTURE AND CRITICISM.—Is there a conflict between Holy Scripture and criticism? Or is the conflict only between the progress of truth and the sluggishness of our intellects? Dr. Ryle is convinced that the conflict is between our sluggishness and the progress of truth. He is too polite to put it so, but that is his meaning. He is quite convinced that there is no quarrel whatever between criticism and the Bible. The addresses in this volume go to prove that. They cover fifteen years' hard thinking on the subject. Few men have thought upon it more earnestly during those years or with more sense of responsibility. It is a steadying book, and it is excellent English writing (Macmillan; 4s. 6d.).

SIR RENNELL RODD'S 'SIR WALTER RALEIGH.'—This volume affords an opportunity of mentioning a series which, in the multitude of series, it is possible for us to have missed; or at least to have missed its value for religion. The series is Messrs. Macmillan's 'English Men of Action.' We put into the hands of our boys wild tales of adventure, and the bloodier the better, hoping to make men of them thereby. It is our business to try to make men of them, but this is a better way. Certainly the volumes of this series are beyond the grasp of our youngest boys; but long before they have left school they will take to them, and their superiority to the ordinary schoolboy story is immeasurable. The volume before us is *Sir Walter Raleigh*. The author is Sir Rennell Rodd (2s. 6d.).

DE WITT HYDE'S 'FROM EPICURUS TO CHRIST.'—Dr. de Witt Hyde holds that in the five centuries from the birth of Socrates to the birth of Jesus there appeared five different conceptions of the ideal of life—the Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian spirit of love. Then Dr. Hyde writes a book, taking each of those ideals for the topic of a chapter of it, and giving his whole strength at last to the fifth chapter on the Christian spirit of love. But what is love? It is a significant circumstance that the chapter is scarce begun when Dr. Hyde has got into the Ten Commandments. For we have not abrogated the Ten Commandments, as Mr. Wheeler seemed to think, when we turn them into love. Jesus is more searching and severe than Moses, just as much more searching and severe as love is deeper than law. We have abrogated the Ten Commandments, says Dr. Hyde, only by setting the standard infinitely higher and writing it on our hearts. But the book must be read. President de Witt Hyde has written nothing better (Macmillan; 6s. 6d. net).

Messrs. Marshall Brothers have published a third edition of H. W. Fry's *God's Plan in the Bible* (2s. 6d.).

They have also begun 'Our Bible-Hour Series,' brief notes on the Books of the Bible. Dr. Elder Cumming expounds St. Matthew, and Dr. C. H. Waller, Joel and Obadiah (1s. net each).

SELBY'S 'GOD OF THE PATRIARCHS.'—The Rev. T. G. Selby is one of the few who can both preach sermons and publish them. For he takes pains to be interesting. That is to say, he is always intelligible, always concrete, always expectant. He takes special pains to be concrete, not relying upon theology, but upon nature; not proving by argument, but by historical instance. This volume belongs to the 'Present Day Preachers' series (Horace Marshall; 3s. 6d.). It contains 'Brief Studies in the Early Scriptures of the Old Testament.'

SIMON'S 'TWICE BORN.'—'Twice born,'—there is a challenge in the title. Round this title every dispute about Christianity ranges itself at last. It means God the Father, it involves God the Son, it demands God the Holy Spirit. The

conflict is between Christianity and Evolution. Christianity and Evolution meet here. Evolution accounts for a man being born once; only Christianity accounts for a man being twice born. Throughout all the sermons in the volume Christianity and Evolution are at war, and Principal Simon knows it. Yet there is no antagonism to Science or Modern Thought or any other legitimate inheritance. 'Twice-born' men have themselves contributed to our inheritance. But when Modern Thought demands the surrender of the supernatural in return for its own gifts Dr. Simon refuses to make the compromise (Melrose; 3s. 6d. net).

SACRED SONGS AND SOLOS.—Messrs. Morgan & Scott have published a new edition of this famous book. We have not examined its novelties, for it now contains 1200 pieces, and it would take us far too long to go through the book. But we accept the publishers' statement that it contains most of the old favourites sung by Mr. Sankey in the great revival meetings conducted by Mr. Moody during their three notable campaigns in this country, together with a number of new pieces which have more recently become popular, and many others now published for the first time. There are many sizes and prices, about which the publishers are ready to afford information.

MEYER'S 'DIRECTORY OF THE DEVOUT LIFE.'—Mr. F. B. Meyer has written a book on the Sermon on the Mount. It marks an era in preaching, and Mr. Meyer knows that. 'In my earliest days,' he says, 'I was reared in a school that loved the "juicy" doctrines of grace, and if a sermon were preached from our pulpit which laid special stress on Christian ethics, during our walk home it would be dismissed as Luther dismissed the general Epistle of James, as "right strawy," and as savouring too much of the moral essay and too little of the Gospel. It seemed,' he slyly adds, 'as though some of the audience were a little afraid of Christ as a teacher of morals, while willing enough to recognize Him as a Saviour.' Mr. Meyer says we understand the matter better now. We do; and it is worth while asking whom we have to thank for it. In any case, here is a volume upon the Sermon on the Mount by an evangelical of the purest water, and we say it marks an era in preaching. Now, when we study the Sermon on the Mount under the guidance of this evangelical preacher, what do we find? We find that the Sermon on the Mount, honestly interpreted, is intensely evangelical. Where, we wonder, need one go for the gospel, seeing the gospel is so fully and so plainly found here? What, we ask, would the Sermon on the Mount be if the gospel were taken out of it? (Morgan & Scott; 2s. 6d.).

DEAN BRADLEY'S 'INNOCENTS' DAY ADDRESSES.'—In 1871 Dean Stanley began to preach to the children in the abbey on the afternoon of Holy Innocents' Day. Dean Bradley succeeded him, and during the twenty-one years of his office kept up the custom. He loved it himself, delighting in the upturned sea of faces of living innocents. The children loved it too, for he told them innumerable good stories. His daughter has now published nine of the addresses; and Mr. Murray, her publisher, has made a beautiful book of them and put seven full-page illustrations into it (6s. net).

THOMAS'S 'ORGANIC UNITY OF THE PENTATEUCH.'—The Rev. John Thomas, if he is the man we know, is an eloquent preacher, full of Celtic fire and spiritual originality. However clever a critic he may be, we grudge even an hour of his time from the higher claims of the pulpit. And we do not think he is a clever critic. For to be a critic one must be cautious as well as bold, patient and judicious as well as confident and in earnest. Mr. Thomas has got hold of a 'key' which, he says, 'unlocks every door as we advance.' It is the idea that whenever the writers of the Old Testament speak of the overruling presence of God they use the name Elohim; and when they speak of the personal God of Israel they use the name Jahveh; and he works the distinction more persuasively than we have ever seen it worked. But it does not unlock every door. That is just where it fails. The book will be read with pleasure. Mr. Thomas cannot write offensively. But he will not turn the tide (Nisbet; 3s. 6d.).

TORREY'S 'TALKS TO MEN.'—If the Bible is no longer the religion of the Protestant, it is still the religion of Mr. Torrey the evangelist. One of the books of this month's bundle sets out to prove

that the Bible is not the Word of God. Mr. Torrey sets out to prove that it is. The battle has the more interest that the two books take the expression 'the Word of God' in precisely the same sense. Mr. Torrey believes that God wrote the Ten Commandments on the tables of stone with His own hand. He believes that 'Thus saith the Lord,' wherever it occurs, means nothing less and nothing more than 'Thus saith the Lord.' What advantage does it give him? Much advantage while he deals with the Bible, and he deals with the Bible in the first half of his book; but no advantage, as far as we can see, when he comes to deal with Christ. For even to Dr. Torrey the authority of Christ does not come from the Bible, but from Christ. And with all his belief in the Bible he never puts the Bible in front of Christ. He would not be the great evangelist he is if he did (Nisbet; 1s. 6d.; and 6d. net, in paper).

HABERSHON'S 'STUDY OF THE PARABLES.'—There is no part of the Word of God that baffles study more than the Parables. Miss Ada R. Habershon's handsome volume (Nisbet; 5s.) would be welcome were it less than it is, simply because the best students of the Word will catch at anything that offers help in the way of understanding the Parables. Miss Habershon is wonderfully well equipped. Indeed, we should have been glad if in some directions she had known less than she does, for we cannot think that the first requisite to the interpreter of the Parables is a deep interest in millenarianism. The chapter on the Trinity, too, is of doubtful relevance. We should have liked it better altogether if Miss Habershon had been less theological and more natural. But she has studied the Parables long and lovingly. She has much to say that has not been said before. Her book will not be altogether forgotten by future expositors.

RUTH'S 'WHAT IS THE BIBLE?'—But unfortunately Mr. Ruth never tells us that. He tries to tell us what the Bible is not; he never even tries to tell us what it is. He finds difficulties in the Bible,—we all find difficulties. He finds some things he is not quite sure about; but he is quite sure about one thing,—the Bible is not the Word of God. Why not? Because (among other things) the Bible says that God is a jealous God. Mr. Ruth talks as if the Bible were written yesterday; as if the jealous God of the Bible and the jealous woman of an American divorce suit were on a level of nobility. It is an argument in favour of the Roman Catholic Church. For if people will take so little trouble to understand the meaning of the words of the Bible they do not deserve to have it in their own tongue. No one in the world now, surely, claims that the Bible is the Word of God in the sense which Mr. Ruth insists on finding in that expression. The book is honest and interesting, but it makes no progress (Open Court; 75 cents).

The Rev. A. R. Buckland has edited and the R.T.S. has published *Selected Sermons of Latimer* and *Selected Sermons of Whitefield* (1s. each). They belong to a new series called 'The World's Great Sermons.'

NICHOLS' 'ADVANCE OF ROMANISM.'—The Rev. J. Broadhurst Nichols, who wrote an able and outspoken book on Evangelical Belief, is equally able and outspoken in writing of the *Advance of Romanism in England* (R.T.S.; 2s. 6d.).

ASHTON'S 'HISTORY OF BREAD.'—It is a history of bread from the first loaf that was baked to the latest. John Ashton knows all about it. He has been at the baking of bread even in prehistoric times; not before there were people to eat it, but before there were people to write about it. He can write about it himself, because he has found their mills and corn-crushers. We cannot speak of bread to-day without thinking of politics. Is Mr. Ashton a Protectionist or a Free Trader? He does not say, but the *History of Bread* will tell you (R.T.S.; 1s. 6d.).

GRIFFITH-THOMAS'S 'STUDIES ON THE APOSTLE PETER.'—The Religious Tract Society has published a volume of outline studies in the Life, Character, and Writings of the Apostle Peter, by the Rev. Griffith-Thomas, B.D. It is a volume of scholarship, of original work and insight, and it must have demanded severe restraint on the writer's part to keep it within these limits. There is a striking thing in the Preface. Mr. Thomas says that of all the books he has read, none has helped him so much as Bruce's *Training of the Twelve*. He calls it 'one of the great books

of the nineteenth century, and one which may be read with unhesitating confidence and unfailing delight and profit by all Christian people' (R.T.S.; 3s. 6d.).

BARCLAY'S 'MAN IN ALLIANCE WITH GOD.'—This is a sermon (or is it a series of sermons?) running to seventy pages, with notes running to forty pages more, on that text which so many men begin their ministry with, Ph $2^{12.\ 13}$. The Rev. P. Barclay, M.A., wishes to end his ministry with it. It is no disparagement to Mr. Barclay's own work to say that the notes are the best of it, for the notes are his work also. If he has not written them, he has selected them, and selection is everything. The little book is published by the Religious Tract and Book Society of Scotland (1s. net).

CANON RAGG'S 'ASPECTS OF THE ATONEMENT.'—The Bishop of Lincoln admirably states the purpose of this little book when he says that its 'method of treatment is not to offer one complete theory that will embrace and make clear every side of the truth, but rather to present different aspects of the mystery, which, on converging lines, lead us towards the truth.' Bishop King does not agree with every word of it, nor do we; but we have read every word of it with pleasure. Here is a characteristic sentence. The writer of the Atonement for Canon Ragg is the late Professor Moberly. He says that Moberly's strength lies in his recognition of the place of the Holy Spirit in the Atonement. And then he says that Moberly showed 'How Abelard at the beginning of the twelfth century, and Dale and Macleod Campbell in the nineteenth—Abelard with his wonderful realization of the Cross as a sublime appeal of love evoking love—deep calling unto deep; Dale with his splendid championship of the inviolable claims of Divine Righteousness; Campbell with his forcible conception of the Crucified as the perfect Penitent, confessing the sins of all mankind;—how all these, like many another, failed just because they did not bring into their scheme of the Atonement the work of the Holy Spirit and His sacramental grace' (Rivingtons; 2s. 6d. net).

MEN AND WOMEN OF THE BIBLE.—Mr. James Robinson of Manchester has published four cheap volumes of sermons, three on the Men of the Bible and one on its Women (3s. 6d. net each). The sermons are contributed by many preachers, the most of whom, we observe, are either Scotch or Welsh. In two of the volumes Dr. George Milligan heads the list, and Mr. P. Carnegie Simpson closes it. The sermons are always expository, and once or twice very daring is their exposition. There is at least nothing old-fashioned or out of date about them.

RHYS'S 'CELTIC BRITAIN.'—The S.P.C.K. has published another edition (the third) of Professor Rhys's *Celtic Britain* (2s.), and Professor Rhys has written a new preface for it. It is twenty-two years since the first edition was published, and 'how many good and helpful friends,' he says, 'I have lost.' But what about the theories which in the first edition, he said, were so many and so hypothetical? 'Some crude theories,' he answers, 'have been made less crude, and some others have been turned inside out.' Well, if it is a more reliable, it is not a more entertaining, book than it was before, for that could not be.

GANT'S 'FROM OUR DEAD SELVES.'—A third edition revised (Elliot Stock; 2s. 6d. net).

EGERTON-WARBURTON'S 'CHRISTIAN LIFE.'—Bad sermons have sometimes good thoughts in them. We do not know if Mr. Egerton-Warburton's sermons are good or bad, we only know that they have good thoughts in them. For he has given us the thoughts and not the sermons. Into a volume of just over a hundred pages he has gathered sixty-eight good thoughts. Some of them are the commonplace things we live by. None is so new that we cannot comprehend it (Elliot Stock; 2s. 6d. net).

BOOKLETS.

It is the little book that is the despair of the reviewer, the little book and the pamphlet. They are often better worth reviewing than the big book, but so precious is space in this world that no reviewer can afford to encourage them. The following must be mentioned this month.

Seeley's Miniature Library of Devotion.—Three

volumes are issued, perfect in taste and in workmanship, yet strongly bound and easily handled. Each contains brief passages from the writings of one of the Christian Fathers, the three Fathers in those three volumes being St. Chrysostom, St. Augustine, and Bishop Jeremy Taylor (1s. each, net).

A Book of the Love of Jesus.—The Rev. Robert Hugh Benson, M.A., Priest of the Diocese of Westminster, has gathered a collection of ancient English devotions in prose and verse into a book with this appropriate title. Appropriate, for the devotions are mediæval mostly and unrestrainedly passionate, Christ, not in His humanity only but in His humiliation, being the centre. But the title is not complete. It should be 'A Book of the Love of Jesus and of Mary.' Is it not the first deliberate attempt within the Church of England to appropriate the human passionateness of the Church of Rome, both for Jesus and for His Mother? It is in such a book as this that one sees how easily devotion for Jesus may pass into devotion for the Virgin (Isbister; 3s. 6d net).

Two more of the Temple Series of Scripture Handbooks. One is *The Connection between the Old and New Testaments.* It is written by the Rev. G. Milne-Rae, D.D. The other is *St. John.* It is written by the Rev. Canon Benham, D.D. (Dent; 9d. each).

The Joy of the Religious.—We are strong in little books of strong devotion this month. This also is human love for the human Jesus, but transfigured, spiritualized, passing almost out of the human, just because the object is Jesus who is divine as well as human. The author is the Rev. Edgar Rogers, M.A. (Allenson; 1s. net).

By Still Waters.—Set prayers cannot be published: thoughts for prayer can. It is because set prayers must be elegant and eloquent, addressed to the congregation; but the thoughts for prayer of the Rev. Lauchlan Maclean Watt are addressed to God (Blackwood; 1s. 6d.).

How can you help Scotland?—This is the bold title which the Rev. James Harvey, M.A., has given to his booklet on the Church Crisis. For it *is* a question for Scotland, and not for the suffering Church alone. It is a little book, but it is the very book which young Scotsmen are in need of, and it is better to be little. It is restrained in tone, it is clear in statement. If there are those outside the United Free Church who wish to know the facts of the case without prejudice, this is the book for them. Distribute it. It costs but twopence. It is published by Messrs. T. & T. Clark.

John Knox and his Times.—This is the new booklet for 'Young People's Commemoration Day.' Its author is Professor P. Hume Brown, LL.D. (Oliphant; 1½d.).

Books for Christmas.

Melrose.

This month we need not go beyond the publications of Mr. Melrose to get a suitable book for every normal boy. We have three to choose from, and their scope is entirely different.

First we have the usual story of wild adventure, *With Pizarro the Conquistador* (5s.), by A. L. Haydon. It is the account of an English lad who threw in his lot with Pizarro the adventurer, and went with him to Peru, where he gained both fame and possessions.

Then for those who like history combined with adventure Mr. Melrose has provided *England's Sea Story*, by Albert Lee (5s.). Mr. Lee has one characteristic which makes him capable of doing justice to such work as this; it is that of acquiring accurate and minute information, assimilating it and then giving it to us in its entirety, but in such an attractive form that we never suspect we are really learning. In *England's Sea Story* we have first an account of the different peoples who attacked our island by sea—the Vikings, the Danes, the Normans, and later the French and the Spanish; then of the great marine expeditions in the days of Queen Elizabeth, and of all the outstanding naval battles to the time of Trafalgar. Mr. Lee's book is scientific also. As one kind of ship supersedes another, its points of superiority are carefully explained, till we feel that we have some grasp even of the mechanism of our own battleships and torpedo-destroyers. The covers of the book are of slightly rough pale blue cloth, with gold lettering.

Very different from these is Mr. Kent Carr's new book, *A Rank Outsider* (5s.). Mr. Kent Carr is well known by his school stories, and if *Brought to Heel* gained him popularity, *A Rank Outsider* will help him to keep it. Its plot is original. It is the story of an under-gardener's son who went to the public school of St. Cuthbert's, and was a rank outsider. But no one need fear for him, for Ralph Deverell had real grit, and became captain of the school in time.

Gowans & Gray.

Messrs. Gowans & Gray have published the first of a series of Art Books containing *The Masterpieces of Rubens* (6d.

net), quite wonderful for the money. They have also published No 1 of a new series of Books for the Young, at the same wonderful price. It is *The Seven Champions of Christendom*, by W. H. G. Kingston.

Church Missionary Society.

From the Church Missionary Society has come a pretty little volume in crimson and gold, *Christmas Time in Many a Clime* (1s. 6d.). It contains accounts of how the children in different lands spend their Christmas day. Each story is written brightly and simply for children by a missionary living in the land.

The Sunday School Union.

From the Sunday School Union have come *David Livingstone*, by Edward Hume, and *Tom Brown's School-Days* (2s. each); and seven volumes at 1s. each: *Hemphill Minor*, by Kent Carr; *Henshawe of Greycotes*, by J. Stuart Robson; *The Sisters of Silver Sands*, by E. Everett-Green; *The Kingdoms of this World*, by W. E. Cule; *Henry A. Stern*, by E. C. Dawson, *Jack's Baby*, by Blanche Atkinson; and *Fairy Stories from the Little Mountain*, by John Finnemore. We can imagine nothing more suitable for Sunday-school prizes than these books. They are inexpensive, they are tastefully bound in bright colours, and they have been carefully selected for different ages and capabilities.

Last month a new life of Bishop Hannington was issued for boys. This month comes a life of the great African explorer and missionary, David Livingstone. Mr. Hume has spared no pains to make the book attractive, and the boy who receives it will find that the adventures in it are quite as exciting as those in any of his favourite books of romance.

A new edition of *Tom Brown's School-Days* is always welcome. This copy belongs to the 'Youths' Own Library.' It is bound in bright blue and brown.

In *Hemphill Minor* and *Henshawe of Greycotes* we have two school stories. Hemphill Minor was fag to Cavendish, a prefect at Ranelagh, who helped him out of a bad scrape, and so won his fag's boundless gratitude. Here we have the account of how he turned detective and cleared Cavendish of a charge of stealing. Mr. Kent Carr knows boys and public school life thoroughly, and he has given us a very faithful picture of it.

The *Sisters of Silver Sands* were three girls—Carry, Nell, and Milly Wynne, who belonged to a club, the object of which was to help other people. Their way of helping was neither by preaching, nor by lecturing, nor by giving away what they would not miss. A very breezy spirit pervades the whole book.

The new volume of the 'Splendid Life' Series is the *Life of Henry A. Stern*, Jewish Missionary in Abyssinia. In the introduction Mr. Dawson says of Stern that he 'had taken his life in his hand and wandered, disguised as a Dervish, in fanatical Arabia; had ventured into lawless Abyssinia as an apostle to the Falashas, and had, during several weary years, languished as a captive of mad King Theodore.' When it is found that there are also fourteen full-page illustrations, the success of the book should be secured.

Jack's Baby and *Fairy Stories from the Little Mountain* are both volumes of the 'Red Nursery' Series. The first is a pretty story of a little boy who was left in charge of his baby sister one day while his mother was away from home. Read how he fulfilled his trust. On the cover of the *Fairy Stories* there are two pictures. The first is of Megan being carried away by the great raven, Cigfran Fawr, and the second of the witch, Hen Wraig, crouching over her red fire, with her magic forefinger outstretched, pointing vindictively at poor little Megan. Mr. Finnemore has the gift of simple pictorial writing. These fairy stories will be eagerly listened to by even very young children.

The fifth volume of *The Golden Rule* (2s.), bound in pink and black, has just been issued. As usual it is full of good things—two serial stories, numbers of short ones, animal stories, articles on decoration, on plants, and interesting accounts of the people of different countries.

A most original book is *The Band of Hope Blackboard*, by R. W. Sindall (2s. 6d.). It is 'a simple treatise on the art and principles of blackboard teaching as applied to the weekly meetings of the Band of Hope.' The chapters are graded, and contain a large number of useful designs and diagrams. No teacher who recognizes the value of eye-teaching in the Band of Hope can afford to do without this book.

Blackie & Sons.

For many years now Mr. Henty has published two or three new books every year, and it is with a real feeling of loss that the boys throughout the whole British Empire will learn that *By Conduct and Courage* (6s.) is his last. When Mr. Henty died in November 1902 he left the MSS of three books. Two of these, *With the Allies to Pekin* and *Through Three Campaigns*, were published in the autumn of last year. This, his last book, will compare very favourably with those which have preceded it. The adventures in it are quite as reckless and rousing, and there is perhaps not so much pure history introduced.

Then we have a book by the author of *Tom Burnaby*, Mr. Herbert Strang. It is called *Boys of the Light Brigade* (6s.). It is the story of a subaltern in the 95th Rifles. He received a mysterious message from a friend of his father's, who was then in Spain, saying that he was dying, and commanding Lumsden to remember the words, 'Palafox the Man, Palafox the Name.' The book teems with life and incident.

With the Dyaks of Borneo (6s.) is Captain F. S. Brereton's latest book. We can safely predict that it will have as large a circulation as any that have gone before.

Messrs. Blackie not only bind their books artistically, they also take care to suit the binding to the book. The three boys' books just mentioned have bright dashing covers, but Rosa Mulholland's *A Girl's Ideal* (6s.) is bound in pale blue, with a touch of brown and gold; and *God's Bairn* (3s. 6d.), by Dorothea Moore, has quaint covers of drab and crimson.

A Girl's Ideal is the story of an American girl who got the lease of a large fortune for twelve years. Her motto was 'what I had, I spent; what I saved, I lost; what I gave, I have'; and she acted up to it. The book is very brightly written and full of fun.

The hero of *God's Bairn* is a foundling called Moses Marlowe. When a tiny baby he was left on the altar steps of the church of Marlowe-in-the-Fens, and was found by the sexton and adopted by him. He was a manly little boy, and showed his pluck during the Civil War. The clear-cut illustrations in black and white have been beautifully executed by Mr. Paul Hardy.

FLEMING H. REVELL.

Tom Keenan, Locomotive Engineer; a story of fifty years on the rail as told by himself. Compiled by Neason Jones (3s. 6d. net). It is Saul of Tarsus over again, whole-hearted and undaunted whether against Christ or for Him. But there is this difference, that before his conversion Saul of Tarsus was zealous for the Law of God, while Tom Keenan was zealous for the devil and all his works. Many cursed Keenan for his bad example before he knew Christ; more blessed him afterwards. The story is told with wonderful skill.

FISHER UNWIN.

We have had *Tales from Plutarch* (5s.) before, but we never had them told more naturally. All the ruggedness of the old translators is removed, but in its place there is no straining after the extreme simplicity of diction which characterizes Professor Church's work. The new editor keeps his own hand out of sight. The attention of the reader is immediately caught, and it is entirely given to the story till the end comes. There are four tales—the Story of Theseus, the Story of Romulus, the Story of Fabius Maximus, and the Story of Alcibiades. The illustrations are arrestive. Eight of them are done by Cecil Wilson; each occupies a page. The initials and tailpieces are the work of Amy B. Schultz. The writer of the book is F. Jameson Rowbotham.

The Date of the Apocalypse.

BY PROFESSOR W. M. RAMSAY, D.C.L., LITT.D., LL.D., ABERDEEN.

IT is now generally recognized that the Apocalypse is associated with the Flavian dynasty: those who date it in 70 A.D. and those who date it in 90–96 are agreed at least that a Flavian emperor was reigning at the time. The ancient authorities, as is well known, assign it to the reign of the third and last Flavian emperor, Domitian. In Rev $17^{9ff.}$ the sixth, seventh, and eighth Basileis (a term which ought to be translated 'emperors,' rather than 'kings') are closely connected with each other, so that the sixth is, the seventh is not yet, come, while the eighth *is of the seven* and *goeth into perdition*. Only in the Flavian dynasty was there such a close connexion of three emperors, for we must understand that the family was conceived to be all present in the person of one. The first seven emperors are the heads of the monster; but the eighth is the monster himself; he stands out from the rest as the present incarnation of the whole monstrous power, and the sixth and seventh as his father and his brother are represented in him. There must be some special meaning in this peculiar view, or, as St. John puts it, 'Herein is wisdom.' We have to attempt to trace the thought, 'the wisdom,' which is wrapped up in it.

In regard to this envisagement of the three Flavian emperors in the last of them, it must be remembered that the emperors have a place in this book only through their relation to the Church. In studying the Apocalypse, Vespasian is not to be thought of as the sane, cool, and able administrator, possessed of a considerable share of quiet humour and full of strong, rough common sense, which is the character that he bears in history. How did he appear to the Christians of Asia? That is the only question that the interpreter of the Apocalypse has to ask. Now it has been argued in the *Church in the Roman Empire before* 170, chap. xii., that Vespasian was the emperor who first proscribed the Christian name and confession: he did it for reasons of state, not of religion. He satisfied himself that the Christian principles were a danger to the empire, as every clear-minded and vigorous emperor must and did perceive. They saw, as he saw and as the fact undoubtedly was, that the imperial authority, on its existing basis, was absolutely and diametrically opposed to the Christian view of life; and they all recognized that this enemy must be proscribed in the interest of the existing government. An 'opposition' party was not permitted: mankind had not yet learned that an 'opposition' may be loyal. It was not the worst emperors who were the greatest persecutors, except during the first century. The reigns of Commodus and Caracalla and Elagabalus and others of the most infamous emperors were times

of peace for the Church. Trajan and Marcus Aurelius, the very greatest and noblest among the emperors, are remembered by the Church as persecutors. Decius and Diocletian, under whom the two most determined and thoroughgoing attempts to exterminate Christianity were made, rank among the great emperors. It is now a commonplace, admitted by practically everyone, that 'if Rome was true to itself, it must compel obedience—and to do so meant death to all firm Christians'; but this was not a commonplace and not generally admitted, when it was stated in the *Church in the Roman Empire*, p. 356. The emperor who was truly Roman must admit and confirm the proscription of the Christians.

Moreover, even if those scholars were right who maintain that the principle of proscribing Christians originated from Nero, and was thereafter the settled practice of government, they are bound to maintain that Vespasian confirmed the principle. As Nero was condemned (*damnatus memoriae*) and his acts were rendered invalid, no principle of policy laid down by him was valid until it had been reaffirmed by his legal successor. Even if Galba, Otho, or Vitellius had had time during their short reigns to go into this question and re-established the Neronian principle, which is wholly improbable, it is certain that the acts of Otho and Vitellius would not have been regarded as valid in later procedure until reaffirmed by Vespasian. It is therefore certain that Vespasian must have declared himself definitely against the Christain claim for toleration, and this principle was understood by Pliny to be in force in his time, and was accepted by Trajan as the law of the empire in his famous rescript to Pliny. It is quite certain that Domitian was not the first to declare the principle of proscription. His acts were invalid, and the policy that existed before his time would naturally come into force again at his death. But, as we have just seen, Trajan accepted proscription as the settled, established practice of the empire; and this principle, therefore, must have rested on the authority of some emperor whose acts were valid. That emperor can only have been Vespasian or Titus; and all probability speaks for Vespasian as against his shortlived elder son.

The Flavian policy, then, was the central and dominant fact in the view of the Christians about 80–100 A.D.; after-ages remembered the persecution of Domitian, because he had carried out the policy for a much longer time and with a more ruthless and cold thoroughness corresponding to his narrow and intense character; but at the time the prominent fact was that the three Flavian emperors had all agreed in proscribing the Name and in punishing the bearer of it, quite apart from any charge of crime. This was the fact which gave a certain unity to the three in their relation to the Church; they all agreed in this, and they were the first who had made this a principle of the State policy. The totally different character of the Neronian persecution is described in clear emphatic terms by Tacitus, and those scholars who still maintain that Nero proscribed the Name are thereby maintaining that Tacitus, who was a trained lawyer and not a soldier, was incapable of describing accurately a legal process which he describes at considerable length and with special attention to its legal character. If the authorities are to be treated like this, whenever they disagree with our prepossessions, the study of ancient history as a whole degenerates into the subjective farce which the 'higher critics' of the old school have made it in all that regards the New Testament.

To the Christians of that period, then, the three Flavian emperors are one, and they are all present in the person of one, the reigning emperor of the moment. Now this view, as stated by St. John, is explicable only on the theory that all three were agreed as to the policy of the State towards the Church. The policy of Domitian was not peculiar to himself: it was 'the Flavian policy,' and its character stands out clearly before us in the Apocalypse when read aright. But, on the current view that Nero and Domitian were the persecutors, and that Vespasian and Titus were kind and non-persecuting, it would follow that there were two Basileis closely connected, both present in the reigning emperor of the moment. Until the interpreter has realized that there is a sense of justice in the Apocalypse, and puts that as the foundation of his theory, he is bound to go all wrong in his interpretation. In the lack of this fundamental principle, the book has been the most misunderstood book in the New Testament. And yet there was a vague sense of this principle in the mind of former interpreters of the Apocalypse, though they did not express it clearly or reason strictly according to it. They had the idea that Nero must come in, and so they concocted the theory of Nero *redivivus* playing a considerable part in the book.

For long I confess that I was guided by this idea, and consequently could not arrive at a clear view of the book. Only when I perceived that the supposed references to the returning Nero all rest on misinterpretation, did the book become intelligible. This is not the place to draw out all the consequences of the simplified view: to do that would mean the writing of a little book about the Apocalypse. It is sufficient here to show that the current false views about the Neronian and the Flavian persecutions are responsible for the misunderstanding of the Apocalypse, and that no progress is possible until the facts are recognized to be as they are stated by the ancient authorities.

But one inference must be drawn, because an objection to what has just been stated will occur to many minds. Clement of Rome is understood to speak of the Neronian presecution and that which was proceeding at the moment when he wrote, as if they were the outstanding two persecutions by two emperors; and as one of the emperors is clearly Nero, it is understood that Clement thinks of Domitian as the other. But this does not lie in his words; it is put in them through a prepossession. Clement speaks of the later persecution as 'a succession of sharp, sudden assaults.' I take the phrase from Lightfoot (Clement, i. p. 81), who, however, proceeds to introduce into Clement's words the addition that all these 'assaults' were made by Domitian; but the true meaning is that the Flavian policy made itself felt in this way. With regard to that policy we must always remember that it was introduced by an emperor who was familiar with the Eastern provinces, and was enacted with a special view to the centre and home of Christianity at the time, viz. to the regions on the great central highway of the empire—the road through Antioch, Ephesus, and Corinth. The Roman Church was not then so important as it became in the second century; and the province Asia was the chief seat of Christianity and the scene of the great Flavian persecution.

There is some temptation at first sight to understand Rev $17^{9ff.}$ as implying that at the time Vespasian, the sixth Basileus, 'is' (*i.e.* is actually reigning), and Titus, the seventh, 'is not yet come' (to the throne). Mr. Anderson Scott has taken this view in his excellent little edition in the Century Bible. Two conclusive reasons seem to tell against this interpretation. In the first place, the emphasis laid on the eighth, as the monster himself, classed along with the seven in a sense, but yet apart from and beyond them all, can hardly be explained except on the supposition that he is the present embodiment of the monstrous power. In the second place, it can be proved with the highest probability that John was exiled by Domitian and not by any earlier emperor. The proof results from the fact that, though his punishment was a life sentence, yet he was released, and returned to Ephesus; and no other explanation of his release seems allowable except that the sentence had been an act of Domitian, and therefore was invalidated by the death and condemnation of that emperor. Had John been exiled by Vespasian, his sentence would not have been affected by the death of Domitian.

It is true that it was not uncommon to set free the prisoners on the islands as an act of grace at the accession of a new emperor; and if such an amnesty had been granted at the accession of Nerva, it would apply even to convicts condemned under Vespasian. But in case of such an *indulgentia generalis*, criminals of the worst class were usually excepted as a danger to society, and Christians were criminals of the worst and most dangerous class, being enemies to society and order. Moreover, when the nature of St. John's punishment is considered, it cannot be supposed to have lasted from 78 (or earlier) to 96; it was too terrible, and killed men off too quickly. Even ten years was regarded as sufficiently crushing, and Caracalla ordered that criminals who survived that term might be set free if they had relatives that applied and undertook responsibility for them. On this subject I may be permitted to refer to chap. viii. of my *Letters to the Seven Churches of Asia*.

The case stands thus: if Domitian be understood as the reigning emperor at the time, the whole story of St. John is natural and in accordance with the facts of the time. If Vespasian be understood, the story can be placed in the history of the time only by a series of improbable, though not impossible, suppositions.

At any rate it lies on the surface as the one most undeniable fact about the Apocalypse, that it was written in a time of severe and long-continued persecution, resulting from an established policy, and not a mere, almost accidental, outbreak, lasting for two or three years, such as Tacitus describes

Nero's persecution to have been. The definite and diametrical opposition between the empire and the Church is the fundamental thought in the book. In the time of Nero's persecution it was possible and natural to regard the policy that ruled previous to the outbreak of autumn 64 A.D. as the regular imperial policy, and his persecution as a temporary and exceptional measure; but the Apocalypse regards persecution as the necessary and inevitable policy of the empire. Accordingly, anyone who would date the book under Vespasian must abandon completely the traditional Eusebian view about that emperor as having been kind to the Christians (against which I have been arguing), and must go even beyond me in maintaining that persecution was extremely active and severe under his rule. The idea that the Apocalypse was composed in a time of peace and quiet for the Church, is one that has only to be stated to make its absurdity patent. Two persecutions stood out in the memory of history during the first century; but it was a mistaken inference of Eusebius and others in the fourth century that the period between Nero and Domitian was one of kindly treatment.

Rev 17^{10} therefore was written under Domitian; but in that case what is the meaning of the statement that the seventh Basileus 'is not yet come'? Here I can only suggest that either the short reign and untimely death of Titus, the seventh Basileus, is hinted at in these words, as if his reign was yet to come, or that something unknown to us in the history of that obscure period is referred to. Something equally obscure lies hid in Rev 13^{18}, where the idea that the sum of the numbers expressed by the letters of the name and title of Nero in Hebrew is hinted at, must be pronounced ridiculous. The book was written for Asian readers who knew no Hebrew. Something is meant here that Asian readers would understand.

Conversion in Man.[1]

By the Rev. W. T. A. Barber, D.D., Headmaster of the Leys School, Cambridge.

1. The New Testament is based upon the idea of the kingdom of God. This is the state of things in which God has come into His rights as Monarch, in which man is in his lawful place as subject. We have already seen that the Atonement is a necessary precedent of the commencement of the kingdom of God in the New Testament sense. In the Atonement God's love and wisdom have been acting in and for the race. All His power has thus been brought to bear upon it; all the obedience of the God-man, the organic Head of the race, has acted. This willing obedience unto death bore witness to the supreme deadliness of sin, and annulled sin. And all these facts and forces continued to act, so that the race was placed in a new restored position towards God; the kingdom of God came.

2. The race was thus in a new attitude of relation and possibility. In order that the individual should share in this possibility, a new attitude of soul was necessary in that individual. The individual sinner had been a rebel, the original and lawful relation between subject and lord had been outraged and destroyed. Without a changed attitude in the individual, God could not righteously bring upon him the new blessings now possible for the race. If he is to be privileged to enter the kingdom, he must be willing to enter the kingdom; if he is to enter the kingdom, he must be, if not fit, at any rate of a soul-attitude possible for it.

3 The attainment of this new attitude is the New Birth. 'Except a man be born anew,' the Saviour said, 'he cannot see the kingdom of God' (Jn 3^{16}). The metaphor used is of a new atmosphere, a new life. We saw how the penalty of sin is death, the sundering of the soul from its true air and food. The reversal of this is the bringing of the soul into a new relationship to the elements that make life. The old attitude was sin, selfishness, alienation from God; the new must be an expression in every way of the restored communion made possible by the Atonement of Christ.

Two essential elements of this new affection of the soul are faith and love towards the King.

4. Before we go on to discuss these manifestations of the new life, we must further state its source and origin. By the new birth man is to attain to his true, ideal, spiritual nature, union with

[1] The second in a series of twenty-minute addresses to the Cambridge Intercollegiate Christian Union.

the Divine. Hence the origin of his new life must be the Being who alone is Divine. The Author of the new birth is God the Spirit. 'Except a man be born of water and the Spirit, he cannot enter the kingdom of God' (Jn 3^5). And we cannot emphasize too strongly the absolute dominance of the Holy Spirit in this great gift, nor the mystery and supernaturalness of the whole transaction. The gift is all of God. But the faith which is an essential outward expression of the new life in man is his supreme moral action. Without faith it is impossible to please God (He 11^6). And this is no arbitrary and artificial standard of pleasure. Faith has a great moral value. Faith, so far from being in antagonism to works, is itself the greatest work.

5. For faith must be directed towards a person. Its moral value is proportioned to the perfection of its object. Faith towards an idol, the Virgin, a living man, the God-man, has in each case a value, but in the last case the moral value is supreme. The soul which can discern Him and His work is responding to the Holy Spirit's impulse from without with an affection within which is the first pulse of the new life. The Living Person on whom this faith is fixed is Himself the Gospel, the Good News of the Atonement. Faith accepts the Gospel in Him. And Love, which had been lost, is found again in Him. Faith flutters, soars, then folds its wings and nestles permanently in the new heart. Love gazes upwards, sees and glorifies the God-Love, then returns and makes the new heart its permanent shrine.

6. But more than this. Faith in Him is faith in the representative of the race, and involves the realization that we are one with Him. When we are born again we enter into His life. Regeneration is the beginning of sanctification. As we find the old alienation ended, the old wall of partition broken down, we enter by our faith into the new glorious life of Sonship which belongs to our Head. There becomes possible the fulness of sonship whereby we cry Abba, like little children stammering the pet-name of love; we, too, with Him, cry Father. It is then that we find possible of understanding His mystic utterances concerning our abiding in Him and His abiding in us.

This fellowship with Him touches all that He is and does. John and Paul both realize the communion. It is characteristic of the men which is the aspect that appeals most to each. With John we have fellowship in His Love, with Paul we have fellowship in His Passion.

7. Conversion then is this Palingenesia, the new birth into all this new life. It is the direct gift of one sole Giver, the Holy Spirit. It is impossible without faith, the supreme moral action of man. Thus we have an evidence of the final triumph in which man grows into the Divine image.

Negatively conversion is freedom from wrath, positively it is coming to the Father. It may be instantaneous, it may be gradual; it may be emotional, it may be without feeling. These are not of its essence.

The essence is the fact of changed attitude (ἐπιστρέφειν), changed atmosphere. We may, we should, know it. 'Whereas I was blind, now I see,' is practical knowledge. 'We know not whence it cometh nor whither it goeth'; but we know that it hath come.

Point and Illustration.

Repentance.

A KNOWLEDGE of theology sometimes guides us to a knowledge of the heart. The rector of St. Mark's, Philadelphia, has published a volume of sermons, which he calls *Life and its Problems* (S. C. Brown; 3s. 6d.). Now Dr. Alfred Mortimer is a great theologian, and his theology it is that leads him to make this very valuable remark about penitence—

We cannot repent of some of our sins without repenting of all of them. People sometimes feel some one great sin pressing upon their conscience and worrying them, and think they would like to confess *that sin* and so get rid of it. But they cannot confess one sin without confessing all the sins of which they have been guilty, or at least all that the Holy Spirit brings home to them when they honestly examine themselves in the light of His grace.

On Your Knees.

We scarcely think of Dr. George Adam Smith as a preacher now. The name by which he is lovingly known is the Professor. But he is a preacher too, and a preacher still. He is more a

preacher than a professor. He may be a very good professor—we believe he is—but he could not be a better preacher. He has published a volume of sermons at last. Its title is *The Forgiveness of Sins* (Hodder & Stoughton; 6s.). It is not crowded with anecdote, but when an anecdote comes, it comes out of a clear sense of the place of the anecdote in sermons, as well as out of a considerable personal experience. For instance—

I remember some years ago climbing the Weisshorn, above the Zermatt Valley, with two guides. There had been a series of severe storms, and ours was the first ascent for some weeks. Consequently we had a great deal of step-cutting to do up the main *arrête*. We had left the cabin at two in the morning, and it was nearly nine before we reached the summit, which consisted, as on so many peaks in the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be the first on the top. And I, with the long labour of the climb over, and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up them, and stood erect to see the view. The guide pulled me down—'On your knees, sir; you are not safe there except on your knees.'

Frances Power Cobbe.

Life of Frances Power Cobbe as told by herself, with additions by the author, and introduction by Blanche Atkinson; with six illustrations; posthumous edition (Sonnenschein, 1904).—Such is the title, the whole title-page, of the best written and saddest book of the month. The saddest chapter of the book is the fourth. Its title is 'Religion.' It is this chapter that sends the sad thread through the book to the end. If it were not for this chapter we should have missed the eternal note of sadness coming in. For though Frances Power Cobbe never lost the sense of loss, the greatest loss in life, she did not tell the world so every day that she lived, she does not tell us so in every page of her autobiography. Let us make some quotations from this chapter.

Alone.—A few months after I had absorbed Parker's *Discourse*, the great sorrow of my life befell me. My mother, whose health had been feeble ever since I can remember her, and who was now seventy years of age, passed away from a world which has surely held few spirits so pure and sweet. She died with her weeping husband and sons beside her bed, and with her head resting on my breast. Almost her last words were to tell me I had been 'the pride and joy' of her life. The agony I suffered when I realized that she was gone, I shall not try to tell. She was the one being in the world whom I truly loved through all the passionate years of youth and early womanhood; the only one who really loved me. Never one word of anger or bitterness had passed from her lips to me, nor (thank God!) from mine to her in the twenty-four years in which she blessed my life; and for the latter part of that time her physical weakness had drawn a thousand tender cares of mine around her. No relationship in all the world, I think, can ever be so perfect as that of mother and daughter under such circumstances, when the strength of youth becomes the support of age, and the sweet dependence of childhood is reversed.

But it was all over—I was alone; no more motherly love and tenderness were ever again to reach my thirsting heart. But this was not, as I recall it, the worst pang in that dreadful agony. I had (as I said above) ceased to believe in a future life, and therefore I had no choice but to think that the most beautiful soul which was worth all the kingdoms of earth had actually *ceased to be*. She was a 'Memory'; nothing more.

The Discovery of Immortality.—Reading Parker's *Discourse*, as I did very naturally in my solitude once again, it occurred to me to write to him and ask him to tell me on what ground he based the faith which I perceived he held, in a life after death? It had seemed to me that the guarantee of Revelation having proved worthless, there remained no sufficient reason for hope to counterweigh the obvious difficulty of conceiving of a survival of the soul. Parker answered me in a most kind letter, accompanied by his *Sermon of the Immortal Life*. Of course I studied this with utmost care and sympathy, and by slow, very slow, degrees, as I came more to take in the full scope of the Theistic, as distinguished from the Deistic view, I saw my way to a renewal of the *Hope of the Human Race* which, twenty years later, I set forth as best I could in the little book of that name. I learned to trust the intuition of Immortality which is 'written in the heart of man by a Hand which writes no falsehoods.' I deemed also that I could see (as Parker says) the evidence of a 'summer yet to be in the buds which lie folded through our northern winter'; the presence in human nature of many efflorescences—and they the fairest of all—quite unaccountable and unmeaning on the hypothesis that the end of man is in the grave. In later years I think, as the gloom of the evil and cruelty of the world has shrouded more the almost cloudless skies of my youth, I have almost fervently held by the doctrine of Immortality, because it is to me *the indispensable corollary of that of the Goodness of God*. I am not afraid to repeat the words, which so deeply shocked, when they were first published, my old friend, F. W. Newman, '*If Man be not immortal, God is not Just.*'

Recovering this faith, as I may say, rationally and not by any gust of emotion, I had the inexpressible happiness of thinking henceforth of my mother as still existing in God's universe, and (as well as I knew) loving me wherever she might be, and under whatever loftier condition of being. To meet her again 'spirit to spirit, ghost to ghost,' has been to me for forty years the sweetest thought connected with death. Ere long, now, it must be realized.

A Revelation.

It is a long time since Henry Ward Beecher's *Thoughts* came to arrest us. If he was great as a

set preacher, he was greater as an impromptu answerer; he was greatest as a writer of good thoughts. Now a beautiful little volume has been made out of these and other 'thoughts,' and published by Mr. Melrose, under the title of *Day and Thought* (1s. 6d. net). Every month has a poem also. Here is the poem for May—

The night was long, and the shadows spread
As far as the eye could see;
I stretched my hands to a human Christ,
And He walked through the dark with me.

Out of the dimness at last we came,
Our feet on the dawn-warmed sod,
And I saw by the light in His wondrous eyes
I walked with the Son of God.

The Navy of Tharshish and the Failure of Jehoshaphat.

By K. T. Frost, M.A.

If the difficulties which surround the gold traffic of King Solomon and his relations with Ophir are ever to be solved in a satisfactory manner, one question equally important and obscure must first be answered. What did Solomon give in exchange for the gold which poured into Judæa during his reign? This is the weak point in all theories of the trade with Ophir, and in spite of some recent efforts much remains unexplained, especially that which concerns the navy of Tharshish.

Ophir, or rather the goldfields from which the 'gold of Ophir' was derived, has been located in India, the Malay Peninsula, and Rhodesia, and many arguments have been advanced for and against these and other auriferous countries. But it seems generally to be assumed that all Solomon had to do was to sail to El Dorado, fill his ships and return. The objection to this is that the Red Sea and, at least the northern shores of the Indian Ocean were in the hands of powerful and jealous monopolists, who would certainly not have allowed foreign ships to encroach on their preserves without good cause. We have no reason to suppose that Solomon was engaged in schemes of conquest overseas against native tribes or Arab ships; on the contrary, the expeditions sent by Hiram and Solomon seem to imply a well-established traffic, though one in which the Jews had previously taken no part. It is also quite clear that Solomon could not have gained his gold by barter or commerce. All authorities are agreed that the purchasing power of Palestine at this period was very small, and the people were burdened by taxation, a standing army, and the corvée. The available corn and oil of the country was apparently not enough even for Hiram, who had to accept for the deficit twenty cities which 'pleased him not.'

The writer of the masterly article 'Trade' in the *Encyclopædia Biblica* not only feels the difficulty of explaining how a regular trade was maintained with Ophir, but remarks: 'Historians are at a loss to know what Solomon could give in exchange for the costly presents of the Queen of Sheba,' yet he contents himself by saying, 'But it must be kept in mind that the King of all Israel could always pay in the assurance for security for the Arabian-Phœnician traffic across his dominions.' Security for the caravan routes may well have been bought at a price, and it is likely enough that the presents of the Queen of Sheba were in the nature of a subsidy. But we are expressly told that the riches which the fleet brought Solomon every three years were vast, and were something apart from all tolls and tribute (1 K 10^{14-22}). Such great sums could not have been sent him from South Arabia without some direct as well as indirect exchange. How, then, was Solomon able to maintain a regular treasure-fleet? It is in this connexion that discrimination between the places mentioned in the account of the gold trade becomes essential. In the first place there is no evidence in the Bible or apparently elsewhere that Solomon ever was engaged in a regular trade with Ophir; nor, in view of the poverty of Palestine, is it possible to see how such a trade could have existed. The regular trade was with Tharshish. The confusion has probably arisen from the phrase 'gold of Ophir,' and from the verses (1 K 9^{28},

2 Ch 8[18]) which describe one special voyage made in conjunction with Hiram, who seems to have been the chief organizer of the expedition. Its unique character is emphasized by the careful way in which a definite and nearly identical sum is mentioned in both accounts. The researches of Messrs. Bent, Hall, and Neal, Professor Sayce, and many others, have thrown a flood of new light on the whole Ophir question, of the solution of which most archæologists had despaired. Authorities are now fairly agreed that the great cities of Rhodesia were built by pre-Islamic Arabs, and that some of the earliest and best were built before the time of Solomon. These cities were the work of men engaged in the sovereign gold industry, and it is calculated that at the very least £75,000,000 worth of gold was extracted from the ancient mine. There are also distinct traces of a partial Jewish occupation at a period rather later than that of the first settlers. The evidence that this was the source of the gold of Ophir seems overwhelming. Professor Keane has discussed the whole question admirably in his recent book, *The Gold of Ophir*, and has come to the following conclusions, which he thinks 'fairly well established.' First, Ophir was not the source but the distributor of the gold and other costly merchandise brought from abroad to the courts of David and Solomon. It was, in fact, the emporium on the south coast of Arabia, which has been identified with the Moscha or Portus Nobilis of the Greek and Roman geographers. Secondly, Havilah was the auriferous land whence came the gold of Ophir, and Havilah is to be identified with Rhodesia: the ancient gold-workings of this region were first opened, and the associated monuments erected, by the South Arabian Himyarites, who were followed, not before the time of Solomon, by the Phœnicians. Thirdly, Tharshish was the outlet for the precious metals and precious stones of Havilah, and stood probably on the site of the present Sofola. The great point which Professor Keane brings out is the distinction between Ophir and Tharshish; Ophir being the gold mart, Tharshish the port of the gold-producing country, wherever they may be located.

Some of the deductions from these facts seem, however, to have been scarcely realized as yet. Thus even Professor Keane himself remarks:[1]

'This central position of Ophir explains how it became the intermediate emporium whither the fleets of Hiram and Solomon sailed every three years for the gold imported from Havilah.' So, too, the article 'Trade,' quoted above, states that Solomon made 'a voyage to Ophir every third year, taking three months each way.' This may be correct, but it is an assumption. The Bible contains no mention of a voyage every three years to Ophir but to Tharshish. It may be urged that a 'ship of Tharshish' is a generic name for any great ship; but the 'navy of Tharshish' must mean something quite definitely connected with that port. The verse (1 K 22[48]) which records that Jehoshaphat made ships of Tharshish to go to Ophir for gold does not help us much; for whatever the intention of Jehoshaphat may have been, he was unable to carry it out.

To understand the position which Solomon occupied, the influence he was able to exert, the suddenness of the influx of gold into his dominions and the equal suddenness with which it stopped, it will be necessary to keep these distinctions in mind, and to consider the main features of the policy of David and the heritage which he left to Solomon.

The weakness of Saul's position was, first, lack of a capital, and, consequently, of organization and reserved strength; secondly, lack of support from the priests and from the strong religious feelings of the people. He was, in fact, never a king at all, only the commander-in-chief of a loosely organized levy. David made the remedy of these defects the two cardinal points of his home policy, and by a master-stroke united them in the capture of Jerusalem. Professor Sayce has shown how necessary for the unity or even existence of the kingdom was the capture of this city which divided Israel from Judah. Just, then, as David had made the weak points in Saul's position the strongest in his own, so he made the place that was the greatest menace to his dominions his capital and the key to his future greatness. The next step was to subdue the surrounding nations from whom trouble might be expected, and from whom he could hope to gain nothing by friendship.

This was done with complete success, largely through the ability of Joab, and the conquered were treated with merciless severity. It is worthy of notice that the fiercest fighting was in the

[1] *The Ancient Ruins of Rhodesia*, by Hall and Neal. Introduction, pp. ix–x.

north-east, against the Syrians and Ammonites. At the close of this campaign we find David reigning in his strong capital over a compact and united kingdom, maintaining a firm religious hold over the people, and supported by a victorious veteran army, well organized and well equipped. The commercial and strategical position of Palestine is admirable if only the nation be strong enough to reap its advantages. It formed, at this period, the entire hinterland of the Phœnician coast, it also lies between Egypt and Assyria. The trade of both north and south, east and west passes through or near its borders. Hitherto the weakness of the Jews through their internal feuds and the oppression of their more powerful neighbours had prevented them from asserting or even realizing their position. They were enabled to do both through the genius of David.

Solomon continued and developed his father's policy. David had subdued the surrounding tribes and put himself astride the main trade routes: Solomon tightened his hold on them. The period of conquest was at an end, the army for foreign service was no longer maintained, and Joab the great captain had fallen a victim to Bathsheba's intrigue for her son. But we find immense activity in building, and efficient garrisons were stationed throughout the country: significant, too, is the fortification of 'Tadmor in the wilderness,' the possession of which was rendered possible by David's hard-won conquest of the Syrians. Thus Solomon succeeded to a strong strategical position; and used it, as all Oriental princes do, to gather round himself the enterprize and wealth which it controlled: with the further result that the merchants within his sphere of influence tend to use their influence to maintain the *status quo*, much as was the case in Lydia under the Mermnadæ and with the Greek *τύραννοι*. The advantages to the Phœnicians of friendship with Solomon are obvious. He could secure for them a safe frontier and a food supply: more important still, he absolutely controlled the inland trade of Tyre, and could offer a port on the Red Sea. Egypt, too, had substantial grounds for desiring an *entente cordiale*. Not only could Solomon largely control her overland trade, but his kingdom formed a convenient 'buffer state' on her north-east border. But the case with the Sabæans was different, and the navy of Tharshish seems something apart from ordinary trade, and is referred to in terms which might describe the voyages of the Spanish treasure-fleet. If, however, we accept the biblical text as it stands, the narrative becomes intelligible enough. The sequence of events in 1 K 9–10, and 2 Ch 8–9 is identical and surely not fortuitous.

First, Solomon, who has already married the daughter of Pharaoh (1 K 3^1), fortifies several cities at strategic points, including Tadmor. Next, Hiram and Solomon send a preliminary expedition to Ophir, and Solomon appears to have been the chief gainer in the transaction. Then the Queen of Sheba visits Solomon. Concerning this visit Professor Sayce remarks (*The Early History of the Hebrews*, p. 460) that it was 'natural for a Sabæan queen to visit her wealthy and powerful neighbour whose patronage had become important for Sabæan trade.' As, however, the patronage could not take the form of purchasing, for reasons mentioned above, it is fair to consider the visit as a diplomatic one with more or less definite objects. At any rate, it is immediately afterwards that the gold trade first begins, the navy of Tharshish being mentioned for the first time in 1 K 10^{22}. This fleet is distinct from that of Hiram, though it sails in company with his ships.

Solomon, as we have seen, could not buy the gold, whether at Ophir or India, nor could he exploit goldfields within the sphere of influence of the Sabæans nor carry cargoes through the seas they dominated without their consent; but he achieved his end by balancing the Phœnicians and Sabæans against each other, and so reaped the benefit from both. This he could do because of his command of the caravan routes, especially those through Edom, Zobah, and Palmyra. The sudden influx of gold becomes intelligible if Solomon in return for trade facilities and protection of the caravans obtained leave to open fresh mines in Rhodesia on his own account, and to convey their produce to Ezion-Geber.

The sudden cessation of the traffic at his death, and the failure of Jehoshaphat's attempt to renew it in some form, tend to corroborate this view of the situation.

Jehoshaphat made an alliance with Ahab, who was closely connected with the Phœnicians, so that there seemed an opportunity for some approximation to the policy of David; but after the decisive defeat at Ramoth-Gilead it was no longer possible to hope for the control of the caravan routes north of Israel. The death of Ahab left

Jehoshaphat at a disadvantage, for the northern kingdom controlled practically all the trade routes, even that by Ajalon Beth-horon and Bethel, which lay just within its south frontier. Yet in spite of this he attempted to open a gold trade by himself. We read (1 K 22^{48}), 'Jehoshaphat made ships of Tharshish to go to Ophir for gold; but they went not; for the ships were broken at Ezion-Geber.' It is unusual for a fleet to be wrecked before it leaves harbour, and even if some such disaster had occurred it might have been remedied by the help of Ahaziah, who offered to make a combined effort (*ib.* v.^{49}). It is more likely that the Sabæans, whom Jehoshaphat had no means of conciliating, came up and broke the ships, and so caused what the *Encyclopædia Biblica* calls Jehoshaphat's 'misfortune.'

To sum up:—The solution here suggested is that (1) Solomon never was engaged in a regular trade with Ophir, the gold mart of South Arabia, and the capital of the Queen of Sheba, but that he used the Phœnicians as a lever with his own position as the fulcrum to extort from the Sabæans a subsidy and, above all, a mining concession in their own preserves. (2) The business of the navy of Tharshish was to bring home the products of the Rhodesian mines from Sofala or Tharshish. (3) The attempt of Jehoshaphat to trade with Ophir or perhaps to reach Tharshish failed, not because his ships were accidently wrecked, but because the Sabæans refused to let him sail without a *quid pro quo*, which he was unable to give.

The foregoing account contains of necessity much conjecture, but it is conjecture which supplements and does not reject the biblical tradition, while it offers at least a possible explanation of the mystery which surrounds the wealth of Solomon and the inability of the subsequent kings of Israel and Judah to rival his magnificence.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XX. 35.

'In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said, It is more blessed to give than to receive' (R.V.).

EXPOSITION.

'In all things I gave you an example.'—Here St. Paul comes to the last and most delicate subject of defence: like Samuel, he appeals to the integrity of his private life. This had been marked by a self-denial which exceeded the highest demand of the ordinary standards of honesty. But in this self-restraint he had given a living example, like the washing of the disciples' feet by the Lord.—RACKHAM.

'How that so labouring ye ought to help the weak.'—This lesson was specially needed at Ephesus, where priestly office and spiritual power were viewed as the stepping-stones to worldly wealth, where many of the converts had themselves by these means gained large sums, and where the special duty of the presbyters of the Ephesian Gerousia was to protect and manage the vast sums deposited in the Temple of Artemis. In direct contradiction to such ideas, the law of Christian office was service—helping the weak, whether in body (the sick), mind (the scrupulous), or spirit (the downcast and sinful).—RACKHAM.

'And to remember the words of the Lord Jesus.'—This appears to be the only saying of our Lord in the New Testament not found in the Gospels. Can it have escaped the evangelists? Hort suggests that, after all, the maxim may be Paul's summing up of many 'words' of Jesus, just as in Cor 7^{10} f he gives the substance rather than the words of the Lord's precept as to divorce. Be this as it may, Paul here appeals to the sentiment as already familiar to his hearers as part of the oral teaching derived from the Master. —BARTLET.

'How He Himself said.'—This is like the 'ipse dixit' with which the Pythagoreans quoted proof texts from their master.—BARTLET.

'It is more blessed to give than to receive.'—This may be regarded as an extra beatitude. The same sentiment is found in Aristotle, but with far less clearness and directness of expression; and the spirit of heathenism is no doubt much better embodied in the opposite maxim of an old poet, 'silly the giver, lucky the receiver.'—ALEXANDER.

THE SERMON.

Giving and Taking.

By the late Rev. Samuel Cox, D.D.

In St Paul's pathetic farewell to the elders of the Church at Ephesus he affirmed that he had always taught them to remember the words of Jesus, 'It is more blessed to give than to receive.' Now where did Christ say that? We do not know. St. John

in the last verse of his Gospel tells us that many of Christ's words were not recorded, and these were, in part at least, well known to the Early Church. The saying which forms our text is the only one which, not being in the Gospels, is found in the New Testament. But there were a great many other sayings which were treasured and handed down by such men as Barnabas, Polycarp, Ignatius, and Clement, and which we still have as they were written either by themselves or their immediate disciples. From their works we get little that is new, in most cases they are only slightly varied repetitions of the Gospels. There are, however, about twenty sayings which scholars have agreed are most probably genuine, a few of which merit notice.

(*a*) *Be ye good money-changers.* This has been explained in two ways. Some of the early bishops said that it was equivalent to St Paul's 'Prove all things; hold fast that which is good.' 'Try,' they said, 'all dogmas, spirits, prophecies; ring them like coin, and keep only those which ring true.' A deeper meaning was found by others when they said that 'to each man the Lord had given talents which were to be traded with, so that when He came again He might receive His own with usury, and then those who had been good money-changers would receive their reward.'

(*b*) A second traditional saying is, *Such as I find thee will I judge thee*; that is, we shall receive according to the deeds done in the body what we are will determine what we are to be.

(*c*) Some words have the very ring of the gospel in them. One of the early Fathers had the following saying from St. Matthew: 'The Lord said to His disciples, *Be ye never joyful except when ye look on your brother in love.*'

These sayings are dear to us because we do not wish to lose any of our Lord's words, but they are of no value in one sense: they add nothing essential to the gospel story.

(1) *It is more blessed to give than to receive*; that is, it is *better* to give than to receive. No man will deny that he would rather be known as a benefactor than a beggar. Even children feel far more joy in planning to give someone a present than in receiving one themselves.

(2) But Christ did not simply say that giving was better than receiving; He also said it was more blessed, that is, more *God-like*. From the Creation and onward God has given one good gift after another, not withholding His only begotten Son. To follow His example will afford us the purest joy.

(3) The third meaning of the saying is that giving *carries the greater blessing* with it. To give to the poor, whatever the gift may be,—money, or thought, or sympathy,—'is to lend to the Lord.' And God is a good paymaster. He repays all sacrifices made for Him 'a hundredfold now in the present time.' But we must not indulge a false hope. If we give up sensual enjoyments for God, He will not repay us with sensual enjoyments but with the peace which passeth understanding; and if we endure sufferings, He will repay us with the blessedness of being 'satisfied with His likeness.' The River of Peace runs hard by the Path of Duty, and if we persevere in walking in the path we will stumble on the River when we least expect it, and realize through every fibre of our being that 'it is more blessed to give than to receive.'

The Blessedness of Giving.

By the Rev. Edward Clarence Faget, M.A.

Why is this saying of our Lord's, 'It is more blessed to give than to receive,' unrecorded by any of the evangelists?

One answer may be, that though this precise phrase does not occur, equivalent truths are found again and again in the Gospels. But a more worthy explanation is, that men who had the all-generous life before them daily might well forget to write down His mere words. Let us look at the three central incidents in His life and see how they illustrate this principle.

I. There is first the manger at Bethlehem. There the Lord of lords is lying, surrounded only by His mother and foster-father Joseph and the shepherds. Where are the robes of majesty, the sceptre, and the crown? Where the Divine Glory which He had with the Father before the world was? And where the legions of angels? Why, blessed Jesus, hast Thou humbled Thyself, and taken upon Thee the frail nature of man? And the Lord's answer is, 'I had compassion on the sin and sorrow of men.'

II. Next we see the Cross at Calvary, and the body of one hanging thereon, a body racked with pain. Christ is surrendering His life as a voluntary act, that so sinful men might live. In His life, and now in His death, He exemplifies the blessedness of giving.

III. Lastly, we have the Mount of Olives, and the little knot of men gazing wistfully up to heaven, where He is seated on the great white throne. And then the reassuring message is sent down that the same Jesus will come again. And meanwhile He is not forgetful of His own. He ascended that He might prepare a place for us, that in heaven also He might prove to us the greater blessedness of giving.

Illustrations.

To help the weak.—When Mr. Gladstone was Chancellor of the Exchequer the following incident was related to me by my friend Sir Francis Crossley, told to him by the rector of St. Martin's in the Fields, Trafalgar Square, whose church Mr. Gladstone attended. The rector had visited one of his parishioners, a street-sweeper, who was ill, and being asked if anyone had been to see him, he replied, 'Yes, Mr. Gladstone.' 'What Gladstone?' 'Why, Mr. Gladstone himself. He often speaks to me at my crossing; and missing me, he asked my mate if I was ill, and where I lived, and so came to see me and read the Bible to me.'—*Newman Hall's Autobiography.*

Nearly a century ago, a warm-hearted Irish minister stopped in a village street to watch a group of boys play marbles. One of them, dirty and ragged, amused him by his ready wit. The minister talked with the boy, and invited him to his house. In spite of dirt and rags, he felt drawn to him by admiration of his brightness. The boy had not been to school, and the minister agreed to give him private lessons. Progress was so rapid that he was soon sent to a neighbouring school, and held his own with the best scholars. Many years after, this boy, grown to manhood, and recognized as a brilliant lawyer and a leader in Parliament, found one day an old gentleman in his room. He recognized at once the friend of his boyhood, and, rushing to his arms, exclaimed, 'My best friend! All I have is yours; you gave me everything. You made a man of me.' The minister listened with delight to the brilliant conversation of his protégé, but his tears flowed freely in the evening as he sat entranced by the eloquence of Curran in the House of Commons.

More blessed to give.—The following story was told by Carlyle to Mr. Gerald Blunt, rector of Chelsea: When he, Carlyle, was a boy of about six years of age, being left alone in the house one winter's day, an old man came to the door to ask for something to eat. There was no food in the house; but the boy bid the man wait, while he dragged a form in front of the dresser. He took down his money-box, broke it, and gave the old man all the money in it; 'and,' said Carlyle, 'I never knew before what the joy of heaven was like.'

When Mrs. Hughes was asked what she considered the greatest spiritual triumph of her husband's life, she replied, after several minutes' meditation, 'that he was willing not to be a great preacher in the usual acceptation of that term. He had the power to be one, the force and the intellectual equipment, but he was willing not to be—to make himself of no account so that men should hear not him, but Christ.'—*Life of Hugh Price Hughes.*

In the year 1865, at Gravesend, a man was lying ill of ague and want of food. Everything was sold from the house, and his wife was in despair. Then the door opened, and a visitor came in. He had seen the doctor's carriage drive away, and, noticing the sad expression on the woman's face, had come in to offer his help. Day after day he came, bringing food and comfort with him. Many homes in Gravesend felt the sunshine of the stranger's presence, until the name of that angelic visitor was written about the streets, 'God bless the Kernel.' That stranger was then Colonel Gordon—the law of whose life was giving, not getting. He risked his life for man, and often said he would gladly die for the Soudanese. A glorious halo encircles the memory of the hero of Khartoum, who lived to give liberty and light to man, and by his death drew the mantle of England over Egypt; and the dusky sons of the Soudan will seek shelter under its shadow, and women and children will be embraced in its folds for generations to come.—T. Lloyd Williams.

The Twins.

('*Give*' *and* '*It shall be given unto you.*')

Grand rough old Martin Luther
Bloomed fables—flowers on furze,
The better the uncouther;
Do roses stick like burrs?

A beggar asked an alms
One day at an abbey door,
Said Luther; but, seized with qualms,
The abbot replied, 'We're poor!

Poor who had plenty once,
When gifts fell thick as rain;
But they give us nought, for the nonce,
And how should we give again?'

Then the beggar: 'See your sins!
Of old, unless I err,
Ye had brothers for inmates, twins—
Date and Dabitur.

While Date was in good case,
Dabitur flourished too;
For Dabitur's lenten face
No wonder if Date rue.

Would ye retrieve the one?
Try and make plump the other;
When Date's penance is done,
Dabitur helps his brother.

Only, beware relapse!'
The abbot hung his head.
'This beggar might be perhaps
An angel,' Luther said.

Robert Browning.

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Ahura-Mazda in the Avesta.[1]

BY RASTAMJI EDALJI DASTUR PESHOTUN SANJANA, B.A., BOMBAY.

ZOROASTRIANISM is the only religion known to remote antiquity which gives man a correct conception of the Supreme Being and His relations to His creatures. Further, it is the religion which produced the idea of a pure monotheism. The *Gâthâs* (the oldest collection of hymns in the Avesta) give clear and distinct expression to the doctrine of One living personal God. The followers of Zoroaster are required to meditate on the various names and attributes, the government and will and the wonderful works of the almighty, all-wise, and all-good God. The central and all-absorbing object of faith throughout the whole Avesta is Ahura-Mazda, the creator and moral controller of all things. Manifold are the names under which the Almighty is adored, and in each one of these names nothing is embodied but what is good and holy. The faithful are called on to pronounce these names frequently and with entire devotion, and the promise is made to them that, if they keep His supreme power, wisdom, and goodness continually before their eyes, they shall thereby acquire spiritual strength to overcome all evil.

The Supreme Being is most frequently called in the Avesta by the name *Ahura-Mazda*; sometimes we find also the name *Spenta-Mainyu* or *Mainyu-Spenishta*. The latter term means 'fulness of dispensing spirit' or all-good God. *Mazda* means 'great Creator,' and *Ahura* = 'He who is life.' The shorter expression, 'He who is life' is identical with the designation 'self-existing Being.' Ahura-Mazda thus stands for the Deity and His fundamental quality of self-existence, whereby He is distinguished from His creatures. He is also the prime cause of *Manthra-Spenta*, physical light, as well as of truth, of which light is the symbol. There are found in the Avesta many words and expressions which attribute to Ahura-Mazda human organs and capabilities, but such expressions are to be taken only figuratively and symbolically. In the name *Ahura-Mazda* we have accordingly the most indubitable evidence that the people of the Avesta and their successors, the Parsis, cherished and still cherish the belief in One supremely great and good Being.

The religion of Zoroaster requires its followers to imitate Ahura-Mazda in their moral character; it shows them the way to Garô-nmàna, the highest heaven, the dwelling-place of God, where they are to enjoy perfect felicity. Hence it is that the moral excellences of Ahura-Mazda are set forth so prominently in the Avesta. The latter illustrates the omnipotence, the supreme wisdom, and the infinite goodness of God by abstract notions derived from His works which surround us, in order thereby to lay more emphasis on the truth that Ahura-Mazda is almighty, all-wise, and all-good. It is for this end that we find in the various books of the Avesta so many detailed descriptions of external phenomena, the heavenly bodies, the natural elements, and other great works of the Almighty; while in all these descriptions account is always taken of the Creator. Since these natural objects stand in an intimate relation with the great sum and centre of our adoration, Ahura-Mazda, they serve as material media for extending and purifying our conceptions of Him. How can any one be content to reduce the religion of Zoroaster simply to a worship of nature, a regard paid to natural objects and their qualities and benignant

[1] Part of a paper read at the recent International Congress of Religions at Bâle. The translation is made from the *Basler Nachrichten*.

influences? In this religion Nature never appears as self-existing but always only in subordination to a higher, spiritual power. Metaphor, personification, and allegory are employed in the Avesta just as in the sacred books of other religions.

It remains now to examine the question whether traces are to be discovered in the Avesta of a *dualistic* religious standpoint. This question is answered in the affirmative by many students of the Avesta, but their conclusion appears to be based on the incorrect conception of Ahura-Mazda and Angra-mainyu contained in the works of Aristotle, Diogenes Laertius, Plutarch, Eudoxus, Hermippus, and Theopompus. Since these authors understood the Avesta texts only very imperfectly, they alleged that Ahura-Mazda and Angra-mainyu were the two deities—the good and the evil—of the ancient Iranians. We have already shown above that in the sacred writings of the Parsis the Supreme Being is called sometimes Ahura-Mazda and sometimes Spenta-Mainyu. The words *spenta* and *mainyu* stand at times merely for the holy and all-good spirit of Ahura-Mazda. *Mainyu* standing alone is a name both for this spirit of God and for the holy and good spirit of man, implanted by Ahura-Mazda in his heart. *Spenta* by itself stands for the attribute of goodness on the part either of God or of His creature, man. The compound word *Spenta-mainyu* is a predicate attached to Ahura-Mazda and also, as the Avesta texts show, to the good spirit of man. Nowhere in our sacred writings are the words *urvan* ('soul'), *daênâ* ('conscience'), *varena* ('faith'), etc., employed as predicates of the Supreme Being, but only of man.

The terms *angra-mainyu* and *dregvatô-mainyu* are not at all the names of deities, equal or subordinate to Ahura-Mazda; they stand simply for that spirit of temptation, evil, and destruction which opposes itself to Ahura-Mazda. *Mainyu* means 'spirit,' while *angra* and *dregvant* mean 'sinful' or 'evil'; hence *angra-mainyu* and *dregvatô-mainyu* both stand for the wicked or sinful spirit in man. There are many passages in the Avesta which show that this is the meaning of these expressions, and not a single passage from which one might suppose that a superhuman evil spirit is referred to. Man is thus responsible for all his evil deeds, alike moral and physical; and the teaching of Zoroaster lays special emphasis on the free determination of the human will.

Finally, I may be allowed to show with all brevity that the view so prevalent that the Parsis are *fire-worshippers* is wholly unjustified. *Mithra* or light is an attribute and symbol of Ahura-Mazda, who is pure light. The idea of omnipotence is frequently connected closely with brightness and light; for which reason and for it alone the followers of Zoroaster stand with bowed heads before the light, whether artificial or the natural light of sun, moon, or stars. Ahura-Mazda is the supreme truth, and, since light is everywhere recognized as a symbol of the truth, why should not the Avesta people and their successors recognize physical light as an emblem of the Deity, Ahura-Mazda? When we look around on the various religious systems of the world, we find that in many of them light is viewed as repesentative of the Almighty. If none of those religions is accused of fire-worship, why should this charge be brought against the pure doctrine of Zoroaster?

Contributions and Comments.

The Assyro-Chaldaean Sabbath.

Professor Sayce deserves our thanks for having called attention (see the December number, p. 140b) to an Assyrian proper name which, so far as I am aware, has hitherto passed unnoticed, and for having recognized its bearing on the Sabbath question (cf. his words, 'it is worth more than a passing notice'). But he is not quite correct in his explanation of the name in question, *ûmu–VII–*(D.P.) *Ai*, as 'the seventh day is Â (the sun-goddess).' In the first place, the reading is Ai, *not* Â; secondly, Ai of Sippar is the consort of the sun-god, *i.e.* the moon-goddess, who was worshipped there side by side with Shamash. Thirdly, with the Assyrians, as is shown by a whole series of other proper names of theirs, Ai stood for their supreme god, being an epithet of the moon-god Assur.

All this I have shown in detail in my *Grundriss der Geogr. u. Gesch. des Alten Orients* (erste Hälfte), 1904. Hence the meaning of *ûmu–VII–Ai* is 'the seventh day is the god Ai,' *i.e.* it is sacred to the ancient moon-god Ai. But this name is probably nothing more than the Assyrian explanation arrived at by a kind of popular etymology for the well-known name *Shabatai* (*passim*, *e.g.* in the Murashn tablets, ed. Clay and Hilprecht) = *homo Sabbaticus*, 'one born on the Sabbath'; cf. the German expression 'Sonntagskind,' Heb. שַׁבְּתַי (Ezr 10^{15}). Among the Chaldæans and the Assyrians (who were no doubt originally of W. Semitic origin and only afterwards babylonized) the *seventh* day of each week was a holy day. But it was not so with the Babylonians. On the contrary, they had the week of five days, an arrangement which in early times had gained a footing also among the Assyrians, but was probably followed only on official occasions.

FRITZ HOMMEL.

Munich.

The Destruction of the Original of Ecclesiasticus.

My attention has been drawn to an article by Professor D. S. Margoliouth in THE EXPOSITORY TIMES of October 1904, headed, 'The Destruction of the Original of Ecclesiasticus.' I consider the discussion regarding the authenticity of the original Hebrew of Ecclesiasticus as closed, and will make no effort to convince Professor Margoliouth of the weakness of his position. There is, however, in the article a point which is of general interest, concerning as it does the right translation of a term that is so often cited in commentaries and introductions to the Old Testament. It is the root גנז (*ganaz*), into which Professor Margoliouth attempts to smuggle the meaning of 'destroyed,' not as it is usually translated, 'to hide,' 'to conceal,' according to some also 'to remove out of sight,' and I consider it my duty to protest against such a misleading statement. The word גנז occurs frequently in Jewish literature, and means 'to hide' or 'to treasure.' Illustrations: *Gen. Rabbah* xi. 2, where we read, 'The light which the Holy One, blessed be He, created on the first day, Adam could look by it from one end of the world to the other; but when he perceived the men of the generation of the deluge and the generation of the Tower of Babel, whose deeds were corrupt, he rose and *hid* (וגנזה) it, and prepared it for the righteous in the future to come.' In this connexion we meet often in Rabbinic literature with the expression אור הגנוז, which means, 'the *stored up* light.' A close parallel to it in the sense of *storing away* is the well-known passage in *Baba Bathra* 11a, where King Monabaz, reproached for squandering the wealth accumulated by his ancestors in charitable enterprises, answered, 'My ancestors treasured up here below; I *hid* (or treasured) above (in heaven)' גנזתי למעלה.

In connexion with books, it is used in the sense of putting away, removing it out of sight, but also implying the fact of preservation; as for instance, the passage in *Megillah* 26b, where we read, 'A Roll of the Pentateuch (ס"ת) which is in a condition of decay, they *hide* away (גונזין) (in the grave) of a scholar,' which passage is followed by a statement of R. Acha Bar-Jacob, that the decayed Roll 'has to be put away in an earthen vessel, as it is said, Thus saith the Lord of hosts, the God of Israel: Take these deeds . . . and put them in an earthen vessel; that they may continue many days' (Jer 32^{14}). This proves clearly that the process of 'genizah' did not involve destruction. The passage in *Sabbath* 115a, if read and understood correctly, just proves that there is a difference between the 'genizah' and the causing of a book to be destroyed. Compare Jerushalmi to this Mishna. Notice especially the words מצילין אותן וגונזין אותן. (Tosefta, *Sabbath* 14); compare also *Masecheth Sophrim* xv., and Müller's comments to it. See also Blau, *Zur Einleitung in die Heilige Schriften*, p. 76, note 4. A similar instance we have in Mishna *Sanhedrin* 111b. It is with reference to the idolatrous city, where the spoil of it is given over to the flames (Dt 13^{16}). On this the Mishna remarks that of this spoil are excluded the following kinds of property: 'The Hekdesh (that is, the property belonging to the Temple) is redeemed; heave offering is allowed to decay; whilst the Second Tithes and Holy Scriptures have to be hidden away (יגנזו).' Here the גנז is just used in opposition to ירקבו. (Cf. also *Siphre*, ed. Friedman, 93b). Compare also the expression שמצניעים אותן לגונזן in Mishna *Shabbath* 9, 6, with regard to worm-eaten books which they hide for the purpose of subjecting it to the process of *genizah*, because, as Rashi explains, 'everything

holy must be hidden'; and thus even the smallest fragment is indestructible and has a certain value.

With regard to Maimonides' rendering of the word גנז to the Mishna (or Baraitha) *Pesahim* 56a, his translation can only be considered as vague. As to Rashi's interpretation of the word גנז in *Pesahim* 62b, with the word *forgotten*, it will be seen by a closer examination of the text that the famous commentator made an exception in this case, because of his assumption that the 'Sefer Yuchasin' referred to in the Gemara means the Book of Chronicles, which was neither *destroyed* nor *hidden*. The matter in this case subject to 'genizah' is, as is clear from the text, the haggadic interpretation to the said scriptural Book. (Cf. R. Hannael to this passage, as well as sub-commentators to Rashi.) The *Megillath Yuchasin* in *Jebamoth* has as little relation to the *Sefer Yuchasin* of *Jebamoth* as the other *Megillah Yuchasin* mentioned in Jerushalmi *Taanith* 68a and *Genesis Rabbah* 98.

I will also draw attention to the following passage in *Aboth de Rabbi Nathan*, i.: 'First they said that Proverbs and the Song of Songs and the Book of Ecclesiastes were גנוזים, because they thought they were parables משלות not forming a part of the Hagiographa הכתובים, and they rose and hid them וגנזו, until men of the Great Assembly came and explained them.' The text is not correct in all details. (See Graetz, *Commentary to Koheleth*, p. 154; Dr. Lewy, *Ueber einige Fragmenter aus der Mischna des Abba Saul*, p. 24, n. 57; Midrash to Proverbs, ed. Buber, chap. xxv. p. 49a, n. 7, and *Aboth de Rabbi Nathan*, *ibid.*, version ii. But in one thing all texts agree, that there was a time when they thought that the said Books belonged to the class of גנוזים; until they considered the matter more carefully and admitted them into the Canon. This proves clearly that the fact of a book being subjected to the process of 'genizah,' does in no way imply its destruction.

On the real meaning of the passage which Professor Margoliouth gives from Rabbinowics's *Varia Lectiones*, I would only refer here to Rappoport in *Zikkaron Larishonim*, ii. (ed. Harkavy), p. 32, who derives from it proof for the very opposite fact which the Professor wants to force on the readers of this review.

In conclusion, let me remark that Professor Margoliouth's assertion of it (the Jerusalem Talmud) as following the Midrash on Eccles., as well as his other statement that the Jerusalem Talmud follows the Midrash, not only in this place but elsewhere when it speaks of Ben-Sirah, is entirely false. Anybody who has ever made a study of these departments of Rabbinic literature knows that the Midrash to Eccles. belongs to the younger Midrashim, whilst even the oldest of the Midrashim, as the *Gen. Rabbah*, made ample use of the Talmud of Jerusalem. This is the view of all specialists. See among others: Zunz, *Die gottesdienstliche Vorträge der Juden*, p. 185, 2nd ed.; Z. Frankel, *Introductio in Talmud Herosolymitanum*, p. 51b, *seq.*; and Weiss, *Zur Geschichte der Judischen Tradition*, vol. iii. p. 253. S. SCHECHTER.

'God save the King.'

IN his note on the above phrase (THE EXPOSITORY TIMES for October, p. 43) Dr. Nestle asks, 'How is the biblical formula rendered by Wyclif, Coverdale, the Geneva Bible, the Douay version?'

Below are given the renderings of these versions in the five passages where the Hebrew phrase occurs—

A. *Wycliffite version* (cited from Forshall and Madden's edition of 1850; where the earlier and later versions differ, they are distinguished by the letters *a* and *b*):

(1) 1 S 10^{24}: Lyue the kyng!
(2) 2 S 16^{16}: Heil, kyng! heil, kyng!
(3) 1 K $1^{25.\ 39}$: (*a*) Lyue the kyng Adonye, (*b*) Kyng Adonye lyue.
(*a*) Lyue the kyng Salomon! (*b*) Lyue kyng Salomon!
(4) 2 K 11^{12}: (*a*) Lyue the kyng! (*b*) The kyng lyue!
(5) 2 Ch 23^{11}: (*a*) Lyue the kyng! (*b*) The kyng lyue!

B. *Coverdale's version* (cited from the first edition of 1535):

(1) God saue the new kynge.
(2) God saue the kynge, God saue the kynge.
(3) God saue the kynge Adonias.
God saue kynge Salomon.
(4) God saue the kynge.
(5) God saue the kynge.

C. *Geneva version* (cited from the first edition of 1560):

(1) God saue the King.
(2) God saue the King, God saue the King.

(3) God saue King Adoniiáh.
God saue King Salomón.
(4) God saue the King.
(5) God saue the King.

D. *Douay version* (cited from the first edition of 1609–10):

(1) God saue the King.
(2) God saue thee ô king, God saue thee ô king.
(3) God saue the king Adonias.
God saue king Salomon.
(4) God saue the king.
(5) God saue the king.

It is worth mentioning that in the well-known engraving on the title-page of the first edition of the Great Bible (1539), where the scene is supposed to represent preaching at St. Paul's Cross, most of the crowd are exclaiming, '*Vivat Rex*,' but a group of people in the background and some boys in the front are crying out, '*God save the kynge, God save the kinge.*'

H. F. Moule.

British and Foreign Bible Society.

Psalm lxviii. 13.

This is a confessedly difficult verse; but an interpretation has presented itself to me that appears to suggest a solution. May I venture to ask through your columns an opinion about it?

In Driver's *Parallel Psalter*, verses 13 and 14 are represented as the words of the women who published the tidings of victory; verse 13 is then, apparently, a taunt by the women to the men around them, who also 'tarried at home.' In Hastings' *D.B.* i. 620, *s.v.* 'Dove,' it is noted that to watch the direction of the flight of pigeons was a favourite pastime of men and boys in Syria in the late afternoon. Is it not possible, then, that the women fling back at the men what they suppose will be their reply to the question, 'Will ye lie among the sheepfolds?' (R.V.); the men being supposed to excuse themselves on the ground of the fascination of a favourite pastime? If this be a true interpretation, it does away with the necessity of giving 'dove' an allegorical interpretation, as in the commentaries of Delitzsch and (apparently) Kirkpatrick.

Crayden Edmunds,
Editorial Assistant,
British and Foreign Bible Society.

Hebrew in Roman Type.

Suggestions for a uniform system of transliteration from Hebrew and Arabic into Roman Print.

The advantage of a uniform and universally accepted system for expressing Hebrew and Arabic in Roman characters is (as was urged in the last issue) very obvious. That it should be not on a phonetic system, but transliteral, is also obvious; for the diversity of pronunciation existing is much to be lamented. Where so much uncertainty exists, the question should be treated as a separate subject, and a common standard accepted for use. Students are at present greatly and unnecessarily hindered, if they have to change teachers or discuss questions with those who have been taught a different pronunciation to their own. The meaning of the Hebrew is all we really want nowadays.

But the system of transliteration presented by Mr. Ansted, although substantially on an unassailable principle, can surely be fundamentally improved in detail. It does not bring out well the important position of the Hebrew consonants; it takes no account of the Shiva, or of the long, short, and semi-vowels; it introduces very unnecessarily two new symbols; it leaves the six 'daghesh'-able consonants with insufficient notation; and puzzles those for whom transliteration is most needed by the suggested new use of j, w, and y.

The present writer has recently adopted the system of putting the consonants in Roman capitals and the vowels in small Roman letters, and ventures to think that it meets or can be made to meet nearly all these defects, by a free use of an ordinary fount of type. The Hebrew consonants stand out prominently, as they should, and show the change of vowels easily; the Shiva can be denoted by a comma, as used for words placed between single inverted commas; the long vowels can be represented by ordinary small Roman letters, the short vowels by the same with a short mark over, and the semi-vowels by italics; the consonants subject to the Dagesh by B, Bh, G, Gh, D, Dh, etc.; the Yod, as customarily heretofore, rightly or wrongly, by the Y, leaving W to denote 'Ayin. To take a few specimens, we should get the following kind of result:—NaDaR; NěDěR; NěPhěSH; BoQěR; Y'HoVaH.

Again, the capital A will be available for Aleph,

and no more inconvenience felt than in reading the Hebrew characters. The one difficulty, which will require the interchange of opinions, is the representation of the Vau and Yod, when used with points for the long vowels. To be true to the original, they must be represented by Roman capitals, and it is suggested that they be put on these occasions between brackets, as also the A for Aleph, when a vowel stands under it. The use of the hyphen will also be occasionally useful, for doubled consonants, etc. The Hebrew letters would then be represented thus—

Aleph . .	A.	Lamed . .	L.
Beth . .	B. Bh.	Mem . .	M.
Gimel . .	G. Gh.	Nun . .	N.
Daleth . .	D. Dh.	Samech . .	X.
He . . .	H.	'Ayin . .	W.
Vav . . .	V.	Pé . .	P. Ph.
Zain . . .	Z.	Tzaddé . .	TS.
Cheth . .	CH.	Koph . .	Q.
Teth . .	TH.	Resh . .	R.
Yod . . .	Y.	Sin . . .	S. Sh.
Caph . .	K. Kh.	Tav . . .	T. Th.

Long vowels	a	e	iY	oV	uV.
Short vowels	ă	ĕ	ĭ	ŏ	ŭ.
Semi-vowels	*ă*	*e*	*i*	*o*	*u.*

With regard to Samech, the strong S sound in the X, together with the fact that in Greek it is the old representative, makes it advisable not to displace it by the C with a *cedilla*. The small h after the five 'daghesh'-able consonants enables easily a distinction to be made between Teth and Tav, and leaves the capital H to denote the fundamental and only sound of Cheth and Teth.

According to this system, the first few verses in Genesis would be transliterated thus—

B'ReAShiYTh BaRaA AeLoHiYM AeTh HăSh-ShaMăYiM V'AeTh Ha-AaRĕTS: V'Ha-AaRĕTS Ha-Y'ThaH ThoHuV VaBhoHuV V'KhoShĕKh WăL P'NeY Th'HoVM V'RuVăCH AeLoHiYM M'RăChĕPhĕTh WăL P'NeY HăM-MaYiM: VăY-YoAMĕR AeLoHiYM Y'HiY AoVR VaY'HiY AoVR VăY-YăR'A AeLoHiYM: AĕTh Ha-AoYR KiY ToYBh.

The only rather arbitrary symbol is the W for 'Ayin, and probably GW would be better, as suggesting the guttural sound; but as W is the only Roman letter at all suitable which is unused, the balance seems in favour of its use, as it avoids the introduction of a consonant already necessarily selected for Gimel. However, should the above extension of the system of transliteration be in principle acceptable, doubtless some improvements in detail will be recommended.

J. R. Madan.

St. Joseph's Foreign Missionary College, Mill Hill.

'Let the Woman Learn in Silence.'

I.

An interesting note on these words, from the pen of Mrs. Gibson, appeared in the May number of The Expository Times.

Anything which a writer of such repute has to say on the subject is worthy of attention, and I do not propose to attack the main position of her note, but one or two details admit of some comment.

1. Mrs. Gibson seems to imply that 'in silence' is not a legitimate rendering of ἐν ἡσυχίᾳ; ἡσυχία certainly means 'quietness' sometimes, and strongly suggests 'silence' in Pr 11^{12}, 2 Mac 14^{4}, and Ac 22^{2}; γυνὴ γλωσσώδης is in antithesis to ἀνδρὶ ἡσύχῳ in Ecclus 25^{20}; ἡσυχάζειν may fairly be translated 'be silent' in Jg 18^{9} (where A reads σιωπᾶτε), Neh 5^{8}, Job $32^{1.6}$, Lk 14^{4}, Ac 11^{18} 21^{14}.

2. It is hardly fair to the Translators to say that they 'take no notice of the little word ἵνα, in Eph 5^{33}.' They apparently do take notice of the fact that it is there preceded by the words ἡ δὲ γυνὴ; which fact makes the rendering, '*in order* that the wife may reverence her husband,' very strained, to say the least of it. It is questionable whether a parallel case of ἵνα preceded by the subject of the verb it is introducing, could be found anywhere; it is certain it cannot be found in the N.T. On the other hand, the use of ἵνα and the subjunctive, with an imperative force, is not at all uncommon; *e.g.* 2 Mac 1^{2}, Mk 5^{23}, 2 Co $8^{7.13}$, Gal 2^{10}, Col 4^{16}, 1 Jn 2^{19}. See Blass, 64^{4}, and Winer, xliii. 5.

3. The Prayer Book undoubtedly does lay stress on the word 'obey' in this connexion, but it is not quite accurate to say that it is never so used in the Bible. St. Peter, in holding up the conduct of Sarah for the imitation of Christian women, says, ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραάμ (1 P 3^{6}). But even were the word ὑπακούειν never applied to a wife's behaviour towards her husband, ὑποτάσσεσθαι would offer a sufficiently severe line of conduct, in view of

its use in such passages as Lk 2^{51} 10^{17}, Eph 5^{24}, Tit 2^{9}, 1 P 2^{18}. As a matter of fact, with N.T. writers ὑποτάσσεσθαι seems to refer to a habit which ὑπακούειν exemplifies in practice.

HERBERT W. WILLIAMS.

Gisborne, New Zealand.

II.

IN THE EXPOSITORY TIMES for May, Mrs. Gibson discussed the above and kindred questions. She pointed out an apparent inconsistency between the directions in 1 Co 11^{5} and $14^{34.35}$, and asked for a solution.

According to 11^{5} it seems to be taken for granted that women may engage in public prayer and prophesying; for it lies in the nature of prophesying that it is a public act (1 Co $14^{3.24}$), and prayer being coupled with it, there can be no doubt that the apostle also refers to public prayer. Mrs. Gibson, I think, must have come to the same conclusion, or she could not speak of 'these opposite directions.' [See also Hastings' *Dictionary of the Bible*, iv. 935d.] But did the apostle really give opposite directions? Mrs. Gibson understands that he did: 'women may prophesy; only they must not do it in church' (14^{34}).

True, women are enjoined silence. But neither can this injunction be taken as absolute in the sense of their being forbidden to open their mouths at all (literal sense of λαλεῖν); nor can it have reference to the question of a female ministry or women's teaching in public (in which case λαλεῖν would have to be taken in the sense of διδάσκειν). But the context (v.^{35}) indicates that the women, in their desire to learn, must often have taken the liberty of beginning a conversation either with the men present or among themselves, and that the men had evidently permitted this state of things. The apostle had, therefore, to draw their attention to the general practice in this respect of all the churches (v.^{33b} seems to be logically connected with v.^{34} rather than with v.^{33a}).

Now such a prohibition exactly fits the conditions found in newly formed congregations on the mission field. There it often happens that women will, even in the middle of a sermon, make loud remarks, either explaining to others a point they have grasped or referring to any mundane subject that just then happens to occur to them. Occasionally, also, a woman may interrupt the speaker by taking up the thread of his discourse as if it devolved upon her to relieve him of carrying on a one-sided discussion, or by trying to change the subject, asking for information in an altogether different direction, or she may even take advantage of the public meeting to vent a grievance real or imaginary. Oriental women, suddenly emancipated from the conventional restrictions of heathen custom, are in danger of overstepping the bounds of decorum, and uneducated as they mostly are (as were also those in ancient Greece), may think themselves, after having attained to some enlightenment, competent to take part in public discussions. Conditions in the West are so different that they do not help us to realize what the apostle wanted to prevent by making those prohibitions and injunctions. But the East gives the proper setting. To my mind, then, the apostle here forbids women to interrupt the season of worship and instruction by question or comment or private conversation. That is, they must not 'talk,' a rendering the permissibility of which Dr. Adeney at least suggests in connexion with this passage (*D.B.* iv. 936a).

It is much more difficult to say whether διδάσκειν in 1 Ti $2^{11.12}$ refers to private or public teaching. I am inclined to agree with Mrs. Gibson that 'this passage refers to the behaviour of Christian women towards their husbands.' The change from the plural γυναιξὶν in v.^{10} to the singular γυναικὶ in vv.^{11} and ^{12} [the omission of the article, which occurs frequently before nouns indicating relationship, should not militate against this view]; the words ἐν πάσῃ ὑποταγῇ, which could only be required of wives in relation to their husbands according to the strict Eastern notions of morals, and ἐν ἡσυχίᾳ, which evidently corresponding to ἐν οἴκῳ of 1 Co 14^{35}, may, or ought to, be rendered 'in quiet' (*i.e.* the quiet of the home), but not 'gentleness,' which is covered by the larger phrase, ἐν πάσῃ ὑποταγῇ; and the reference to Adam and Eve (1 Ti 2^{13}), the first husband and wife—not merely unconnected representatives of the two sexes,—would suggest the interpretation that the apostle had married women in view, which contention seems to be further borne out by v.^{51}, which otherwise would be out of place here. But even so, διδάσκειν is still open to a dual interpreta-

tion. While the apostle may have merely meant to prohibit wives assuming a didactic and dictatorial (αὐθεντεῖν) attitude towards their husbands, it is only a logical consequence to assume that married women, owing to their special relation of submission to their husbands, were also prevented from teaching in public. This would leave the question open whether women who were not in such a relation of submission, such as 'deaconesses' and 'widows,' had to submit to similar disabilities, or whether they had more latitude allowed them, especially in the absence of men able to speak or teach in public (cf. Bengel's remark to 1 Co 14^{34}, 'præsentibus viris, qui loqui possunt').

Interpreting these passages as above, it would seem then that all women were allowed to pray and prophesy in public; that some women belonging to the orders of deaconesses or widows were probably allowed to engage in public teaching on a limited scale, the extent of which would, however, have to remain an open question, and that married women were debarred absolutely from teaching both in public and at home, even when a husband was less advanced in religious knowledge and experience.

G. Engel.

Australian Presbyterian Mission, Fusan, Korea.

Rahab.

רַהַב הֵם שָׁבֶת.

The Massoretic pointing of these words (Is 30^{7}) is certainly wrong, and we cannot now say with absolute certainty what the correct reading may be. The prophet had a great fondness for describing by a suitable name, and here we have his view of Egypt gathered up in a nickname of three words. Isaiah was a most vigorous opponent of the pro-Egyptian party in Israel, one of his reasons being the untrustworthiness of Egypt, and this was the reason which would appeal most to the people.

The permanent foreign policy of the Nile land was to keep the peoples of Syria as buffer states between herself and Assyria; hence her ambassadors were always at work amongst them stirring up dissatisfaction with the overlord, and making great promises of help. History shows how rarely Egypt was able to implement these promises. It is to this the prophet refers in the name he applies to Egypt, and its most probable reading is therefore Rahab-ham-Shobheth רַהַב הֵם שָׁבֶת, 'a dragon—a roarer—a do-nothing.' The name Rahab is given very frequently to Egypt, and indeed may be a compound of the divine name Ra, although there is a Hebrew word of the same form. *Hām* is the participle of the verb 'to roar' like the sea, which was itself generally regarded as a great dragon; while Shobheth is the participle of the verb 'to rest,' 'to do nothing,' the word from which the name Sabbath comes. This gives a most fitting nickname for Egypt. She is a great unwieldly dragon, from whose roaring one would expect terrible things; but when it comes to the need of doing anything, the dragon can do nothing. In the modern proverb, Egypt is a dog that can bark but cannot bite.

Ross G. Murison.

University of Toronto.

The Preface of the Authorized Version.

A Query.

Is there any *commented edition* of this 'noble Preface,' as it is justly styled in the new catalogue of the 'Bible-Collection of the British and Foreign Bible Society'? This preface is so full of learning, that without comment it is impossible fully to appreciate it. The new English translation of the Sacred Books of the Old and New Testaments, which is now in course of publication under the editorship of Paul Haupt, gives in each part 'Extracts from the Preface of the A.V.,' as 'no words of ours can so befittingly, or so eloquently, set forth the motives which have guided us, or so amply justify our translation,' as these extracts. 'Three hundred years have not veiled their truth, and they encourage us to-day in tones as commanding as when the pious translators first uttered them.'

As most English Bibles go out at present without this preface, it would be certainly a merit to publish a separate edition of it, with a commentary

corresponding to its merits. If there be no such edition, surely the Bible Society or the Society for Promoting Christian Knowledge ought to open a prize competition for the best commentary on these pages. This would be a fitting introduction for the approaching jubilee of the Authorized Version.

EB. NESTLE.

Maulbronn.

Sarbeth Sabanaiel.

THE late Professor R. Kraetzschmar, whose premature decease we all deplore, contributed a paper to THE EXPOSITORY TIMES (1900, pp. 93–95), entitled 'The Original Name of the First Book of Maccabees.' He proposed to solve the well-known difficulty of the title *Sarbeth Sabanaiel* (Origen, *ap.* Euseb. *H.E.* vi. 25. 2) by reading it as = סֵפֶר אַרְבַּעַת שָׂרֵי בְנֵי אֵל (*sēpher 'arba'ath sārê b'nê 'El*, 'Book of the Four Princes of the sons of God'). Independently of Professor Kraetzschmar, I had myself argued (in the *Studien und Kritiken*, 1903, p. 332 ff.) for the reading סֵפֶר בֵּית שִׁבְנֵי חַיִל (*sēpher bêth shebb'nê ḥayîl*, 'Book of the House [or Family] of the sons of valour [or heroes]').

Kraetzschmar's work is characterized by its almost complete enumeration of all the attempts at explanation hitherto made, and by great acuteness in defending his own proposal. But the latter appears to be itself anything but unobjectionable, as I have ever been convinced afresh in the course of repeated examinations of it which I have carried on for a considerable time past. At the same time, I have come to feel always new confidence in my own solution of the problem, and it seems not unseasonable to subject Kraetzschmar's view to criticism once more. Perchance it may be possible in this way to discover a solution of the problem which shall be at least provisionally satisfactory, provisionally, *i.e.* until new *facts* are adduced.

I. I shall first of all notice in order the various points in which it appears to me that exception may be taken to Kraetzschmar's solution.

i. Kraetzschmar, with many of his predecessors, reads the word *Sabanaiel* as = *sārê b'nê 'El*. But (1) this is materially incorrect, for, while the predicative collocation 'sons of God' (Hos 2[1]; leaving out of account 11[1] and similar passages where the reading 'son of God' is to be assumed) is no doubt exampled, it by no means follows from this that the designation of Israel in whole or part by this honorific title is either possible or an actual fact in the case before us.

(2) In order to make his reading possible, Kraetzschmar is compelled to have recourse to the form Σαρβανεέλ, although he and all expert exegetes must admit that it is really untenable, because poorly attested. Kautzsch, too (*Apocryphen des A.T.*, p. 25), points this out, and is only induced by Kraetzschmar's proposal to modify his opinion in the words 'unless it may be after all that Σαρβανεέλ has *sārê b'nê* underlying it' (*S.K.*, 1903, p. 333 n.). The other arguments that may be urged against Kraetzschmar's view I have sought to indicate in *S.K.* as cited above. Kautzsch thus follows the argument of Kraetzschmar as expressed in THE EXPOSITORY TIMES (*l.c.* p. 95a): 'The only form with which anything can be accomplished is Σαρβαν., as by far the majority of interpreters have rightly felt.' But this is precisely the question, whether it is *only* with *this* form that one can operate. It surely wears the aspect of a violent measure, to be resorted to only in case of extreme necessity, when one gives the preference to a poorly attested reading solely on the ground of the (apparent) help it affords. Nor is the position strengthened by the fact that Kraetzschmar and Kautzsch find a third to join their attempt in the person of Schürer (*G.J.V.*[3] i. 429), to whom Kraetzschmar straightway appeals on the ground of his reference to Σαραμέλ.

ii. The main difficulty, however, Kraetzschmar discovers in the word Σαρβήθ. (1) In proposing, however, to read here *sēpher 'arba'ath* (*sārê*), he assumes a somewhat precarious abbreviation to have taken place. That Origen and Eusebius did not understand Hebrew is certain. From this it follows that they had not the reading of themselves, but took it over from some one. But this some one must have understood Hebrew, and in any case attached some meaning to the form he read. But if he actually found ס' ארבעת, he must have so read this and so reproduced it that both he himself understood what he said, and that any one who listened to it understood also. It is quite true that the reading might have become unintelligible before it came down to Origen. But in any

case Kraetzschmar's assumption is oppressed with difficulties that are really insuperable. The parallels, moreover, which have been adduced of similar instances, where an abbreviation has been misunderstood, all belong to a different category. But the questionable reading is absolutely excluded by the following consideration:—

(2) The title 'Book of the *four* princes of the sons of God' (or, better, 'heroes'), does not correspond with the contents of the First Book of Maccabees. I do not mean here to justify once more in detail my suggestion (*l.c.* p. 336 f.) that (at least *originally*, for, as is there shown, this has much in its favour) only *one* prince, namely, Judas, can have been in view. But in any case, the First Book of Maccabees could not possibly have been called 'Book of the *four* Heroes,' seeing that it deals at length only with *three*, namely, Judas, Jonathan, Simon. The so-called fourth, John Hyrcanus, is referred to only in a brief concluding note (1 Mac $16^{23f.}$), which points to a different source. Hence the book must have been called 'Book of the *three* Heroes.' This objection is really fatal to Kraetzschmar's theory. He sees this himself, and suggests that 'The author dispensed with carrying his account [of Hyrcanus] further, which he could all the more readily do, seeing that a special historical work dealing with the reign of Hyrcanus had already appeared' (p. 95a). Very good; but even this, as every unprejudiced reader must see, could not justify speaking of a 'Book of four Heroes.'

II. We have seen, then, that manifold difficulties oppose Kraetzschmar's solution. But these may be overcome, and that quite readily, by adopting *my* explanation.

i. I propose to read *b'nê ḥayîl* instead of *b'nê 'El*. The latter expression (cf. *'ish ḥayîl* and *gibbôr ḥayîl*) = 'heroes,' 'combatants,' 'warriors,' is well known as a favourite one in the historical books of the Old Testament (cf. Dt 3^{18}, Jg 18^{2}, 2 S 2^{7} 13^{28} 17^{10}, 2 K 2^{16}, 1 Ch $26^{7.\,9.\,30.\,32}$, 2 Ch 26^{17} 28^{6}, etc.). It is especially worthy of notice that this form of expression occurs with growing frequency in the later books, especially Chronicles.

Now it so happens that, in more than one passage in 1 Maccabees, Judas is glorified as a *ben ḥayîl*: 2^{66} *ἰσχυρὸς δυνάμει*, 3^{3} *γίγας*, 9^{21} *δυνατός*. In all these three passages *ben ḥayîl*, or a synonym, is to be assumed in the Hebrew original. For, to cite at least a few of the passages that are most to the point, the LXX renders *gibbôr ḥayîl* by *ἰσχυρὸς δυνάμει* in 1 K 11^{28}, 2 K 5^{1}, 1 Ch 5^{24} 7^{2} 8^{40}; *ben ḥayîl* by *δυνατός*, *e.g.* in Dt 3^{18} and 1 Ch 26^{9}, or by (*υἱὸς*) *δυνατός* in 2 S 2^{7}, 1 Ch $26^{7.\,32}$, 2 Ch 26^{17}. One or other of the Hebrew expressions cited should no doubt be assumed also as the original of *γίγας*, since the Hebrew language has no word for 'giant.'

Taking a conjunct view of all this, we must admit that the reading *b'nê ḥayîl* is at least very probable. And it needs not to be pointed out, on the other hand, that it presents no difficulty of its own, while it avoids the difficulties raised by Kraetzschmar's reading.

ii. There is no need to assume that an abbreviated ס׳ for סֵפֶר was misread. If this word was read סְפַר (2 Ch 2^{16}) or סִפְרָ [the segholate form סֵפֶר is in all probability an artificial construction of the Massoretes], and the פ modified in pronunciation to *b* or *v* or *f* (a frequent phenomenon in New Hebrew), the פ might very readily drop out altogether or at least be inaudible in pronunciation; and there is no difficulty in supposing that, once it had ceased to be pronounced, it soon dropped out also in writing.

Without, then, repeating *all* the arguments adduced (*ll. cc.*) by Kraetzschmar and by me for סֵפֶר, by me for *bêth* (instead of *'arba'ath*) and *b'nê ḥayîl* (instead of *b'nê 'El*), we may now draw our conclusion. This is to the effect that the sub-title (not the original name, as Kraetzschmar implies by the title of his article; see *S.K.* p. 332 f.) is to be read Σαρβὴθ Σαβαναιέλ = סִפְרַ בֵּית שֵׁבְנֵי חַיִל, 'Book of the Family of Heroes.' This reading is in correspondence with: (1) the original offered us by tradition (with which it tallies most closely, almost letter for letter); (2) the contents of the First Book of Maccabees; (3) the linguistic usage of the O.T. with regard to the three main concepts, סֵפֶר (as a title of books), בַּיִת, and בְּנֵי חַיִל.

JULIUS BOEHMER.

Raben bei Wiesenburg.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor Cheyne writes to say that he does not identify the Archangel Michael with the Babylonian god Marduk, in his book entitled *Bible Problems*, upon which some notes were written last month; and he asks us to look again at p. 217 of that book. We have looked at the page again. The words are, 'Michael corresponds to Marduk,' which of course is not identification. But these words occur in the beginning of the note, which runs to more than twenty pages. And after reading the whole note over again, we have come to the conclusion that Dr. Cheyne must rewrite it, if he does not mean identification.

For, first of all, on this very page there is a footnote to the words 'Michael corresponds to Marduk.' Reference is made to Smythe-Palmer and to Bousset, who have said as much as this before Dr. Cheyne. The footnote ends with the sentence, 'One step further, and we shall get close up to the truth.' Now Dr. Cheyne has a way of telling us in one book that one step further may be made, and of making the step in the next book. But in this instance he does not seem to wait for another book.

A few pages later he says, 'To express myself more clearly, I hold it to be as good as certain that Michael is a degraded (but an honourably degraded) deity.' Of what deity, then, is he the degradation? Of some Babylonian deity, it is clear. For on the same page Professor Cheyne proceeds, 'Who, then, is the "great prince" Michael, with whom we have identified both the "Being like a son of man" and the Messiah? He is not a Hebraized form of any one of the Zoroastrian Amesha Spentas (or Amshaspands), the six councillors and helpers of the great god Ahura Mazda (or Ormazd). He might indeed be so were it not for his connexion with the dragon-myth, which is primarily Babylonian.'

If, then, Michael is connected with the Babylonian dragon-myth, and therefore apparently the degraded form of some Babylonian divinity, of which divinity is he the degradation? Professor Cheyne says, 'The truth is that he corresponds rather to Marduk (Merodach), the son of Ea, and to Nabu (Nebo), the son of Marduk—originally perhaps identical (Zimmern)—in the genealogical system of Babylonian mythology.' Again, Professor Cheyne uses the phrase 'corresponds to,' and no doubt he uses that phrase intentionally. But here, at least, it does not seem to mean much less than identification.

And this is not the only evidence. In another place Professor Cheyne discusses the reference to

Michael in the Book of Revelation (12^{7-9}). Michael is the 'antagonist and conqueror of the dragon' there. And who or what is the dragon? On this Professor Cheyne is quite explicit. 'That the seven-headed dragon (Rev 12^{3}), also called the "ancient serpent" (12^{9} 20^{2}), is no other than Tiāmat, whom the god of the springtide sun—Marduk—encountered and overcame, and with whom Professor Friedrich Delitzsch long ago identified the "seven-headed serpent" of the primitive Babylonians, he [Gunkel] had no difficulty in showing.'

It is not a matter of the greatest moment whether Professor Cheyne identifies Michael with Marduk or not. It would not seriously affect our faith even if he were to prove the identification. But to us it would be a matter of grave concern if we were to misrepresent Professor Cheyne, to whom we owe so much. We did not use the word identification, but we used a word that was equivalent to that, and we seem to have had sufficient reason for it. Now, however, we know that Dr. Cheyne does not identify Michael with Marduk. We hope that he will soon write upon Michael again and tell us who he is.

Professor Cheyne's letter calls us back to his book. It contains things of greater consequence than this matter of Michael and Marduk. One of the greatest (and Dr. Cheyne makes much of it) is the discussion of the Virgin-birth of our Lord.

The Virgin-birth of our Lord—this is the great Problem in Dr. Cheyne's *Bible Problems*. The first question is, Where do we find the record of it? Dr. Cheyne says, properly in St. Matthew's Gospel only. St. Luke's Gospel now contains it also, but it did not do so originally. Dr. Cheyne thinks that Professor Schmiedel has proved that in St. Luke it is a later interpolation. The only genuine source is the prelude to St. Matthew. Where did St. Matthew obtain it?

The writer of the prelude to St. Matthew's Gospel obtained it from the Jews. He himself was a Christian, but he was a Jewish Christian. The adoption of the myth—it is a pity to have to use the word so early—by a Christian writer marks the last stage in its career. It was already, however, a common possession of those Jews who were waiting for a Messiah.

Now the Jews did not find the idea in Isaiah. For Isaiah says nothing about a Virgin-birth. He speaks of a 'young woman' as giving birth to a child, but he makes no hint that the young woman was a virgin. Nor did the Jews obtain it from the mistranslation of the Septuagint. It is true that the Septuagint mistranslates the word, rendering the Hebrew *ha-'almah*, 'the young woman,' by ἡ παρθένος 'the virgin.' And Professor Harnack sees no necessity for going further for an explanation. But Dr. Cheyne does not follow Professor Harnack. He prefers to follow Professor Gunkel. And he holds that we have first of all to discover why the Septuagint made the mistranslation.

Professor Cheyne believes that the mistranslation by the Septuagint is an intended mistranslation. It is a mistranslation with a motive. And that motive was to bring the Jewish Messiah into touch with the world-wide belief in virgin-birth as the appropriate entrance of the great into this world. By the time that the Septuagint translation was made, it was an 'international' belief that Kings and Redeemers should be born of virgin mothers. The Septuagint translators adapted the language of Isaiah to the popular idea.

But where did the popular idea come from? It came from Babylonia. Other sources are possible. Dr. Cheyne discusses the claim of an Arabian source in particular, and finds something in it. He finds this in it, that the North Arabian Dusares (the local name for Tammuz or Adonis) was worshipped, both at Petra and at Elusa, as 'the only-begotten of the Lord,' and his mother

as the Virgin. He further finds that the cult of Tammuz, or Adonis, 'was practised in the reputed cave of the Nativity at Bethlehem.' And if this was the case, as he thinks it was, long before the birth of Christ, he sees a close connexion between the virgin goddess, the mother of Dusares, and the Virgin Mother of our Lord.

But the Babylonian mythology is more important than the Arabian, and it 'explains a larger amount of the Matthæan prelude.' Where are we to look for it? Not in the Babylonian tablets, though there is something of it there, but, strangely enough, in the Bible. And not in the Old Testament, but in the New. The fullest account of that Babylonian myth, which gave us the story of the Virgin-birth of our Lord, is found in the Book of Revelation.

It is the woman of Rev 12, 'clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.' The mythologies of Babylonia and of Egypt tell us why she was so magnificently arrayed. 'The reason was that, according to the underlying myth, she was the queen of heaven, the mother of the sun-god.' 'If there be any doubt of this, it is at once dispelled,' says Dr. Cheyne, 'by the reference in verses 3 and 4 to the deadly foe of the woman and her son—the great red dragon.' For this dragon is none other than the monster, so specifically Babylonian, known as Tiāmat, who represents primeval chaos, and who ruled the world till the young sun-god Marduk conquered her.

But is the 'woman' of the Apocalypse called a virgin? Professor Cheyne does not deny that there are difficulties in the narrative, and this is one of them. But he draws attention to the significant fact that there is no mention of a father. He thinks it is probable that in some early Jewish versions of the Oriental myth (versions that are now lost) the mother of the child was really called a virgin. But in any case the woman clothed with the sun 'evidently represents one of those heaven goddesses (*e.g.* Istar, Isis, Artemis) who were mothers, but not originally wives—in short, virgins, in the sense in which Παρθένος was applied to the great mother-goddess of Asia Minor.'

And when we ask what that sense was, Dr. Cheyne is perfectly explicit in telling us; but we must quote his very words:—

'And what was the original meaning of the term "Virgin"? As has long since been shown, it expressed the fact that the great mythic mother-goddess was independent of the marriage-tie. In those remote times to which the cult of that goddess properly belonged, "the mother held the chief place in the clan, and all women shared a measure of free love." The goddess-mother, in fact, preceded the goddess-wife.'

Professor Cheyne is not irreverent. He protests against the thought that there is irreverence in such an explanation of the Virgin-birth of Jesus. 'Reverence,' he says, 'is a fundamental requirement in the historical student of religion.' Professor Cheyne is not irreverent.

Nor does Professor Cheyne claim that the Babylonian mythology explains everything in the prelude of St. Matthew's Gospel. 'Let me,' he says, 'hasten to add that, though the prelude to the First Gospel does appear to contain mythic elements, it is equally clear that the Christians, even more than their Jewish predecessors, treated the borrowed material very freely; in the spirit of those words of St. Paul, "all things are yours."'

The woman arrayed with the sun, though she is still preserved in the Apocalypse, becomes in St. Matthew a lowly Jewish maiden. The functions of her Son, though in the Apocalypse they are still the destruction of the chaos-monster, become the internal as well as external salvation of His people. The royal capital of the Redeemer is changed from Babylon to Jerusalem. And the dragon, with jaws wide open to devour, becomes Herod,

'seeking the young Child' in Bethlehem 'to destroy Him.'

Mr. Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, has published a volume of *Studies in Biblical Law* (Nutt, 3s. 6d. net). The volume is handsome. The situation is hopeful. And we are not disappointed.

Professor A. B. Davidson once remarked that nothing had ever cost him more trouble than the writing of the article for the *Dictionary of the Bible* on Covenants. It is on Covenants that Mr. Wiener makes an original contribution in his book. He has discovered that in the Mosaic legislation there are two kinds of Covenants. There are Pillar-Covenants and Token-Covenants, and the difference between them is important.

The first Pillar-Covenant of which Mr. Wiener finds any record is the covenant which was made between Jacob and Laban (Gn 31^{44-54}). But the first Token-Covenant is much earlier. It is the covenant which God made with Noah (Gn 9^{8-17}). Now there must be two parties to every covenant, else how can it be a covenant? But the two parties may bind themselves equally; or only one of them may bind himself and the other simply acquiesce. The difference is very great. This is the difference between the Pillar-Covenant and the Token-Covenant.

When Laban and Jacob made their covenant at Galeed, they bound themselves equally to maintain it. 'This heap,' said Laban, 'is witness between me and thee this day. This heap be witness,' he repeated, 'and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm.' And Jacob also 'sware by the Fear of his father Isaac.'

There were two parties also to the covenant which God made with Noah, but only one of them bound himself to keep it. Noah, observes Mr. Wiener, is silent throughout. His consent is never signified by word or conduct. The obligation is a purely unilateral obligation. God makes a covenant with Noah and binds Himself to keep it, setting His bow in the cloud as the token of it. No duty at all is laid upon Noah.

What is the value of the distinction? Mr. Wiener does not make that very clear. He seems to think that we have not much to do with that. But he holds that the distinction at least carries us back into a very primitive state of society. It is a state of society in which men make their bargains by pillars and by tokens, and not on written documents. Now Mr. Wiener is quite convinced that Moses could have drawn out a written deed with the best lawyer in London. For writing was common, and he was one of the scholars of his day. But Moses writes the history of a time when writing was not common; a time when men could not have signed their own names; a time when, if a bargain was to be made at all, it must be made with a pillar or a token.

So the pillar is the legal deed, the only deed that can yet be drawn up. And is it not sufficient? 'Behold,' says Joshua, when he is making a pillar-covenant with the Israelites, 'Behold, this stone shall be a witness against us; for it hath heard all the words of the Lord which He spoke unto us.' *It hath heard*, he said. The lawyer's deed cannot do more than that.

Have we to face the task of translating the Bible again? Is the Revised Version never going to take hold of the people? It is useless for scholars to use it in the study, to praise it in the periodical press. The people must read it, and demand to have it read in the pulpit. What progress is it making? Is there any evidence that it will be the people's Bible yet?

One thing at least the Revised Version has done

for us. It has removed the deep-seated prejudice against new versions. If the Bible has to be translated again, the new translators will be given a freer hand, and they will find better favour. It is too much to say that the Revised Version was killed by Dean Burgon. But there will never be another Dean Burgon.

If the Bible has to be translated again, who is to translate it? The whole world must translate it. Was even the Revised Version too catholic for its day? Was the ferocity of the opposition to the Revised Version when it appeared due to the breadth of the Committee? If the Committee had been narrower, would the translation have pleased better? It is not too catholic for our day. The Bible belongs to no party and to no country. An English translation must be made by men who know the three languages of Hebrew, Greek, and English.

Hebrew, Greek, and English—we have to rest upon each word. What a change has come over them even since the Revised Version was made. To know Hebrew now is to know what Mr. Johns knows, as well as all that Davidson knew. To know Greek is to know what Dr. Moulton knows, and what Professor Ramsay knows, as well as all that Hort and Westcott knew. To know English is to know what Dr. Sanday knows of the flexibility of the English language to-day, as well as all that Aldis Wright knows of what it has been in the past.

But in the meantime let us be translating wherever we find a passage requiring it. For there is no commentary on the Bible that can compare with a good translation. In reviewing Dr. Kent's *Beginnings of Hebrew History* in the *Inquirer*, Professor Addis of Manchester College, Oxford, comes upon the prayer of Balaam—that most pathetic and unanswered prayer: 'Let me die the death of the righteous, and let my end be like his.' Dr. Kent is content with the traditional translation. But every reader of the story feels that it is most abrupt and inconsequential.

'Who can count the dust of Jacob,' says Balaam, 'or number the myriads of Israel?' And then: 'Let me die the death of the righteous, and let my end be like his' (Nu 23^{10}). What has the death of the righteous to do with the teeming population of Israel? Professor Addis proposes a very simple correction. It is abundantly justified by the text as it stands, and by the common usage of the Hebrew tongue. He translates: 'Let me die the death of the upright, and let my posterity be like his.'

Balaam saw the mighty battalions of the upright—that is, of the Israelites—moving on to victory. Oh that he and his race could live on in a future like theirs! It is a thought, says Dr. Addis, of corporate immortality, that immortality which dominated the Hebrew long before the belief in personal immortality had arisen, long before there had arisen even the desire for it.

In Mr. Johns' *Babylonian and Assyrian Laws, Contracts, and Letters*, that book which has given so promising a start to the 'Library of Ancient Inscriptions,' there is more matter for the interpretation of the early books of the Bible than in any commentary that has been issued for many a day,—apart, perhaps, from a Gunkel or a Driver. And sometimes the interpretation is quite direct.

Take Joram's inquiry of Jehu. 'Is it peace, Jehu?' We thought he meant to ask if Jehu came with peaceful or warlike intention. Mr. Johns shows that he did not mean that. The phrase has a much wider meaning than that. It is a phrase with a history. And Joram used it as it had come down to him from the past.

The early Babylonian letters usually open with the formula, 'To A. say: Thus saith B.' It is a very ancient formula. It probably goes back to the time when the message was delivered verbally. There is in the full phrase a certain politeness dear to the Babylonians, who retained the

formula to a late period. The Assyrians never used it. They were content with the more business-like introduction, 'To A. thus B.' But the Babylonians even added something to their polite phrase occasionally. In letters that were more polite than ordinary they added good wishes for the recipient. Now in these good wishes the word *šulmu* plays a great part. *Šulmu* means peace. But soon the word lost its special meaning and took upon it the more general sense of well-being. *Šulmu iâši* literally means 'it is peace with me,' but in the polite letters of the Babylonians it was understood to signify 'I am well.'

And this was the meaning of Joram's question to Jehu. He did not rudely and madly demand of Jehu if he had come for peace or war. He politely inquired if all was well. Jehu's answer was rude enough. Playing on the double meaning of the word, 'What peace,' he said, 'so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?'

In one of the lectures on Inspiration of which he has lately concluded the delivery, the Dean of Westminster touched upon St. Matthew's reference to Jeremiah in Mt $27^{9.10}$. There Jeremiah is named as the prophet who prophesied of the thirty pieces of silver—'the price of him that was priced'—which were given for the potter's field. Dr. Armitage Robinson mentioned this as a mistake in St. Matthew's Gospel, that prophecy being contained in the Book of Zechariah.

Mrs. Lewis of Cambridge at once pointed out in the *Times* that 'according to the testimony of at least three witnesses (the Sinaitic Syriac Palimpsest of the Gospels and the Latin Codices Vercellensis and Veronensis, all of them being of high antiquity) St. Matthew did not mention the name Jeremiah in this place. He simply wrote: "Then was fulfilled that which was spoken by the prophet," either in Aramaic or in Greek. An early copyist of his Gospel, who had already transcribed a similar phrase in 2^{17}, added the word "Jeremiah" by mistake, little thinking that his word would be perpetuated until the end of the nineteenth century, and quoted in the twentieth by one of the greatest of living New Testament critics.'

Dr. Armitage Robinson replied to that letter. He referred to the words of St. Augustine on the subject. In his book *On the Harmony of the Evangelists*, St. Augustine argues that it is more probable that the name of Jeremiah was omitted from the manuscripts which do not contain it than inserted into those which do. The Dean of Westminster describes St. Augustine's statement as 'an excellent piece of criticism,' and asks if it can be bettered. In textual criticism the more difficult reading is preferred to the easier, and in this instance, he adds, the more difficult reading is supported by overwhelming evidence.

In another letter Mrs. Lewis points out that it is not quantity of evidence that tells but quality. 'When Greek manuscripts are quoted, it is surely important to bear in mind that the oldest extant ones are copies made not earlier than the fourth century; while the Sinai Palimpsest, the Latin Codex Vercellensis, and the Codex Veronensis are, all three, translations from Greek manuscripts of a much earlier period, probably of the second century.' As for St. Augustine, he is 'certainly a very high authority'; but he did not know Greek, and had probably never examined for himself either a Greek manuscript or a Syriac version. Mrs. Lewis's argument is that the case is not proven, and she thinks that St. Matthew should have the benefit of the doubt.

At this point Dr. C. H. Waller appears. The citation, says Dr. Waller, is right as it stands. The book called Zechariah consists of two portions. The portion in which this prophecy is found was 'undoubtedly' written by Jeremiah.

But the Dean of Westminster has the last word. He has just published his lectures—*Some Thoughts*

on Inspiration (Longmans; 6d.). He remains unconvinced and impenitent. 'It is better, with Origen and Augustine, to admit the difficulty; and then we may try to learn its lesson.'

What is a Broad Churchman? The High Churchman and the Low Churchman are fairly well defined to the ordinary eye. How does the Broad Churchman differ from both? Dr. Hastings Rashdall answers the question. At the first annual meeting of the Churchmen's Union, on the 6th October 1899, Dr. Rashdall preached a sermon on 'The Broad Church Party.' It is a great sermon, and Dr. Rashdall has done well to publish it now in his new and highly significant volume entitled *Christus in Ecclesia*. In that sermon, with clearness of vision and fearlessness of phrase, Dr. Rashdall answers the question, What is a Broad Churchman?

Dr. Rashdall does not put us off with what a Broad Churchman is not. He tells us what he is. He tells us that to the mind of a Broad Churchman there are three great essentials of the Christian Religion. Belief in a personal God is one. Belief in a personal immortality is another. And belief in a unique and paramount revelation of God in the historic Christ is the third.

Do not the High Churchman and the Low Churchman believe all that? No doubt they do. But would they use the words 'unique and paramount'? In mentioning the revelation in Christ, Dr. Rashdall says that the Broad Churchman does not limit the idea of revelation to the Old and New Testaments. Would the High Churchman and the Low Churchman say that? But Dr. Rashdall has not shown us what the Broad Churchman is yet.

The business of the Broad Churchman, he tells us, is to search for the truth. That is the difference at last between him and all other Churchmen. There is in the Church of England 'a spirit which condemns inquiry, which closes its ears to the results of sober thinking and historical investigation, which makes the most tremendous assertions, pronounces the most comprehensive anathemas, erects the most exclusive barriers against fellow-Christians, upon the basis of the most flimsy and unexamined assumptions; which makes it a point of professional honour to be too busy to read (that is, to read anything except the party newspaper); which is ever ready to denounce as disloyal to his Church and to his cloth anyone whom study or reflection may have compelled to question some article of the fashionable shibboleth.' That spirit belongs to the High Churchman and to the Low Churchman. It does not belong to the Broad Churchman.

Is this mere Broad Church arrogance? Dr. Rashdall saves himself from the charge. 'I make no accusation,' he says, 'against any one party in the Church as a whole; immense reservations would be necessary in applying such remarks even to sections.' But there is such a spirit abroad in the Church. And Dr. Rashdall's point is that the Broad Churchman, if he is a genuine Broad Churchman, has neither part nor lot in it.

So the Broad Churchman has a mission to his fellow-Churchmen. He has a mission to the Low Churchmen or Evangelicals. He agrees with the Evangelicals 'in regarding the person and teaching of our Lord as the basis of all Christian thought and practice.' His mission is to 'free this Evangelical principle from its association with narrow theories about Christ's work, and a highly technical psychology of religious emotion.' He agrees with the Evangelicals, further, 'in placing the Bible at the head of our religious authorities.' But he insists that 'the Bible to which we appeal shall be the Bible studied and understood; the Bible in the light of criticism, of science, of history; the Bible placed in its true relation to the history of other religions; the Bible studied as a whole, with due sense of proportion, of the proper relation of its parts to one another, and

particularly with a due sense of the subordination of the Old Testament to the New.'

The Broad Churchman has a mission to the High Church party also. He agrees with the High Churchman in appealing to the Church instead of to the Bible. For the appeal to the Church, which is a living and progressive society, carries with it 'a recognition of the principle of growth, of development, of a perpetual inspiration, not limited to the first century or the fourth.' His mission to the High Churchman is, therefore, mainly one of encouragement. Let him carry his principle out. Let him emancipate the truth to which High Church teaching owes its great spiritual triumphs, from the too narrow intellectual envelope by which its growth has been fettered.

Dr. Rashdall's hope is in Bishop Gore. In the life of Frances Power Cobbe there occurs the bitter lament that 'somewhere between the years 1874 and 1878 there was a turn in the tide of men's thoughts (due, I think, to the paramount influence and insolence which physical science then assumed), which has postponed any decisive "broad" movement for years beyond my possible span of life.' In this sermon Dr. Rashdall also says, 'We are constantly being told that the Broad Church has disappeared.' But, issuing the sermon in the end of 1904, he adds a footnote: 'This was said more frequently in 1899 than now.' Yet his hope even now seems to be in detaching the leaders and scholars of the High Church party from its unintellectual residuum, rather than in the Broad Church party itself. His hope is in Bishop Gore.

The note which follows was not suggested by the last, though it may seem so. It was found quite accidentally in the middle of the current number of the *London Quarterly Review*. It is the difference between Church and Dissent.

The *London Quarterly Review* is now, beginning with January, edited by Professor W. T. Davison. Professor Davison's first number is a strong one; and, as we say, right in the middle of it there is an article by Professor J. H. Moulton of Manchester on 'A Cambridge Oriental Scholar.' The scholar is the late Professor Cowell. The article is a review of Professor Cowell's *Life and Letters*. It is in a letter which Professor Cowell wrote home from India that we find a statement of the difference between Church and Dissent.

But first, about Professor Cowell himself in India. When he married his wife (with whom came that ambition with which Nature, says Dr. Moulton, omitted to endow himself) and was carried off from business to University, there was some thought of his taking orders. But he did not take orders. He did his work in Calcutta better as professor than he could have done as missionary. Young men began to come to his house on Sunday afternoons to be taught the truths of Christianity. The effect was profound. That class is remembered still, after more than forty years. 'It is a vivid illustration,' says Dr. Moulton, 'of the influence which can be exerted by an English civil servant in India, in the all too rare cases where the representative of the imperial race holds with fervour the faith in the light of which England's greatness has grown up.'

Well, one of those days he wrote a letter to his mother, and this is what he said: 'You would have been a little startled at a letter I wrote to a Babu lately, whom I have helped, in a recent correspondence, in settling some Unitarian difficulties. He wanted to know the differences between Church and Dissent. I told him they belonged to the region of *feeling*, not *conscience*. Those who by temperament admired antiquity and system, and held by the aristocratic part of our constitution, would always prefer the Church; while the lovers of change and reform and the democratic principle would, as a rule, prefer Dissent. To my mind, any hymn-book or missionary history is a convincing proof that the Spirit's influ-

ence is diffused on *each*. The catholic hymns of the whole body are contributed by members of every denomination.'

That is what the word 'catholic' means, is it not? But before leaving Professor Cowell and Dr. Moulton, let us add this additional paragraph: 'Your letter interested me very much, but I shall write no "great book" now. Our life is shaped for us, and one must trust in the guiding hand. I have not the originality which makes a man produce "great books": my work is influencing others and setting them to work. Besides, there is another point which I must not forget. A happy married life does not help one in literary success. You will remember Bacon's phrase (from Cicero) about Ulysses: "Qui vetulam suam praetulit immortalitati." I am quite content that that line should be the verdict of my life, so long as one can honestly feel that "he has served his generation by the will of God" before he "falls on sleep." It seems to me, as I survey the past, that only men of great original genius, and especially *poets*, have any chance of achieving immortality. All other writers only become "*peat*," as Carlyle says—sooner or later.'

The Method of the Christ.

By the Rev. Canon T. H. Bindley, D.D., Principal of Codrington College, Barbados.

The modern traveller who visits the Eastern side of the Dead Sea, on the borders of Moab, is shown a waste of ruins standing starkly bold and clear against the sky, nigh on four thousand feet above the Dead Sea level. The neighbourhood is gloomy, with black basaltic rocks, and seems smitten with that curse which has ever hung like some dark and oppressive pall over the region of the Cities of the Plain.

Here, in the time of our Lord, Herod Antipas occupied a strong fortress castle known to the Greeks as Machaerus, and into one of the dungeons beneath it he had thrust the Baptist, whose unfaltering denunciation of the tetrarch's sins is commemorated in the words of that collect which was composed for his Festival by the English Prayer Book revisers in 1549—he 'constantly spoke the truth and boldly rebuked vice.'

We may picture to ourselves the hitherto dauntless hero, in the weariness of his cell brooding and pondering over certain splendid passages in his all too short career. It had been his to point out to his followers 'the Lamb of God who bears away the sin of the world'; his to utter burning words of scathing rebuke to the Pharisees who flocked to the Jordan's bank to see the new Prophet; his to give practical advice to various groups of startled inquirers, who propounded the ever new and ever old query, 'What, then, shall we do?'; his to receive, on one never-to-be-forgotten occasion, the Messiah Himself, and with Him descend into the flowing stream, while the heavens opened above, and the Father's voice pealed forth designating the Baptized One as His own beloved Son. These and other incidents John must have continually thought over; and from time to time tidings reached him, brought by disciples who occasionally broke the monotony of his days, tidings of wondrous miracles and cures wrought by Him whom he had baptized; and he would begin to wonder and ponder still more deeply on the past. He would feel very keenly that time was slipping by. Had not the message committed to himself been the proclamation of a Kingdom nigh at hand? Was there not a general expectation that the Kingdom of God would immediately appear? Was not the whole nation groaning for a speedy Deliverer? Had not the Great Teacher Himself taken up the Baptist's own cry, 'Repent, for the Kingdom of Heaven is at hand'? Was there not something unreasonable in this long delay of month after month before the definite setting up of the Kingdom of God on earth was brought about? Where were the loud advance and majestic mustering of adherents such as must surely herald the Advent of the Ransomer of Israel? Surely The Christ should take more definite steps to assert His claim and to

compel the loyal allegiance of His people, the Jews. . . .

Without pursuing this line of thought further, and without claiming that it is the only or the necessarily correct interpretation of the question sent by John to the Christ, we may, I think, at any rate see a profound knowledge of human nature in those commentators who have so understood it. The distress, not necessarily of a faith eclipsed, but of an intolerable impatience, will ever make havoc of the boldest courage. The iron enters into the soul, and life's work seems a complete failure. We are reminded of the Baptist's great prototype, Elijah, whose courage was also once swept back to a despairing ebb when he fled from Jezebel and prayed that he might die. And the answer which came to him was not such as he, like all others, would have expected, — not the revelation of the LORD of HOSTS in storm or earthquake or fire, but in the sound of gentle stillness, and in a command to fulfil three plain matter-of-fact behests.

And so with the Baptist. If not to put an end for ever to his own uncertainty, at least to suggest to our Lord a different method, he sends two of his disciples with the direct inquiry, 'Art Thou the Coming One, or are we to expect another?' And the answer came, clothed in the language of that great evangelical prophet, in whose spirit John himslf was so peculiarly steeped, 'Go and show John the things which ye hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in Me.' 'Here is your answer,' our Lord would say, 'to your impatience. In the cure of these physical ills, in the removal from amongst men of terrible scourges,—both of them types and results of spiritual sickness,—above all, in the preaching of the glad tidings of release from sin to the poorest classes, whom the Jewish Rabbis have ever scorned and neglected, you may see the fulfilment of Isaiah's prophecy of the works which the Messiah would do; and you may rest assured that herein is to be found the calm and noiseless advance of that Kingdom which you yearn for.' And the quietly-worded rebuke follows, 'Happy is the one who does not stumble at this method of Mine, so contrary as it is to man's impatience and hurry.'

Now this lesson which our Lord taught by His answer to John's disciples, is one which in these days we need seriously to take to heart. 'Men are impatient and for precipitating things; but the Author of Nature appears deliberate throughout His operations, accomplishing His ends by slow successive steps.' So wrote the great philosopher and divine, Bishop Butler, a century and a half ago. Amid the rush of religious excitement, and the noise and self-assurance of many religious teachers of the day, it is well to recall to our recollection that the divine method is not one of outward proclamation, but of slow noiseless and almost imperceptible growth. We are tempted, as we view our almost futile efforts to regenerate the masses of men, to wonder sometimes, after peculiarly trying failures have fallen in our way, whether after all we have got the secret. May it not be that others, who seem to have better success in retaining their hold upon souls, are in the right and we in the wrong, when we insist on quiet orderly methods,—these Baptisms and Confirmations and Communions,—which work smoothly and easily as some vast piece of machinery, and when we fight shy of new and cheaper and self-advertising means of leading men into the Kingdom of God? Are we on the right track? Ought we not to close at once with offers which promise quick returns and obvious results, instead of patiently and unobtrusively pursuing our path, laying ourselves open to damaging criticism and still more annoying comparison, or rather contrast? Can it be right? Does not the Kingdom of God come with observation? Ought there not to be open signs, and pomp, and dazzling success, and majestic belief-compelling proof about our method and its work? No! A few poor people here are cured of their moral diseases, a few whom the devil has possessed these many years are healed, a few spiritually blind recover their sight, some dead in trespasses and sins regain their true life, the gospel is preached to the outcast and forgotten; and without noise, or pomp, or outburst of fanatical fervour, or terrific gathering of the clans of Jehovah, the Kingdom of God is spreading, winning its way, silently, secretly, like the leaven hid in the meal, exerting its influence, permeating and penetrating the lump till the whole be leavened. Doubt? No! But impatience, and a half-yielding to the temptation to allow Christianity to be taken by

force, to use worldly weapons to advance the spiritual Kingdom? Yes, sometimes! And the calm patient voice of the Christ comes down upon it all with soothing reassuring effect. 'The Kingdom of Heaven suffereth violence'; and the violent would take it by force if they could. But it is the wrong method. From John the Baptist until now the prevailing idea has been that of a Kingdom of Heaven which should place itself in harmony with the expectations of mankind, which should assert its authority with a power that the world could appreciate; but John the Baptist's impatience and man's false notions of My Kingdom's growth and real life, must be totally eradicated and reversed; and—'blessed is he whosoever shall not be offended in Me.'

'Christianity is a scheme imperfectly comprehended,' if I may quote Bishop Butler once again. How can a finite brain appreciate or successfully criticise an infinite idea? It is ours to do our duty according to the method and example of Christ Himself; and to trust that, while we

> Who are but parts,

and can therefore only

> See but part, now this, now that,

He who gives us our duty to do sees and knows the value of each attempt of ours, and will give it its due place and recognition in the great scheme of God's Kingdom. God forbid that, in place of the quiet orderly methods which Christ Himself approved and used, we should be tempted to avail ourselves of others, more showy, no doubt, more captivating and more popular, but thereby condemned as opposed to the methods of our Divine Lord and Master Himself. 'He shall not strive nor cry aloud, neither shall anyone hear His voice in the streets.'

'The Kingdom of Heaven suffereth violence (*βιάζεται*),[1] and violent ones (*βιασταί*) take it by force.' I am aware that the usual interpretation of these difficult words is other than that which I have ventured to put upon them. The majority of commentators, ancient and modern, interpret them as inculcating intense effort and ardour in the heavenly race and calling. But it does seem from the context in which our Lord used them that He meant to rebuke a wrong method and not to commend a right one Let us examine the sequence of thought more closely.

It was during a busy day of beneficent deeds that John's disciples arrived and put their master's question (Lk $7^{19f.}$). Christ proceeded with His active works of mercy, and then gave a report of His method as an all-sufficient response to the Baptist; adding, too, a veiled reproof in the form of a eulogy of such patience and faith as would not find this method a stumbling-block. Then, as the messengers departed, lest the multitudes (*οἱ ὄχλοι*) should fall into the mistake of undervaluing the Baptist and his work, Christ proceeded to extol John as the ideal fulfiller of the work which he had to perform as the Forerunner, and to enlarge upon the unique position which he occupied as the noblest and last of the prophets under the Old Dispensation. Yet the Baptist's position had its limitations, and the least member of the new Kingdom was more highly graced than John. John's work was that of awakening and startling by bold and violent measures; and this had the tendency of leading unthoughtful men to look for the same methods in the work of the Christ, and to imagine that the Kingdom of Heaven could be taken by force. But here comes the contrast. The method of the Baptist was not the method of the Christ. The startling asceticism of the one, which was necessary for its purpose, is set over against the sociability of the Other; and the Jews are likened to petulant children refusing to join their fellows in corresponding play. And yet the two contrasted methods will eventually be seen to be justified by their results.

A like passage in Lk 16^{16} brings out the same thought in another context. The era of the Law and the Prophets closed with John. Then came the preaching of the glad tidings of the Kingdom of God; and, misled by its free invitations, everyone was inclined to force an entrance into it, or to use violence against it (*πᾶς εἰς αὐτὴν βιάζεται*). But, as a matter of fact, the same orderly methods were to obtain in the Kingdom as under the Law; so much so, that the Law itself might be said to be maintained in every detail. The Gospel was not a release from, but a deepening and widening and spiritualizing of, the Law's requirements.

Taking our Lord's words, then, as a reproof, and not as a commendation, can we say that the rebuke was unwarranted? In every age, and not least in our own, men are found who, in their

[1] 'Is violated.' *βιάζω* is not, I believe, anywhere used, absolutely, in a good sense.

masterful dictation to the ways of Providence and in their self-constituted methods of saving souls, seem to take the Kingdom of God by violence, instead of by the quiet divinely appointed channels of grace which Christ has ordained. All those violent emotion-stirring appeals to the uncultured affections, what are they but an attempt to storm the citadel of salvation by assault, and by one gigantic effort of the will to seize upon a position of assurance which nothing can touch or assail? Surely this is to ignore the lessons of Christ's own teaching and example. He taught that the seed would grow secretly and noiselessly; that the leaven would work silently and quietly. He also repudiated the wild enthusiasm which so far misunderstood His mission as to lead the excited multitudes to try to take Him by force and make Him a King.

The same principle is truly applicable both to the individual soul and to the collective community of Christians, the Church. The teaching of many popular sermons and popular hymns demands from the individual some loud outbursts of experiential testimony as the only legitimate signs of grace; and such an unwarranted demand has done, and is doing, much to paralyse the life of many earnest souls.

And similarly, the impatient ones, both in the Church and in the world, often clamour for more outward and convincing proofs of the extension of Christ's Kingdom, some tremendous signs that His servants are up and doing, and portentously busy about their Master's work, some manifestations that will indeed proclaim their mission in a way that cannot be gainsaid, and that will put to shame the busy mockers.

But once again, No. The Church's wisdom is to find her strength 'in quietness and confidence'; the help of Egypt with its horses and swift riders is not for God's Israel; the blessing is for those who 'wait' for Him; the command is that we possess our souls in patience. 'God is her King of old: the work that is done upon earth, He doeth it Himself.'

And once more. It is not only the method of the Church—that is, the method of Christ—that is pitted against other modes and ways of extending God's Kingdom by the unthoughtful and short-sighted, it is Christianity itself that has to run the gauntlet of comparison with modern speculative theories, and even with ancient Oriental beliefs. The religion of Humanity and the creed of the Positivist are sometimes pointed to as powers that will in the future do more for the amelioration of mankind than Christianity could ever accomplish. The question of John the Baptist thus recurs under another form, not addressed now to Christ personally, but to His followers and members of the Kingdom which He founded. 'Is your teaching and your creed the best and final message for humanity as you claim that it is; or are we not to look for something better in those great evolutionary forces which are leading the human race to some unknown but elevated goal?'

Or the question may be re-echoed in another form by the so-called Theosophists who devote their faculties to the acquisition of some transcendental mysticism, and to the classification of spiritualistic phenomena. They first isolate Christianity from its position as a developing factor in the world's history from the dawn of time, and then ask, 'Is your religion, which, by its own style of dating itself, can only boast of nineteen centuries of life, to be placed before those beliefs of hoary antiquity whose adepts command even now the elemental forces of Nature in a manner which shames the Gospel miracles into insignificance?' The answer to both these questions is the same. The mere fact of their being asked at all shows that the method and the object of Christianity are alike misunderstood. The primary object of Christianity is not the physical amelioration of man, nor the providing the human race with a greater number of creature comforts, but the application of a spiritual remedy to sin-stricken souls. It is the proclamation of the Incarnation, and the Atonement, and the Risen Life. The method of Christianity is not the method of modern advertisement, but of the therapeutic adaptation of spiritual truth to the needs of individual souls, simply, unostentatiously, quietly, noiselessly, taking them one by one as they come under its gracious and beneficent influence and reach.

It is a terribly harassing thing to have your motives misunderstood; it is still worse when your method and goal are alike misrepresented, and in consequence condemned. Such was our Lord's case; and such has been the misfortune of His Church in almost every age. The temptation which assails us, and against which we are bound to fight, is the temptation to alter our method and readjust our goal so as to bring them into harmony

with what the world or our impatient companions expect. We have to recall ourselves from these alluring excursions into worldly methods and aims, and to realize that, in our Lord's own mind, the greatest glory and the final climax of His method lay in the great spiritual miracle, which far transcended those of the physical sphere, that the 'poor,'—and we must give the word its most extended meaning,—the poor had the gospel preached to them.

Recent Johannine Literature.

By J. Vernon Bartlet, M.A., D.D., Mansfield College, Oxford.

I. Ramsay on the Apocalypse.[1]

Once more Professor Ramsay has laid students of the Apostolic Age under a deep debt. He never touches a subject without giving its study a fresh and vital impulse. He is pre-eminently a pioneer. Indeed, his chief defects are those natural to a pioneer: he tends to push his new line of progress too far, and to overlook other though less fresh lines of explanation. So is it here in his treatment of the Apocalypse in terms of the archæology of the Roman province of Asia. He views its writer as if quite naturalized to his new environment. He forgets far too readily how intensely Jewish, as distinct from Greek, John was and remained; and he does so largely because he approaches him after such long and intense preoccupation with Paul, the born provincial. But how fruitful are his suggestions! There is more to learn from his slips than from another's formal correctitude within narrow limits of thought and feeling. Ramsay has a larger outlook, a profounder humanity than any other writer in his field; and the perusal of his pages gives one the feeling of passing from a close study into the open air, where the actual full-blooded life of men has its being. It is, moreover, a book which can be read with equal pleasure and profit by the general reader and the specialist.

Take the opening sentences of his Preface. 'In the contact of East and West originates the movement of history. The historical position of Christianity cannot be rightly understood except in its relation to that immemorial meeting and conflict.' How much food for thought do these words supply? Later we read: 'Only a divine origin is competent to explain the perfect union of Eastern and Western thought in this religion. . . . The adaptation of Christianity to the double nationality can be best seen in the Apocalypse, because there the two elements which unite in Christianity are less perfectly reconciled than in any other book of the New Testament. The Judaic element in the Apocalypse has been hitherto studied to the entire neglect of the Greek element in it. Hence it has been the most misunderstood book in the New Testament.' In these last two sentences we have some of the exaggeration which has helped to make certain scholars, particularly abroad, so blind to Ramsay's high services. Especially is it misleading to attribute the misunderstanding of the book to study of the Judaic element therein. That is what has recently helped to bring it out of the twilight in which it has lain for nearly eighteen hundred years; and more light has yet to break forth from that quarter. Still though the inmost structure of its writer's mind was determined by Jewish feeling and training, many allusions in the Apocalypse, especially in the Messages (not 'Letters,' for here Ramsay goes off largely on a wrong tack) in chaps. ii. iii., are only to be understood in their true historical sense when placed in a setting furnished by the actual conditions of life in the province of Asia. But Ramsay makes a serious mistake when he says: 'It was written to be understood by the Græco-Asiatic public; and the Figures [given in his text to illustrate Asiatic ideas and usages, religious in the main] prove that it was natural and easy for those readers to understand the symbolism.' On the contrary, it was written, not for 'the public,' but for special esoteric circles in Græco-Asiatic society, whose chief chance of understanding much of the form and symbolism of such a special literary phenomenon

[1] *The Letters to the Seven Churches.* By Professor W. M. Ramsay. London: Hodder & Stoughton, 1904. Pp. xx, 446. Price 12s.

lay in what they did *not* share with their fellow-citizens, but rather with the Jewish Scriptures, apocryphal as well as canonical. A glance at Westcott and Hort's edition, which indicates Old Testament allusions in special type, demonstrates this. It is strange that Ramsay has so lost sight of the Christians in Asia as 'elect sojourners of the Dispersion,' as they are styled in the Epistle addressed to them by Peter, a man whose attitude to pagan society was more akin to John's than was Paul's. I can see little or no evidence that John had that quick sense for the Christian Church sojourning in an Asian city, as in spiritual solidarity with the life of such a city, itself determined by topography and local history, which our author possesses and in turn attributes to him. For what came under his own direct observation as a social factor conditioning the habits of his fellow-Christians in each city, John had doubtless a keen eye; and Ramsay has done exceeding well in bringing this out in connexion with the 'Nicolaitans,' however one may question whether he has not put too favourable a face upon their actual practices, so giving an unduly harsh appearance to the seer's denunciation of them. But that is another thing from saying that 'the Apocalypse reads the history and the fate of the churches in the natural features, the relations of earth and sea, winds and mountains, which affected the cities.' To our thinking, his most valuable elucidation of the Apocalypse from archæological data, is the light he casts on the hitherto obscure description of 'the beast from the land' as promoting the worship of 'the beast from the sea,' in 13^{11-18}. This, as he shows, refers to the zealous initiative of the province of Asia, through its *Commune* or Council, for religious purposes in particular, in the matter of promoting and exacting Cæsar-worship. But I suspect that here our author has not applied with sufficient strictness what this passage, so expounded, really teaches us as to the province of Asia, as distinct from the central imperial government, when he connects this zeal with the imperial policy of Domitian in his later years. For the whole point of the passage is the local nature of the initiative; and there is no sign that it had as yet received the formal sanction of the emperor. In fact, it is possible that this excess of zeal was discountenanced when it reached the ears of the emperor; that the persecution on these lines, and to the degree of intensity feared in the Apocalypse, was never carried through to the end; and that this is the reason why we do not hear of it outside the seer's pages. Of course such a view depends somewhat on our theory as to the emperor of the day, and so on the date of the Book. I can here only say, that study of Ramsay's book, and of the inconsistencies which from time to time emerge in his candid presentation of various aspects of the picture, has confirmed me in the belief that it was written early in Vespasian's reign, and not under Domitian at all. Such a view alone makes the common authorship of the Apocalypse and the Fourth Gospel, which Ramsay attributes also to John the Apostle, psychologically conceivable. As to that dual authorship I concur with his judgment, and consider that he has done much to clear away prejudices clinging to its discussion. But such an authorship within one and the same decade of an aged author's life, seems to me out of the question; and I would fain hope that Ramsay may yet come to view the phenomena of persecution as compatible with the earlier date, as he seems to have done in the case of 1 Peter.

Ramsay justly argues that the phrase, 'The seven churches that are in Asia,' without further explanation, in the opening address of the Apocalypse, implies that such a special group was recognized in the local Christian parlance; but his explanation of the fact is unsatisfying. He regards their distinction from other Asian churches as 'in some way connected with the principal road-circuit of the Province.' In fact, they stood 'on a very important circular route, which starts from Ephesus, goes round what may be called Asia *par excellence*, the most educated and wealthy and historically pre-eminent part of the Province. They were the best points on that circuit to serve as centres of communication with seven districts.' This may be true enough in fact; yet it is too accidental a basis for their being addressed as typical of the needs of the Asian churches. The theory does not square with what Ramsay himself says elsewhere touching the Messages to the provincial Church as couched in terms of the conditions of the Seven, as known to the seer. May it not rather be that they were 'the Seven (original) churches' of any note, going back to 'the beginning of the gospel,' when it spread from Paul's mission in Ephesus; and that this their historical pre-eminence became crystal-

lized in the phrase in question? They were, perhaps, the seven original Pauline churches, founded by his personal friends and disciples, when, as Ac 19^{10} has it, 'all the dwellers in Asia heard the word of God.' Such a view renders unnecessary the rather over-elaborate organization, postal and otherwise, which Ramsay infers from the phrase on his theory.

While, then, it seems likely that not a few of the bold and taking suggestions of this book will require modification or correction, yet it so teems with fine observations as enormously to advance our knowledge of the conditions implied by the Apocalypse, as well as of its essential spirit and message. It has the peculiar vital quality that marks all Ramsay's work and has given him the key to so many New Testament difficulties. Where he fails, it is usually owing to defective grasp of Jewish literature, specially in its apocalyptic forms. For instance, the Apocalypse of Baruch, which includes a Letter to Jews at large, affords a parallel to this feature of John's Apocalypse which makes a good deal in chap. iv. seem beside the mark. But where knowledge of Græco-Roman society and its atmosphere of thought and feeling can bear on the New Testament, there he remains a master, perhaps the master of the surest sense at present with us. Accordingly, we may conclude with some words which he speaks where his authority is greatest: 'No one, who is capable of appreciating the tone and thought of different periods, could place the composition of any of the Books of the New Testament in the time of the Antonines (*i.e.* after 138 A.D.), unless he were imperfectly informed on the character and spirit of that period.'

II. Dr. Drummond on John's Gospel.[1]

This is a valuable contribution to a truly great problem — great because of the many elements entering into its final solution. The inquiry is that of a mind possessing two at least of the elements most needful to success, viz. the judicial temper and spiritual insight. When to these is added large and exact learning, we may expect the inquiry at any rate to leave the field clearer of confusions and false scents than it found it.

[1] *The Character and Authorship of the Fourth Gospel.* By James Drummond, Principal of Manchester College. Oxford: Williams & Norgate, 1903. Pp. xviii, 528. Price 10s. 6d.

And such is the case. The external evidence which has for some time pointed steadily to a date in the closing years of the first century, and indeed to the Apostle John as author in some real sense, is here set forth with great fairness and power. The internal evidence, too, is handled freshly and carefully, along the familiar lines, which narrow down the authorship to a Palestinian Jew who was in some degree at least an eye-witness. At this point the external and internal forms of evidence combine 'to preclude the supposition of a late Greek authorship.' When, too, we 'remember the cumulative character of each, it seems to me,' says Dr. Drummond, 'that we have an amount of proof of the Johannine authorship which ought to command our assent, unless very strong evidence can be produced upon the other side' (p. 384). He then proceeds to examine 'the objections to the traditional view' with a fulness and patience which seldom mark the criticism of the positive arguments by those who favour a negative conclusion on the point. But, beyond this, he makes a weighty contribution to the logic of the whole controversy, in showing the precariousness of the 'argument from silence' as often applied in the face of probabilities established by general literary analogies. Accordingly, allowing for a certain unconscious development of the ideal side of the teaching once heard from his Master, which must have gone on in the apostle's vital experience and have influenced his way of putting some things in a gospel that was no mere narrative, but an implicit argument for faith in Jesus as the Christ, the Son of God (20^{31}), Dr. Drummond concludes that the apostolic authorship is the least difficult of theories in view of all the facts, fairly dealt with according to their relative weight.

But while the inquiry as a whole leaves one very strongly under this impression, there is one element of weakness in the picture he draws, the serious, if not fatal, character of which its author does not seem duly to realize. It emerges in the fourth chapter, entitled 'How far is the Gospel Historical?' and again towards the end (pp. 426 ff.). The question affects both the speeches and the events which it records. The main test in view is the Synoptic narrative, from which the Fourth Gospel diverges, or seems to diverge, on several important matters. The most crucial of these, allowing for all tricks of memory, are certain

matters of fact. On one, the date of the Last Supper, Dr. Drummond sums up rather in John's favour. On the rest his verdict is mostly adverse. As to several of these, *e.g.* the four visits to Jerusalem unrecorded in the Synoptic narrative, and the cleansing of the Temple during the first of the two Pascal visits (our text of Jn 6^4, which implies a third, is contradicted by weighty second-century witnesses), I cannot agree with that verdict. But we will narrow the issue to the crucial point, the raising of Lazarus, which Dr. Drummond unhesitatingly rejects as history, suggesting that it may 'be designed to set forth in a vivid and picturesque form the truth that Jesus is the resurrection and the life' (p. 64). I need not stay to criticise his examination of this apparent event as a historian. It seems to me quite inconclusive. In fact, Dr. Drummond's mind is already made up *à priori* as a philosopher and a physicist, as he frankly states on p. 426. But I would put it to him and others most earnestly, that he cannot expect many thoughtful minds permanently to stand where he stands logically. This is not a matter of 'a large ideal or allegorical element'—which is frankly present in the Gospel—but of a confusion of the factual and the ideal of a kind and to a degree which must forfeit our respect for its writer, both intellectually and morally. It is no good beating about the bush. Put it in as fine a spirit as you may (*e.g.* on p. 429), and we come at last to this, as Dr. Marcus Dods has it (*Expositor's Greek Testament*, vol. i. 679): 'The writer professes to produce certain facts which have powerfully influenced the minds of men and have produced faith,' in the hope that they may help to produce or deepen faith in others (20^{31}). 'If these pretended facts were fictions,' if 'to accomplish his purpose he invents incidents,' 'then the writer is dishonest'; and nothing can save the spiritual power of his work from decay. It boots not to affirm that 'the notion of imposture in connexion with such a work cannot be entertained.' We welcome this as the instinctive conviction of such a man as Dr. Drummond; but he has failed to show how it can be a reasoned conviction. To do so he must go farther, or not so far. As an historian he has no *locus standi* where he would fain abide. He has not shown, or even attempted to show, *how* an eye-witness could record such an incident under the impression that it had once been enacted. To do this would be to secure consistency for his position, and so plausibility. Failing this, if he cannot sacrifice his (necessarily provisional) philosophy, so as to recognize facts transcending experience as historically unimpeachable, he must sacrifice the historical arguments which now seem to him to postulate an eye-witness and an apostle as author. This is no case of 'misunderstood metaphor' hardened into fact, as might be the case where another mind has intervened. It is memory, or it is fiction. Dr. Drummond has failed to face this issue, which is now the crucial one touching the Fourth Gospel; and for this reason his noble monograph attains no satisfying unity. It remains but a valuable collection of materials and of judgments in detail, aids to the student on his path towards a consistent theory.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XXIV. 16.

'Herein do I also exercise myself to have a conscience void of offence toward God and men alway.'—R.V.

EXPOSITION.

'Herein.'—That is 'for this reason,' because of his belief in the future resurrection; or, in other words, because he held the doctrine of the resurrection of the just and unjust, not as a mere speculative doctrine, but as a grave and awful reality.—HOWSON.

'I also.'—As well as my accusers and the Jews whom they represent.—PAGE.

'Do exercise myself.'—This verb is used twice in the *Iliad* meaning to *work raw material* into some object, to *form curiously by art* as a bowl, or a chariot finely *wrought* with gold. Hence to *adorn*, then to *practise* athletic arts, to discipline, to *train* as the human soul into its perfection. It implies training one's self, as in an art that requires practice for its perfection.—PELOUBET.

'To have a conscience void of offence toward God and men.'—'Απρόσκοπον is excellently translated *void of offence*, for the word may have two meanings: (1) *not stum-*

bling, *i.e.* not offending, upright—in this sense Paul seeks to be void of offence toward God; (2) *not stumbled against*, *i.e.* not causing offence—in this sense Paul seeks to be void of offence toward men. The word only occurs twice elsewhere in N.T., both times used by Paul, namely, in its first meaning, Phil 1^{10}; in its second meaning, 1 Co 10^{32}.—PAGE.

'Alway.'—Not in the restricted modern sense, at all times, but in the wider sense suggested by its etymology, in all ways, which agrees well with the form and original meaning of the Greek word, through all, or by means of all.—ALEXANDER.

THE whole verse might be given as the best statement of Paul's rule of conduct in dealing with his difficulty between Jews and Gentiles.—PAGE.

THE SERMON.

The Strengthening of the Conscience.

By the Rev. J. H. Jowett, M.A.

We do not create conscience ourselves; we do not acquire it at school; it has been with us from the beginning. It is an essential part of our equipment. What, then, exactly is it? In the Bible it is described under various figures.

I. Conscience is a voice—a voice which whispers guidance, singling out some things to be avoided and others to be pursued. It is not a voice of timid counsel, and of hesitating suggestion, but a voice of command and of authoritative power.

II. The Bible speaks of Conscience under another figure. It is a moral palate by which we are instinctively able to taste certain differences in character and conduct just as with the physical palate we taste differences in food. Without Conscience falsehood would taste like truth and malignity like love.

Is Conscience then universal, and is it of differing power in different people? Has everyone got this spiritual sense of taste? The answer to this is yes. No race of people, even among the most degraded tribes, has ever been found to whom every kind of character and conduct was alike. In every man there is an inborn sense that some things are right and others wrong. Is the Conscience of every man the same then? Does it work with the same scope and intensity in every life? Our everyday speech shows us at once that it does not. We say that one man has a very 'keen' Conscience, a conscience that can detect the most minute flavour of good and evil. Another man has a 'dull' Conscience, a Conscience that needs to have the sweet intensely sweet, and the bitter intensely bitter, before it can appreciate it.

Has the power and dominion of Conscience grown with the race? Has our moral palate become more refined and more discerning with the increase of the years? We can answer this question from Bible history alone. The Law of Moses was given to the Israelites because they were only capable of appreciating broad differences between good and evil, but when Jesus Christ came He gave them a higher law, no more to love their friends only, but their enemies also. They were not only forbidden to kill, but to look upon anyone in anger.

Are we under any obligation with regard to our Conscience? Is it a sense or faculty altogether beyond our influence, or is it partially within our control? Yes, we can both refine and exalt our Conscience, and also debase it. Conscience warns us that a thing is wrong, and commands us to avoid it; if we disregard this warning, Conscience is debased. And if for a time Conscience is despised, it cannot be re-enthroned again as though it had never been neglected, it is permanently impaired. Its soft, discriminating touch has gone, and it no longer feels differences where tremendous differences exist. But, on the other hand, Conscience can also be purified. We can have, with Paul, a Conscience 'void of offence towards God and man.' The first step to possess a Conscience like this is to get our defiled Conscience purified, and that can be done only by 'the sprinkling of the blood of Jesus Christ.' But Conscience must not be left when it is purified, it must be preserved and strengthened, and this can be done only by daily discipline and constant communion with God. The best way to discipline the Conscience is to exercise it in matters that formerly we were indifferent about. We must seek to be 'faithful in that which is least,' so that at the last we can say with Paul, 'void of offence.'

Ethical Athleticism.

By the Rev. William L. Watkinson.

The province of the Conscience is threefold: first, to inform us that an act is right or wrong; second, to command us to do the right and avoid the wrong; and third, to applaud or punish us according to our conduct. To gain such a Conscience did Paul 'exercise' himself. The word exercise is remarkable. It is commonly used of the training of an athlete, and it implies strenuous daily effort—'I buffet my body and bring it into subjection.' We often think that the apostles, and Paul especially, had no troubles with their

own inward nature, all their troubles came from outside. And thinking this, we excuse our own poor lives on the plea that we have so many inward failings to combat. Here we find that St. Paul's nature was like ours, except that his temptations were more severe and the cravings of his body more keen, so that he had to undergo the most severe moral training. Day and night he continued in prayer and in meditation. And now, speaking to Felix, he can boldly say 'a conscience void of offence'—a conscience sensitive, imperative, and pure.

1. The *sensitive* conscience must discriminate between right and wrong, not in its wide distinctions, but in the most minute points. Our conscience, however, is apt to become blunted and its judgments confused, and there is only one way in which we can preserve the integrity and delicacy of this moral sense, and that is by constant communion with the absolutely Holy One.

2. The *imperative* conscience does not counsel, it commands. A modern author says: 'Conscience must not only reign, it must govern.' It is often compared to a compass which points aright, but it is more than that. It is like the new detector mariner's compass. If the ship goes out of its course, the bell of this compass rings and continues to ring loudly till the ship is brought into her proper course again.

And, now, if we have preserved the conscience sensitive and imperative, we will also possess the *approving* and *pure* conscience. When we began our warfare, our conscience was cleansed at the Cross, and with Paul we will exercise ourselves to keep it pure.

Illustrations.

A Conscience.—Wouldst thou be faithful to do that work that God hath appointed thee to do in this world for His name? Then make much of a trembling heart and conscience; for though the Word be the line and rule whereby we must order and govern all our actions, yet a trembling heart and tender conscience is of absolute necessity for our so doing. A hard heart can do nothing with the Word of Jesus Christ. Keep then thy conscience awake with wrath and grace, with heaven and hell; but let grace and heaven bear sway.—John Bunyan.

Toward God and Men.—The 'Swedish nightingale,' Jenny Lind, left the stage, for no apparent reason, when money and applause and fame were pouring in upon her. Some time after, an English friend found her sitting by the sea, with a Lutheran Bible on her knee, looking out at the glory of the sunset. As they talked together the friend asked, 'Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?' 'When every day,' came the quiet answer, 'it made me understand less of this—(laying a finger on the Bible)—and nothing at all of that—(pointing to the sunset)—what else could I do?' We may pay too high a price for the best that the world can give.

It may be said that for several centuries preaching, as a recognized institution of the Christian Church, had been non-existent. Bishops who preached were rare exceptions. As a rule they were occupied in contests for power and honour, many of them being feudal lords, who headed their vassals clad in armour, while not a few of them led lives of shameless and unconcealed immorality. You have but to read such a book as Ranke's *Lives of the Popes* to see this. Better that these men did not try to preach, even if they were able. It would have been to add scandal and hypocrisy to sin. Scotland was then as bad as the rest of Europe, in some respects worse. You may remember the anecdote of the bishop who came to head a fray in the High Street of Edinburgh with armour beneath his gown; protesting eagerly about something, he struck his breast till the coat-of-mail rattled. 'Be my conscience!' he said. 'My lord,' said one of the bystanders, 'your conscience is not guid, for I hear it clattering.' When George Wishart was preaching in Ayr, Dunbar, Bishop of Glasgow, who had never before preached, took possession of the pulpit to exclude the reformer, but all he could say was, 'They say we sold prieche. Quhy not? Better late thryve nor never thryve. Haud us still for your bishope, and we sall provide better the next time.'—John Ker, *History of Preaching*, p. 137.

There is a fable among the Hindoos that a thief who was condemned to die sent a message to the king, saying that he knew the secret of causing trees to grow which would bear fruit of pure gold, and would reveal it to him if he and his courtiers would accompany him to a certain spot. Being anxious to learn the secret, they did so. After solemn incantations the thief produced a piece of gold, and said, if it were planted it would produce a tree whose branches would bear gold. But it must be planted by a hand that had never done a dishonest act. His own hand not being clean, he passed it on to the king. The king hesitated, however, and said, 'I remember in my younger days that I filched money from my father's treasury which was not mine. I can hardly say my hand is quite clean. I pass it therefore to my prime minister.' The latter, after a brief consultation, answered, 'It were a pity to break the charm through a possible blunder. I receive taxes from the people, and how can I be sure that I have been perfectly honest? Let the high priest plant it.' 'No, no,' said the high priest; 'you forget that I have the collecting of the tithes and the disbursements of sacrifice.' At length the thief exclaimed, 'Your Majesty, I think it would be better for society that all four of us should be hanged, since it appears that not an honest man can be found among us.' In spite of the lamentable exposure, the king laughed, and was so pleased with the thief's cunning expedient, that he pardoned him.—*Cassell's Saturday Journal.*

A Perfect Standard.—The weights and measures of Great Britain and her dependencies are regulated by certain lengths of bronze and masses of platinum in charge of the office of Standards of the Board of Trade. These, of course, might by time or accident become altered. It is therefore desirable to have certain standards which, so far as human ingenuity can ensure them, are protected against change. These have been provided by Act of Parliament, and are preserved and immured in the wall of the House. Every twenty years the standard yard and weight used by the Board of Trade are brought to Parliament, and carefully compared with the absolute standards therein preserved.—W. L. Watkinson, *The Education of the Heart*, 63.

The Inward Judge.

The soul itself its awful witness is.
Say not in evil doing, 'No one sees,'
And so offend the conscious One within,
Whose ear can hear the silences of sin
Ere they find voice, whose eyes unsleeping see
The secret motions of iniquity.
Nor in thy folly say, 'I am alone.'
For, seated in thy heart, as on a throne,
The ancient Judge and Witness liveth still,
To note thy act and thought; and as thy ill
Or good goes from thee, far beyond thy reach,
The solemn Doomsman's seal is set on each.

Whittier.

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The Dawn of the Messianic Consciousness.

By the Rev. Robert Mackintosh, D.D., Lancashire Independent College, Manchester.

II.

Can we now, with some help from conjecture, frame any explanation to ourselves what this Messianic consciousness may have meant to Jesus? We must begin with the words of the voice from heaven, or rather with the O. T. sayings which these words call up. The passages in question occur at Ps 2^7 and at Is 42^1; in the Transfiguration narrative, as many have pointed out, we seem to hear the same passages once more, along with Dt 18^{15} or Ex 23^{21}. The Messianic theology of the age took pleasure in combining many different sections of the O.T., and arranging them in fresh mosaic patterns,—the spirit of the age imposes itself, to a certain extent, even upon the interpretation of a voice from heaven. Some may feel tempted to confine the reference in our present passage to Is 42^1, excluding Ps 2^7. Is 42^1 stands at the head of the 'Servant' passages in Deutero-Isaiah; if we could take 'servant' as 'Son'—an ambiguity which would be possible in a Greek text—then Is 42^1 would yield the three great elements of the message from heaven: (1) consciousness of Sonship; (2) revelation of the Divine complacency; (3) communication of the Spirit ('I have put My Spirit upon Him'). Probably this reference of the whole message to that single O.T. text might discredit the historicity of our narrative as a real contribution to the inner biography of Jesus Christ. Anything founded on the Greek text must probably be of late origin; the Aramaic, presumably, would not admit the ambiguity between 'son' and 'servant.' However, we have good historical grounds for insisting on the inclusion of Ps 2^7 along with Is 42^1 in the materials (so to speak) of the heavenly message; it is the Psalm passage which gives us '*Thou art* My Son.' Reassured as to the historical credibility of the gospel narrative, and interpreting it in the light not merely of one but of two O.T. sayings, we still find as its contents the three points which we noted a few sentences above. These three points then may be regarded as making up, at its origin, the Messianic consciousness of Jesus. Of course we have to meet the objection that 'son' in the narratives of the baptism is but a stereotyped official title, emptied of all connotation. Wellhausen takes that objection, and, on the strength of it, dismisses the sentence

forthwith from further consideration. This may be fair enough, if we regard the Baptism narrative as composed by early Jewish disciples of Christ; if later Gentile disciples composed it, the probabilities would again change. But our own reading of it rests upon the belief that, whether as a simple record, or as an interpretation, Jesus Himself has given us the narrative. If that be true, are we not entitled, yea bound, to emphasize the word? It cannot be for nothing that He who habitually calls God 'Father' feels Himself summoned to His own life-task by the name of 'Son.' Even those who hesitate upon that point will probably admit that the citation of Is 42^1 is significant of the Christian temper—as we would contend, of that temper manifested in Christ Himself. The Servant of Jehovah is the highest conception reached by the O.T.; while not originally Messianic, it ennobles Messianism when associated with Israel's hope and made its interpreter. Does not that happen precisely here?

With hesitation, and with the caution already given, we take a further step, suggesting that the Messianic consciousness is twofold: positively, the consciousness of sonship to God as the correlative of God's Fatherhood, and, negatively, sinlessness—'In Thee I am well pleased.'

The first saying on record as having been spoken by Jesus occurs in the narrative of His loss in the temple as a boy: 'Wist ye not that I must be in My Father's house?' It would be a mistake to claim absolute certainty for an interesting anecdote of this kind, recorded as it is by only one of our authorities. Still, we must work with such materials as we have; and, without laying undue stress upon it, we may look at what it suggests. In the first place, the word rises to the boy's lips as if by instinct, 'My Father.' In the second place, we have the assertion of an abiding Divine necessity and high calling: 'I must be in My Father's house.' The meaning is not perfectly clear, but we might possibly explain it by a reference to Ps 27^4: 'One thing have I desired of the Lord, that will I seek after, that I may dwell all my days in the house of the Lord.' In the Psalm, indeed, what is spoken of seems to be a privilege, and, in the Gospel passage, an obligation; but that difference may perhaps be set aside. The third point we note is the necessity by which this wonderful child thrusts away the visions that have come upon Him, and, in spite of His own 'I must,' returns to Nazareth and to earthly obedience. One need not labour the point that such obedience was, for the time, the truest fulfilment of the heavenly calling, and the best preparation for its more direct service in after days. Nevertheless, the closing down of life upon an ardent spirit, almost launched on a career of public service, must mean grave trial; that too is taught us, if we regard the narrative as historical. Some such experience might explain Christ's lingering till the age of thirty—if He had heard the call before, and if He had encountered another necessity, not less Divine than the call itself, which pushed back indefinitely the act of outward obedience to the call.

In this interval of eighteen years we can hardly err in supposing that the youthful Jesus led an isolated and lonely life. In after days we find Him peculiarly sensitive to female friendship—very peculiarly dependent on it, we may affirm, if measured by the standards of Judea and of eighteen centuries ago. Without sentimentality, therefore, one may allow oneself to conclude that the mother of our Lord was a great resource to Him in mitigation of this solitude. In her we may assume that He found sympathy, partial indeed and inadequate, yet less inadequate than elsewhere—that, till His hour came, she stood as far as she might between Him and the world, deadening its shocks—that, like others of this earth's great men, Jesus was conscious of peculiar sympathies with her who bore Him. In a different direction—in the mutual love of youth and maiden—we know that Jesus never allowed Himself to feel the charm of womanhood. We know this, not only from postulates or deductions of ours, but from the words of one of His own pointed sayings: 'There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake.' It is possible to exaggerate the universality of marriage among the Jewish race. Marriage had been forbidden to Jeremiah; it remains very doubtful whether Saul of Tarsus had ever married; there was John the Baptist; there was Jesus Himself. Yet marriage was so much the normal fulfilment not of inclination merely but of duty in Israel—and in all the ancient world—that Jesus might well convey to His disciples as new truth the conception of a moral vocation which, under certain circumstances, made celibacy the higher law. His own life and the Baptist's, among so many differences, agreed in this. 'There be eunuchs which have made

themselves eunuchs for the kingdom of heaven's sake.'

There is another passage whose light one is tempted to throw backwards into these silent years—the passage which records how the mother and brethren of Jesus once desired to lay hold on Him, saying, 'He is beside Himself.' Family criticism is the most merciless thing in the world, and sometimes the most unjust. Such criticism must have passed from mouth to mouth in the home at Nazareth, unchecked by religious or dogmatic reverence; it could hardly leap at once to the height of its effrontery; it must have made beginnings in earlier days. We know what 'He is beside Himself' means:—worldliness is criticising perfect unworldliness. One does not for a moment grant that Jesus was unpractical, or that the sneer was anything but empty calumny; still, there is a certain plebeian knowingness which is sure to be absent from a nature compacted of genius and goodness—which in its knowing way is eager to point out the supposed defects of genius and limitations of goodness. One might smile indeed at the critics—these men of the world, whose culture was gained in—Nazareth! But even so the angels may smile at those who boast of their psychological insight into the usages of London or Vienna. Certainly, as we study His career, we see that this dreamer of heavenly dreams was rich in practical wisdom, and a born leader of men. Yes, we see this; but we may be sure that whatever *they* saw, whatever *they* admitted, in this direction, came as a great surprise to the brothers and sisters of Jesus' early days. Have we not confirmation of what has been said in the fact that Nazareth stands alone in the Gospel records as a place where the preaching of Jesus met even outwardly with immediate and unqualified failure?

But the deeper source of Jesus' loneliness must have lain in His profoundest moral and religious experiences. According to St. Luke's Gospel, He no sooner began to speak out His thoughts than He called God Father. According to all the Gospels, that was the name He habitually used—brushing aside by instinct previous revelations, to make room for the supreme revelation which lived in Him. With this attitude of spirit He would find partial sympathy wherever He found real piety. The O.T. was not ignorant of the name or of the thought. But nowhere would He touch upon an experience which fully echoed or mirrored His own; His insight made Him lonely. And then, there was the further element—the problem of sin. Attempts have been made lately in certain quarters to elucidate the religious life of the soul of Jesus by claiming Him for the religion of healthy-mindedness. Whether that is fair or not, at least we may allow that Jesus could not belong to those—headed as they are by His greatest interpreter, St. Paul—whose whole religious life moves between two opposite consciousnesses, sin and grace. However we conceive of Jesus, we cannot think of Him, in any ordinary sense of the word, as a penitent. Here, then, was indeed an element of estrangement and loneliness — sin, in the lives around Him, and confession of sin in those Scriptures which He never faltered in hailing as divine. Here was something to throw Him back upon Himself—to keep Him silent—almost, to embarrass Him. Most plainly must this seem true to those who believe in the absolute sinlessness of Jesus. It may doubtless be urged by some friends of our Christian faith that what we suggest is incredible, and that Jesus must very early have arrived at clear knowledge of His sinlessness, and therefore of His distinctness from all other men. But, as we have seen, the records imply that the baptism was the occasion of a great inner revelation to our Lord. Might this revelation not include, as one element, full consciousness of personal sinlessness in contrast to others? Is there really, in such a supposition, the attribution to our Lord of undue or improbable *naïveté*? This is what we seem pointed to: a nature of slow development—the greater any nature is, the slower is likely to be its ripening; a nature possibly a little thrown back, as by a spring morning of frost, after the scene in the temple, when He had to leave the Father's house, which called Him, for the carpenter's workshop at Nazareth; a modest nature; a meek and lowly heart; one who had no temptation and no inclination to pass sentence of inferiority upon others, or to insist on claims of His own; one who did not need to resolve that, or any other intellectual difficulty, for the sake of His personal religious life, which ran clear and strong from first to last, in the untroubled consciousness of God's Fatherhood.

There may be one admission called for at this point. Perhaps our conjectures are indeed incompatible with the literal historical truth of the Birth narratives, and of the revelations said to have accompanied the birth of Jesus. But does this

incompatibility with these early chapters of the Gospels attach only to our speculations? Does it not also attach to the Gospel narratives of the Baptism and the Temptation?[1] Could one who had been introduced to human life thirty years before as the destined Messiah receive the Messianic title as a new revelation? But that is affirmed in the narrative of the Baptism. Could He be overwhelmed by the idea and driven into solitude, there to shape or reshape His life? But that is affirmed in the narrative of the Temptation. And we may surely say still more than this. It may appear, on full and reverent thought, that foreknowledge of His lot would have been a disqualification rather than a help for the youthful days of the Saviour of mankind. The heir to a kingdom, born in the purple, receives a special training, in order that, if possible, he may have a royal mind worthy of his royal rank. What was the special training, chosen by the providence of God, for the youthful years of Jesus? Was it not given in the carpenter's home? The one thing whose development must not be lacking to Jesus was character. To maintain the purity of His relationship with God till the definite and Divine summons to public duty should arrive—that was Jesus' task. In discharging it He gained in His own person what His life and teaching were henceforth to communicate to the world. The fuel was all piled in order; it needed only the spark from heaven to kindle it. Calculations or plans for public duty, before the hour for such duty had arrived, could only have served to distract Jesus from that inner private life which was the secret of His strength during the enormous tasks of the Messianic ministry. His ignorance of His future, with all its glories and all its agonies, was a protective shell, within which His nature might grow undisturbed, until the boy Jesus had become the man Christ.

But again we have to pause and face the renewed objection. Are we not imputing strange *naïveté* to Jesus? Is such a quality really conceivable in Him? It may help us if we are able to name any psychological or historical cause tending in that direction. A recent writer—O. Holtzmann—has described Jesus before His baptism as speculating on the arising of *someone else* than Himself to fill the office of the Christ. Frankly, we must regard that as incredible, so long as we think of Jesus as looking to other young men in Galilee or Judea as possible candidates for the Messianic honour. Modesty is very well, but not even modesty ought to make the supremely qualified person hang back, and await the action of others. But the case may appear differently if we can suppose that Jesus looked for the literal appearing of a 'Son of Man,' in heavenly power and glory. If that belief existed in our Lord's mind, it would keep Him from ever putting to Himself the question, Can I be the destined man? There is no competition between a working lad, however sure of God's love, and a towering archangel. This, even if scientifically a mistaken reading of Scripture, would give strength to that protective shield, of ignorance regarding the future, behind which, as we have said, human nature and character might grow to their maturity. And it may be well to recall here once again the saying about eunuchs for the kingdom of heaven's sake. That saying ought to save us from exaggerating either the *naïveté* or the self-introversion of the youthful Jesus. He had His thoughts—clear, strong, reasonable thoughts—about the future. Long before He could be a man of thirty, nature must have bidden Him ask, Are love and marriage, those tender gifts of God which make others glad—are they to be mine, or are they not? We know how the question was answered. Standing—and in this Jesus was neither ignorant nor mistaken, but full of prophetic not to say Divine insight—standing on the threshold of the greatest events in history, Jesus did not dare entangle Himself even in the most gracious bonds. Long before He began to preach—long before John His forerunner had broken silence—He knew that the kingdom of heaven was at hand, and, in His own Oriental phrase, He had made Himself a eunuch for its sake; ready to spring unhindered to His post when the great commander summoned Him, but apparently not dreaming yet that the commander's own post was to be His.

Under such circumstances, how deeply must Jesus, of all men, be moved when He heard of the work of John! First, because the hoped-for kingdom was now publicly proclaimed. But also, because John's was a ministry of sin and repentance, emphasizing precisely that part of the religious life of the O.T. to which, as a personal matter, Jesus could make no response. What was He to

[1] Unless we could suppose that the earlier revelation had died out save for the memory of the mother of our Lord, and that she maintained silence on the point through long years.

do? Could He be thus baptized? Dared He absent Himself? Whether or not the colloquy given in a single Gospel passed between Jesus and John (Mt $3^{14.15}$), some similar dialogue must have passed in the soul of Jesus before He went to the Jordan. And it must have met with a similar answer; even if we hesitate over the first half, we clearly see the psychological necessity of the second half: 'Thus it becometh us to fulfil all righteousness.' The last *word*, indeed, may belong to the evangelist's own mint. It seems characteristic of the author who put in shape Mt 6^{1} and the closing passage of the Gospel, Mt $28^{19.20}$. But the thought behind the words is significantly simple. Jesus says merely, I think it is *my duty* to be baptized; do you do *yours*. Nothing is said regarding what—one must concede—a Christian, looking at things in the light of history, can hardly keep from reading in the event: dedication of the sinless Jesus to the rescue of the sinful nation. Nothing is said beyond what Jesus at that hour might very well feel and say—so far as we may dare estimate probabilities in such a sacred region. Jesus, as we know from His words, judged the baptism of John to be 'from heaven,' not 'of men' (Mk 11^{30}; parallels). That carried with it the obligation that all men, even Jesus Himself, should be baptized with John's baptism. There was no necessity to understand the situation fully; conceivably, it offered some dark riddles to this most wonderful of candidates. But He had to do His duty in the situation appointed for Him; duty was clear.

And then, as He went forward—it may be, perplexed, possibly, even perturbed, but at anyrate resolute—then there burst upon Him the amazing, the overwhelming consciousness, that the meaning of all these human hopes and Divine purposes centred in Him. Still waters run deep; even the man of thirty had never fully known Himself; He had been but a placid mirror of the heaven above Him, reflecting the image of God. The excitement of John's call, and perhaps too the renewed occupation of mind with the mystery of sin and of the non-consciousness of personal sin, troubled the waters a little. But only on the surface; the deeper parts of His nature remained, as ever, resting in God. But now as He drew near to Israel's God, steadfastly accepting an almost unwelcome duty, He was revealed to Himself. The beam of Divine light searched Him—searched every part of His nature—and all was pure. He was God's beloved Son, in whom God was well pleased. What had seemed to separate Him from others was His true qualification for their service. The keystone of the arch was now in its place; the mystery of all the past was mystery no longer. His endowment lay in that twofold uniqueness of spirit, negatively, sinlessness, positively, the filial mind; twofold, yet one. But, if either has the priority, it is the filial mind. He did not earn His place; as the Fourth Gospel has it, He kept the Father's commandments and abode in His love. And this twofold truth about Christ is also the twofold truth about Christianity—as morality and as religion. And in the same order. We do not come through sinlessness to the filial mind, but through the filial mind to sinlessness.

In saying all this, one takes for granted that *Thou art My beloved Son* refers to what Christ essentially was, not to what He was suddenly transformed into by the descent of the Spirit upon Him. One view gives us a complex of intelligible moral ideas; the other gives us—one knows not what. But it is possible to see how a situation which we interpret as moderns in the light of psychological development, could also be interpreted realistically by the ancients as not development but sudden change—Jesus becoming Christ, or even, according to some of them, Jesus becoming the well-beloved son. The narrative tells us that Jesus did more than discover what He was: He discovered what He was called to be; the Spirit descended on Him. The Christ, conscious of His Messiahship, cannot possibly any longer await a signal from without. He is Christ; it is for Him, under God, to give signal to others. This is capable of being expressed—the ancients inclined so to express it—He has suddenly become Christ through a great descent of the Spirit upon Him. Nothing could be more opposed to a certain school of interpretation, which will have it that Jesus lived and died as one perhaps destined to Christhood, but never actually Christ. According to the passages we are studying, the Christ consciousness flies at once to the centre of His being and takes command of His life. Henceforward He is no longer — except for irrelevant sentimentality — 'Jesus, the Carpenter of Nazareth.' That is in a sense His private affair, with which we have nothing to do. We have to do with Him as He now is—as Christ; and as He is henceforth to act—in Christly functions.

Recent Foreign Theology.

Professor Holtzmann on New Testament Sacraments and Heathen Mysteries.

To the first part of the *Archiv für Religionswissenschaft* for 1904 Professor H. Holtzmann contributes a paper on the sacramental element in the New Testament ('Sakramentliches im Neuen Testamente'), which is interesting for two reasons. In the first place, it gives an excellent summarized account of a good deal of the literature that has most recently appeared in Germany upon the subject; and in the next, it enables the distinguished Strassburg scholar to supplement what he has already said in earlier publications regarding Baptism and the Lord's Supper in the primitive Church. He has always been disposed to trace a direct connexion between Christianity and the Mysteries, that 'roof and crown' of declining paganism, and he takes as his starting-point in the present discussion *Eine Mithrasliturgie*, which was published last year by Albrecht Dieterich, one of the two joint-editors of the *Archiv*. He praises this work as a distinct contribution towards the articulation of primitive Christian conceptions within the general religious-historical process of ancient syncretism, and his aim is to show that, with regard to the sacraments in particular, recent theological investigation is directing itself towards a similar goal.

After paying a well-deserved compliment to Anrich's *Das antike Mysterienwesen in seinem Einfluss auf das Christentum*, which he describes as 'seinem vielfach grundlegenden Buche,' he informs us that while in that work Anrich had rejected the idea of any direct dependence or conscious imitation upon the Christian side, he subsequently at a Pastors' Conference at Strassburg admitted that both Baptism and the Lord's Supper, even within the field of the New Testament literature, have completely made the fateful change from the symbolical action to the *sacramentum efficax*. But if this is established, it follows that primitive Christianity at both of these points has already come under the direct influence of a mighty agent quite foreign to the original mood of the Messianic community and to the inheritance left it by its Master. The question then presents itself as to the origin of this foreign influence, and the only alternatives, Holtzmann says, are (1) a late Jewish, (2) a Hellenistic *milieu*. Anrich, it is well known, makes out a strong case for the Jewish derivation of New Testament ideas about the sacraments; but Holtzmann differs from Anrich at this point, and agrees upon the whole with the representations of Bousset in his *Die Religion des Judentums im neutestamentlichen Zeitalter* (1903). Bousset maintains that within the circle of late Judaism genuine sacramental actions, such as baths and meals with saving properties, were found only among the Essenes, so that the transformation can hardly have proceeded from Judaism itself, though the latter may have served as the channel through which foreign elements streamed into the young Church. But as this hypothesis hangs upon the much-debated question whether and how far Essenic influence may be assumed for the development of primitive Christianity, and as Essenism itself moreover can hardly be explained by purely Jewish factors, Holtzmann decides that he must turn to the second alternative. For it is pretty generally recognized, he says, that no contact with the Mysteries is discernible in the preaching of Jesus Himself; and he quotes with approval Heitmüller's statement in his *Taufe und Abendmahl bei Paulus* (1903), that 'the fundamental religious relation, as it comes before us clear and plain in the preaching of Jesus, is to be conceived as an absolutely ethical-personal one.' Our Lord's sacrament is simply repentance and faith, prayer and the service of love. But with Paul and John, Holtzmann finds a new and strange sacramental element making its appearance. And if the roots of these novel sacramental ideas lie neither in the declarations of Jesus nor in the healthy movement of the Jewish religion, they must be sought, he holds, in the general religious-historical 'Zusammenhang.' But then the thought of the Mystery-cults forces itself irresistibly upon us, little as the current theology of the schools may admit it. In support of this conclusion the writer refers us not only to his own *Lehrbuch der neutestamentlichen Theologie* and to recent utterances of Otto Pfleiderer, Johannes Hoffmann (in his *Das Abendmahl im Urchristentum*, published last year),

Sokolowski, Weinel, and Gunkel, but above all to Dr. Percy Gardner in *Exploratio Evangelica* and *A Historic View of the New Testament*; and he highly commends the Oxford professor for his courage in pushing aside the current theological explanations.

If now it is established exegetically that the Pauline and Johannine ideas of Baptism go beyond the line of the symbolical action, and that the view of the Lord's Supper set forth in 1 Co 10^{16-22} equally refers to a proper mystery, it seems inevitable that we should go back for an explanation to the pagan Mystery-rites. Harnack, in his *Mission und Ausbreitung des Christentums*, admits that Paul has not been able to withdraw himself completely from the Mystery-theology, though still holding it down by his own clear thoughts, but that John, on the other hand, in spite of all his spiritualism, has already brought in the realistic Sacrament-theology which was forthwith adopted as self-evident in churchly as in gnostic circles. But if this Sacrament-theology was as old as the Gentile Church, nay even older, and if the Gentile world could apprehend Christianity only in the form of a sacrament, then, in view of what we know as to the content of the Mystery-cults, their dissemination, and their enormous influence upon the popular mind, the question as to their significance even for the apostolic and post-apostolic age is as good as decided.

Coming to speak more particularly of the Lord's Supper, Holtzmann refers to the views of Eichhorn, Johannes Hoffmann, and Heitmüller. The first of these, in his notable pamphlet, *Das Abendmahl im Neuen Testament* (*vide* THE EXPOSITORY TIMES, vol. xi. pp. 42–43), finds a religious-historical problem in the fact that in the sacrament, along with the earthly (bread and wine), there is enjoyed at the same time a pneumatic substance (body and blood of Christ as πνευματικὸν βρῶμα, πνευματικὸν πόμα, 1 Co $10^{3.4.16}$)—a fact to which he finds no parallels in the antique religions, since the consecrated nourishment of the Mysteries is yet no heavenly nourishment. Starting from this, Johannes Hoffmann explains the Pauline Lord's Supper as a relatively original construction of the apostle, who came on his missionary travels into close contact with the Hellenistic world, learned to know its Mysteries, and made the worth of the Supper intelligible to his Gentile Christians after the analogies which these supplied. 'In respect of form,' he says, 'the sacramental Lord's Supper is most closely related to the Mysteries, but its proper religious content has nothing to do with their magical essence,' for it lies in 'the thought of confession and surrender to the Saviour.' The fellowship meal of the cult carries over its mysterious forms to the commemoration of the farewell meal of Jesus, and yet the Lord's Supper differs from the Mysteries in that the earthly nourishment mediates communion with the Godhead not directly, but only in so far as it becomes the vehicle of heavenly food.

With regard to the actual proceedings at our Lord's parting meal, Holtzmann makes a twofold presupposition which he regards as sufficiently assured: that all the Synoptic texts are rooted in Mark, and that the latter itself in some measure has already passed through a Pauline medium. In this way, he considers, we arrive at the working out of some residuum of well-established historical remembrance. Paul's conception of the mysteriously effected union with the divine is then simply to be referred to the circumstance that to him the words, 'This My body,' 'This My blood,' were something given indispensably which, for good or evil, he must incorporate into his Sacrament-theory. For the rest, Eichhorn's voyage of discovery lands us in gnostic-Oriental ideas of sacramental eating, while Heitmüller places us in an atmosphere swarming with Mystery-bacilli. Were we to think specially of the Mithras worship, Holtzmann adds, it must be remembered that it was in full swing in Cilicia, the homeland of the apostle of the Gentiles, and that the Romans themselves may have become acquainted with it in their war with the pirates.

Passing now to the Fourth Gospel, the writer finds that the Johannine discourse about eating the flesh and drinking the blood of the Son of man as an indispensable condition for the possession of life is still more deeply immersed in the atmosphere of the Mysteries. The exposition of the thought in 6^{54-58} forms certainly a direct parallel to Dionysian and other cults, in which participation in sacred food places one in living union with the God of salvation, the dispenser of eternal life. And in particular we find ourselves here in the immediate neighbourhood of the Ignatian materializing of the Eucharist. No doubt $6^{60ff.}$ still presents a problem to the exegete. For it has to be asked whether the finger-post set up for the orientation of this whole field, which indicates in

any case the personal view of the apostle—'It is the Spirit that quickeneth, the flesh profiteth nothing'—carries back the effects just described to the life-working power of the Spirit; or whether rather the whole preceding representation, made with reference to the belief of the community, if not precisely recalled, is at all events modified (cf. Wrede in his *Charakter u. Tendenz des Johannes-evangeliums*), and shown to be a less worthy one alongside of the pure spiritual influence which proceeds from the self-presentation of Jesus in the Word. Hence the conclusion, agreeing with the whole character of the Gospel, 'The words that I have spoken unto you are spirit and are life.' To the latter of these alternative views Holtzmann leans, and he thinks that Kreyenbühl has got near to the heart of the matter when he says, 'The seemingly crass pasage, vv.$^{50\text{-}58}$, has nothing but the churchly eucharistic praxis to thank for its glaring colours, and the author with these colours has merely sought to set his own Lord's Supper, as the ἀληθὴς βρῶσις and πόσις over against those who could not express themselves cannibalistically enough with reference to the enjoyment of the Supper' (*Das Evangelium der Wahrheit*).

In any case, Holtzmann holds, the fact remains that the young Christianity has entered into an atmosphere saturated with Mystery-vapour, so as to become subject to this influence in transforming its symbolical sacramental usages. While in the second century the Church was able to defend itself successfully against the gnostic intellectualism, it had no corresponding power to resist the related spell of the mystery. And it is in the pages of Paul and John that we first meet tendencies in this direction within the Christian literature. Such tendencies can hardly have come to these writers from Jewish soil. Hence passages like 1 Co 10 and Jn 6 are to be regarded as the earliest traces of that infection which has already been experienced from the side of contemporary heathendom by the primitive Christianity which lies immediately behind the Gospel. All the more intelligible does it become when we see the thought of a mystically real, indeed a physical, redemption of man from his perishableness, a redemption which includes the body, and soon the very flesh, already present in Justin and Ignatius, and becoming in Irenæus and Tertullian the central idea of the Catholic theology.

Professor Holtzmann's discussion, of which we have given an abbreviated but pretty close rendering, is certainly instructive and full of interest, but it fairly bristles, as will be perceived, with assertions which are open to challenge. His fundamental assumption is that within the sphere of the New Testament, and specifically in the Pauline Epistles and the Fourth Gospel, both Baptism and the Supper have been transformed from symbolical actions into proper mysteries. It must be remembered, however, that Holtzmann strikes out of the Synoptic Gospels everything that seems to him to be the result of later attempts to canonize a then existing churchly situation, and so eliminates from the record of our Lord's teaching important material which is usually accepted as authentic by critics less extreme. And even if we allowed him to determine for us what is and what is not the true teaching of Jesus, it would still be very difficult to make out, by detailed exegesis of the relevant passages, a convincing case for the view that Baptism and the Supper have experienced a complete transformation at the hands of Paul. That the apostle knew something about the heathen Mysteries is very likely. That he deliberately introduced ideas derived from them into his 'Sacrament-theory,' whether because he was dominated by their influence or because he thought that Christianity could not be made intelligible to the Gentile world in any other way, seems highly improbable, to say the least. Anrich describes as a 'curiosum' Dr. Percy Gardner's suggestion that the Lord's Supper as an institution of the Church may have owed its origin to a supposed visit which Paul payed to Eleusis; but it almost seems as if Holtzmann, in his admiration for the English scholar, were anxious to 'go one better' when he hints that the cult of Mithras in the land of Paul's boyhood, or Pompey's campaign against the pirates of the Cilician coast, may have had a determining influence upon the New Testament doctrine of the sacraments.

As for the teaching of Jn 6, it must be borne in mind that Holtzmann not only presupposes that the Fourth Gospel was not written by St. John, but assigns it to a date far on in the second century. Further, be it noticed, while on the one hand he attributes to the author the introduction of a realistic Sacrament-theology, he approves on the other of Kreyenbühl's opinion that this writer was a thoroughgoing spiritualist, who introduces a reference to a crass and almost cannibalistic sacramentarianism only with a view to correcting

it. If this is so, it is hardly fair to John to accuse him of having had a hand in supplying the mystery-infected sacramental material which was afterwards worked up by the theologians of the early Catholic Church into their fateful constructions. We might as well accuse Paul of fostering the abuses which sprang from the association of the Eucharist with the Agape because he draws, for purposes of rebuke, a lurid picture of the greed and drunkenness by which in his absence the Christians of Corinth had disgraced themselves in their celebration of the Lord's Supper. JOHN C. LAMBERT.

Fenwick.

Averroism and Thomas Aquinas.

WE have received from the author, Señor Miguel Asin y Palacios, Professor of Arabic in the University of Madrid, *El Averroismo Teológico de Sto. Tomás de Aquino*, a reprint in pamphlet form of a somewhat scholastic treatise, which formed, it appears, part of the Tribute or Homenaje paid by his more noted pupils to D. Francisco Codera, founder of the school of *Arabistas Españoles*, on his retirement from the professoriate. The aim of this group of scholars is the laudable one of reviving the study of Arabic philosophy and literature.

The object of Señor Asin, in the treatise now before us, is to prove, by a comparison of Averroes' writings with those of Thomas Aquinas, that this able Arabic philosopher, who died in 1198, had, in his theological views at least, more affinities with the great Schoolman than with the rationalistic school of philosophy which came to bear his (Averroes') name. 'Averroes, far from being the founder and master of Averroistic rationalism,' says Asin, 'was its resolute opponent: his *reconciliation* of Faith with Reason coincides with that of Aquinas.'

The place of Reason and Faith in the philosophical system of the Averroist, Siger de Brabante, and in the thought of Thomas Aquinas, are, by Asin, first past in review. Thereafter is shown the harmony of Reason with Faith in the writings of Averroes, and, at every step, parallel passages are adduced from the writings of Aquinas—the author reaching the conclusion that, as opposed to irreligious rationalism, both thinkers adopted identical points of view. 'Aquinas and Averroes,' says Asin, 'start from the same fact,—the existence of a divine revelation—a fact taken as demonstrated by historical criticism. The fact being admitted, Reason, in view of the infallibility of God, and of its own inability to penetrate to the very essence of Revelation, ought to submit to the latter, assured *à priori* that real discordance between two truths, which are but manifestations of one and the same truth divine, is an impossibility. When seeming conflicts between science and faith arise, the former ought to give place to the latter.'

It is pointed out that the analogy between Averroes and Aquinas consists not only in the theological *attitude* of each; the analogy extends to thoughts, to illustrations, and even to phraseology; a similarity which is traced, by Asin, to influence exercised upon Aquinas by the writings of Averroes, and not to mere accidental coincidence in thought. The author finally throws out hints as to how and by what literary channels the thought of the Cordovan Arabic philosopher reached the mind of the great Schoolman. 'Many chapters of the *Summa*,' he says, 'are *literally identical* with those of the *Pugio fidei*; and inasmuch as the ideas common to both works are at times *almost a literal translation from* the Arabic of Al Ghazzali, Avicenna, Averroes, etc., it would not be venturing on a rash affirmation to say that Aquinas would obtain them through the labours of R. Martin, a then recognized specialist in Mussulman studies and philosophy.'

The questions discussed in Asin's pamphlet are perhaps too mediæval and intricate to interest greatly present-day students in Britain; but it is cheering to see Spain, in the person of Codera, Asin, and others, setting herself to a *serious* study of the writings and the civilization of the Moors, whom she once expelled. R. O. WALKER.

Lisbon.

New Books on Kant.[1]

THE German theologian finds it more difficult to escape from the influence of Kant to-day than ever. Indeed, powerful as the Königsberger is in philosophy, he seems to exert a still mightier spell

[1] (1) *Die bleibende Bedeutung Immanuel Kants.* By Dr. F. Schnedermann. (Leipzig: J. C. Hinrich'she Buchhandlung, 1904. 50 pf.).—(2) *Das Historische in Kant's Religionsphilosophie.* By Dr. Ernst Troeltsch. (Berlin: Reuther & Reichard, 1904. M.3.)

upon the sister discipline. The two pamphlets named below illustrate this. Dr. Schnedermann's brief essay aims at indicating what elements in the Kantian system are of permanent value. His argument makes no special contribution to our knowledge, and has no distinct originality of form. It leads up to the assertion that Kant is to be praised for having (1) finally lowered the pride of rationalism, (2) restored a humble simplicity to ethics, and (3) established moral result as the test of the validity of any given faith. The importance of Dr. Schnedermann's pamphlet is reduced by the fact that he altogether overlooks the greatest movement in contemporary German theology. After referring to Kant's relation to eighteenth century rationalism, he goes on to say, 'The refined rationalism of to-day has a different basis. As far as it is gnostic it may be traced back to Hegel, inasmuch as it is emotional (*schwarmgeistig*) to Neo-Platonism.' Now, however true this may have been twenty years ago, it is not true to-day. The only rationalism which seriously threatens the modern theological position is a rationalism which bases itself philosophically upon Kant, and shrugs its shoulders at Hegel and the Neo-Platonists alike. Dr. Schnedermann is out of date. He has missed the religious-historical movement.

Now Dr. Ernst Troeltsch's book is the latest of that series of publications which seem to have escaped Dr. Schnedermann's notice. And it is a book the significance of which it would be difficult to exaggerate. Dr. Troeltsch is one of the most brilliant representatives of that school of theologians who aim at introducing the religious-historical method to every department of theological thought. Among others of this school, Professors Gunkel, Grill, Bousset, Heitmüller, and Friedländer may be named. It is their object to show that only by the comparative study of religions chronologically and geographically adjacent to Christianity, can Christianity itself be understood, and they propose to embody this abstract position institutionally by the remodelling of the theological faculties of the universities in such a sense that biblical exegesis, systematic theology, ethics, dogmatics, and apologetics shall be taught by the religious-historical method. That this school is gaining many adherents may be seen by the strenuous efforts which are being put forward in order to refute its arguments. The Ritschlians everywhere are hastening to the defence of the distinctively Christian theological method, and men who, like Professors Harnack and Reischle, have done much to encourage the historical study of religion, are eager to put a check upon those who claim that the value-judgment at the basis of religion should be subordinate to the scientific judgment which is at the basis of history. (Cf. Harnack's *Aufgabe der theologischen Facultäten* and Reischle's *Theologie und Religionsgeschichte.*)

Now Professor Troeltsch's book seeks to justify the religious-historical method as the true method of theology, by reference to the Kantian philosophy of history. The Ritschlians, he maintains (p. 12 *et seq et passim*), have neglected or misunderstood this part of their teacher's doctrine, and have satisfied themselves with an appropriation of his rigorous distinction between faith and knowledge. His book is therefore partly a polemic against the Ritschlian interpretation of Kant, and partly an effort at giving to the claims of the religious-historical school a positive philosophical basis in the Kantian theory of history. It is this second aspect of Dr. Troeltsch's book which gives it its main importance, and the author describes this aspect thus: it is to illustrate the contention 'that theology must found itself, both in principle and in its entirety, upon that theory of historical evolution, rightly understood, which has for a long time been the accepted presupposition of its particular investigations in the religion of Israel and of primitive Christianity, both in Church history and the history of dogma' (Preface).

The essay has four parts. The first briefly reviews certain expositions of Kant's philosophy of religion (Kuno Fischer, Pfleiderer, Schweitzer, Sänger, Hollmann, Arnoldt, and the Ritschlians). The second discusses Kant's view of religion in relation to history. Professor Troeltsch insists that the Kantian philosophy of religion is fundamentally epistemological, independent alike of the historical religions and of psychological religious phenomena, but asserts that it has both positive and negative relation to Kant's philosophy of history, and that the two doctrines were expounded in relation to one another in the *Religion innerhalb der Grenzen der blossen Vernunft* and in the *Streit der Facultäten.* Part 3 is an effort to prove that the main work (R. i. d. G. d. b. V.), instead of being an argument in favour of the fundamental identity between rational religion and

ecclesiastical religion, shows how the state religion can be tested by the religion of pure reason, and in what sense the elements of the latter may be found in the state religion. The book is before all things 'the practical application of his theory to dogmatics and the established religion.' It is *not* 'a discussion of the abstract relations of rational normative religious truth and historical religion' (p. 75). In the fourth part of his book Professor Troeltsch endeavours to discover what this formal relation of pure rational religion to the history of religion is. It is impossible to state his results here at all fully. But what seems, in the light of the remarks made above, of special importance, is his conclusion with regard to the Ritschlians: 'it will now be quite clear how far the theological Kantians have departed from that historical evolutionism which is so essential to Kant's thought, and thereby from those principles of general historical thought so clearly recognized by Kant' (p. 133). So Dr. Troeltsch would claim Kant as the champion of the modern religious-historical rationalists against the Kantian theologians themselves.

NEWTON H. MARSHALL.

New Barnet.

Point and Illustration.

A Heretic.

THE middle chapter in Mr. Henderson's book on *The Religious Controversies of Scotland* (elsewhere noticed) is given to Edward Irving. It is the greatest chapter. For of all the heretics who have appeared in heresy-haunted Scotland, Edward Irving is the greatest. 'When he went to Lord Melbourne with an address on the needs of the country, as he and his companions were waiting for the interview in an anteroom, he had them all on their knees while he besought the divine blessing on their undertaking. On retiring from the presence of the great Minister, Irving, holding him by the hand, with apostolic authority invoked the guidance of the Almighty on his administration.' That is one of Scotland's heretics.

Again, Mr. Henderson quotes one of Irving's letters to his wife: 'Oh, Isabella! put nothing off, my dearest, put nothing off; have nothing to do, have all besought, have all believed, have all done, and live quietly unto eternity! Say so to your dear father and mother, and all the family. We know not what a day may bring forth. If you be languid, then cry for help; if you be under bondage, cry for deliverance; and abide believing, abide believing; opening your heart to the admonitions of the Holy One—your ear to admonitions of every faithful one. Turn aside from lies, from flattery, from vanity and folly. Be earnest, be grave—always ready. There will be no folly, nor laughter, nor bedimming of truth with false appearances, nor masquerading, in eternity.'

That is the letter of one of Scotland's heretics.

George Henry Russell Garcia.

The town of Sunderland will remember the name of Garcia for many a day. The ministry was not long, but it was what is called strenuous. Garcia was a workman, never satisfied with his own work, but never *needing* to be ashamed. On the 20th of February 1904, at the age of five and thirty, God's finger touched him, and he slept. And as soon as his biographer records the fact, he adds—

> What he is now we know not! He will be
> A beautiful likeness of the God that gave
> Him work to do, which he did do so well.

The biographer is the Rev. J. G. Henderson of Islington. The biography is brief, but you see the man. Then follow sermons and some addresses. The first sermon is on the 'Courage of Jesus,' the text being Lk 9^{51}. 'He steadfastly set his face to go to Jerusalem.' The sermon is in three parts—(1) Proofs of his courage; (2) Our duty to display courage; (3) The elements of courage. What are the elements of courage? They are Self-assertion and Self-restraint; and as regards self-restraint, Mr. Garcia finds it manifested best in the thirty long years of obscurity in Nazareth. The book is published by Messrs. James Clarke & Co. (3s. 6d. net).

The Slaughter of Young Men.

The Slaughter of Young Men (Morgan & Scott; 1s. 6d. net) might have been called The Suicide of Young Men. For, according to Mr. John Quincey Adams Henry, the young men are themselves their own murderers, being, in Mr. Henry's strong language, either damned through drink, lost through lust, godless through gambling, or slain through scepticism. But if warning will do it, this book will 'Redeem them through Righteousness,' which is the title of Mr. Henry's last chapter. Let us take one anecdote out of the book—

Honour.—Mr. J. Sterling Morton, the late Secretary of Agriculture for America, some time ago lost his wife. He was greatly devoted to her, and erected a tombstone with this inscription: 'Caroline French, wife of J. Sterling Morton; and mother of Joy, Paul, and Mark Morton.' On being asked by a friend why he had his sons' names put upon the stone, he replied, 'I took my boys to the cemetery, and showing them their mother's grave, I said to them, "Boys, your mother is buried here. If one of you ever does anything dishonourable, or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone."'

A Great Missionary.

The Rev. John Thomas, C.M.S. missionary at Mengnanapuram, died in 1870. In 1904 his *Memoir* has been published, written by the Rev. A. H. Grey-Edwards, M.A. Thirty-four years is a long silence, and no good reason is given for it. It is clear that John Thomas was worthy of a biography. It is unaccountable that he had to wait so long for a biographer. Mengnanapuram is a town in Tinnevelly, South India; and it seems to be the truth that, working from that town as centre, John Thomas gradually caused the surrounding desert to blossom as the rose; and when he passed away his own relatives—mother, wife, and sons—continued the work; and the work is going on still. This is the real sign of the man's greatness. This is the meaning of a biography after so many years.

John Thomas believed in sudden conversion. He believed also in steady growth. In the beginning of the 'sixties he spent three years in England. When he returned, he expected a perceptible difference in the character of the people among whom he worked. And he was not disappointed. He counted upon Christianity developing even the mental faculties, and it had done so. He found his people more intelligent and more self-reliant than when he left them. He counted on Christianity developing the emotions also, and he was not disappointed. When the inhabitants of Masulipatam suffered from a terrible hurricane, his people responded at once to a call for relief, and he sent to the bishop of the diocese 257 rupees gathered from the native Christians alone. If we could use such facts effectively, our Christian apologetics would be irresistible.

The book is published by Mr. Elliot Stock.

A Thousand Miles of Miracle.

The story of the Chinese massacres is a story that must be handed down from sire to son, not because of its horrors, but because of its heroism. The Rev. Archibald Glover, in *A Thousand Miles of Miracle in China* (Hodder & Stoughton; 6s.), tells the story once again. It is a personal narrative, a narrative of personal suffering, worthy to rank in patience and tribulation with any experience through which the followers of Christ have been sent in all the history of Christianity. Mr. Glover writes vividly, for these things, down to their most trivial circumstance, have made a deep mark upon his memory. He calls his book *A Thousand Miles of Miracle*. We shall quote his account of one of the miracles.

A Miracle of To-day.—Miss Gates' litter was nowhere to be seen, and I concluded that she was dead. But there, parallel with mine, about twenty yards away, was my wife's; and between her and me the howling, fighting mob, surrounding and besetting her on every side. Looking back over the whole period of my sufferings, deep as were the waters of anguish that I passed through before and since, I can think of nothing that touched the agony of those moments. If ever a sword pierced through my soul, it did then. I had to be a helpless spectator of what I knew could only be the taking of the life of my nearest and dearest. I saw the litter heave over and fall heavily to the ground, the mules stampeding. I saw it buried the next moment under a seething, struggling mass of devilish humanity. I saw the knives with which they slashed at the cordage and framework; and I called aloud upon God to have mercy upon my precious wife and child, and to shorten their sufferings. Death was easy to me now, and I was even thanking God that it was as near as it was—when, as I looked, out from the midst of that murderous mass crept the form of my beloved Flora, and sweet Hope was with her! I looked upon them both as one might have looked upon Lazarus coming forth from the grave. The miracle was not less astounding now than then. It was nothing else than resurrection. As Abraham received his beloved from the dead, so also (I speak with deepest

reverence) did I receive mine. Oh! how I sprang forward to meet her! Her hair was dishevelled, and her face ashy white; but she was as calm as when I saw her through the hole in the litter. Both mother and child had come out unscathed. There were bruises and torn clothing, but not a wound, not a scratch; and baby Hope was as calm as her mother. Not only so, but to complete the marvel, Miss Gates was with them, unhurt and calm as they!

Sun-Babies.

For something appetising in the way of illustration, illustration with a surprise in it, read Miss Cornelia Sorabji's *Sun-Babies*, just published by Mr. John Murray (6s. net). It is more than illustration; it is India. It is the life of India with the Kipling glamour over it. For where will you find the India that puzzles you, that overwhelms you with its mystery, better than in its child-life? We quote from near the end of the book about Mera.

Mera.—Enter then her governess. 'Mera!—what! not practising?'

Mera.—'No; the carriage settled it.'

Gov.—'What *do* you mean, child?'

Mera (her hands behind her back, her face very set).—'No! It is God's will; I must obey. I asked God to send a carriage down the drive—any kind of carriage—if—if—if the scale I was practising was to be the last I ever played in my life; and I asked Him to send it while I counted ten . . . and—it came at the *two-th* count!'

Gov.—'Nonsense, Mera! You sit down to that piano at once, or I shall tell your mother.'

Mera took the alternative. But she drew in her breath hard and fast; for she knew that her mother was the one person in the world whose will was stronger than hers. 'But I must not give in,' she said—'it is God's will'—and she hardened her heart.

She has given me, the little thing, many a text for thought—once incidentally. She always made coffee for her father and a young friend of his over their daily game of chess, and she always made it as she herself liked it—milk and cream and sugar in earnest. 'Thank you,' murmured the friend, after much long-suffering of this unpalatable concoction; 'thank you for making my coffee to your liking.'

You should have seen Mera's face as it broke into smiles. She enjoyed a joke against herself as much as any onlooker. Here was a case where doing as you would be done by had not succeeded. In some ways I think she was an epitome of all women. I remember finding her miserable over a task she loved, but which had been labelled duty. 'I enjoy doing it so much; it can't be right. I ought to be neglecting it and bearing wretchedness!' she said.

Edinburgh Vignettes.

The pictures are really fine, and the verses are by Miss Begbie. Now when we say that the verses are by Miss Begbie we require to say no more to those who know. Are there those who do not know yet? Are there any who have never seen even the 'Little Men'? No quotation of a poem here will give the faintest idea of the charm of the book; for the verses and the pictures go together, and the verses go with one another even more than they go with the pictures. Still we shall quote one; we shall quote the very first—observing before we do so that the book may be bought from Mr. W. J. Hay at John Knox's house in Edinburgh. Here is the first of the verses—

Edinburgh

Stands on a windy spur of hill
A City smoking to the sky,
From Palace to grim Citadel
Piled close and steep, set bleak and high.
Winds pipe her music weird and shrill,
To hill and sea her grey wings lie,
Storms drench and buffet her at will,
Mists cling and clouds about her fly;
Yet in far lands her sons yearn still
For that grey Town upon the hill,
That City smoking to the sky.

Recent Biblical Archaeology.

The Sojourn in Goshen and the Exodus.

A VALUABLE contribution to the question of Israel's sojourn in Egypt has been made from the side of Egyptology by a German scholar, who is still young, but whose reputation is already established—Dr. Wilhelm Spiegelberg, Professor in the University of Strassburg. The results of his exhaustive and thoroughly objective discussion of this well-worn theme will be very gratifying to those who retain the traditional belief in the historicity of the biblical narrative of the sojourn in Goshen and the Exodus. These results are set forth in Dr. Spiegelberg's latest work (*Der Aufenthalt Israels in Aegypten im Lichte der aegyptischen Monumente*, mit 12 Abbildungen; Strassburg: Schlesier & Schweikhardt, 1904; price M.1),

which within a few weeks of its publication reached a fourth edition.

Dr. Spiegelberg makes no secret of the fact that there is no direct Egyptological evidence bearing upon the points in question. But this appears to him quite natural in view of the relatively small importance which the Israelites must have had in the eyes of the Egypt of the eighteenth and nineteenth dynasties. It is well known, as he reminds us, that at that time the Eastern Delta positively swarmed with foreign tribes, for the most part forcibly deported thither. Under such circumstances it is significant all the same that at least the name 'Israel' is now hieroglyphically attested, in the unmistakable form *Isrîlu*, and that at the very period to which the Exodus is generally assigned. Dr. Spiegelberg's supposition that the name Israel, found on the stele of Merenptaḥ, took its rise among the foes of Egypt that were settled or led a nomadic life in Palestine, is, indeed, open to question; but the name itself, and the circumstances that illuminate the contents of the stele, must be treated unreservedly as supplying a basis for every investigation carried on in an objective fashion.

At the outset we gather from Dr. Spiegelberg's book that Egyptology has no objection to raise to the possibility of a sojourn of Israel in Goshen. On the contrary, our author discovers, in the results of pentateuchal criticism, and in the Amarna letters, positive proofs that the theory of such a sojourn is well founded. He rightly remarks that the recollection of the sojourn of their forefathers in Goshen, and of their wonderful deliverance from the hand of Pharaoh, runs like a red thread through the whole Hebrew literature, and can thus by no means be set down as a baseless invention. It is, in truth, not a difficult matter, when we encounter history mingled with legend, to separate the genuinely historical from the creations of fancy. Nowadays no one will call in question the existence of a kingdom of Troy, but the figure of a Hector or the rape of Cythera should probably be set down to poetic invention.

Dr. Spiegelberg, in the further course of his study, occupies himself with the detailed results of the critical analysis of the O.T. tradition; and it is very gratifying to find that he arrives at the conviction that this analysis entitles us to regard two points as firmly established: the sojourn of Israel in Goshen, and the Exodus from Egypt under Moses. But in this way the main objections to the historicity of this particular portion of the biblical tradition (as contained principally in the work of the Jahwist) are disposed of, and that in favour of the tradition itself. According to Spiegelberg's results, it will no longer be scientific to represent these two main pillars of the traditional O.T. history as founded on a delusion; on the contrary, all further investigation must set out from them as the starting-point.

Interesting and stimulating, although by no means proof against objection, are the results of Dr. Spiegelberg's detailed examination. It is well known that, from the Amarna letters, the Ramses inscriptions, and partly also from the Bible, it is evident that all the Israelites did not migrate to Goshen and settle there, but that certain of them, in particular the tribes of Asher, Simeon, and a portion of Judah remained in Palestine. This fact Dr. Spiegelberg brings into combination with the Ḥabiri of the Amarna tablets, and with the well-known biblical statement that Jacob received the name 'Israel' at Bethel; and he arrives at the following hypothesis. During the rule of the Semitic Hyksos dynasty in Egypt, certain Semitic tribes, perhaps of Sinaitic origin, moved into the Delta with the knowledge and consent of the Government, and settled in the district of Goshen. These are the 'Goshen tribes,' or, shortly, 'Jacob.' During the eighteenth dynasty Syria and Palestine formed an Egyptian vassal State. As long as the powerful family of the Tahutmidæ controlled the fortunes of Egypt, these countries enjoyed undisturbed peace, but when foreign politics began to be neglected in consequence of the religious reformation introduced by Chuenaten (Amenophis IV.), 'Hebrew' or, as Dr. Spiegelberg calls them, 'Palestinian tribes' (by which he understands the Ḥabiri of the Amarna tablets) poured into the petty Syrian States that owned the Egyptian supremacy, but were expelled again by Seti I. The latter monarch intervened with vigour in Syria and Palestine, and succeeded in reintroducing an orderly condition of things in the vassal States. Ramses II. still maintained the supremacy of Egypt in South Palestine, but at the same time his goodwill diminished towards the Goshen tribes, who, under his successor Merenptaḥ, upon the occasion of the irruption of the Mediterranean peoples into the Delta, took their departure from Egypt with Moses at their head. Simultaneously

the Hebrew tribes made a forward move once more, but were defeated by Merenptaḥ. Thereupon the two tribes of Israel and Jacob united and carried on a common conflict with the Egyptian supremacy, which was allied with the princes of Canaan. The rapid decay of Egypt after the glorious reign of Ramses III. greatly aided their efforts. The Canaanite princes, bereft of Egyptian support, succumbed one after another in the struggle with Israelitish tribes, which gradually established themselves in the midst of the native population on either side of the Jordan. The Egyptian supremacy in Palestine ceased *de facto*, although it still continued a nominal existence.

At the outset we drew a distinction between fundamental points which Dr. Spiegelberg's investigations brought to light and the individual facts of his hypothesis. His two main results—the sojourn in Goshen and the Exodus from Egypt—we hail with joy as a welcome contribution from the side of Egyptology towards the elucidation of the earliest history of Israel. It is otherwise with the ingeniously constructed hypothesis which is intended to surmount the difficulties that meet us at every step, and to bridge over the yawning chasms. The sources belonging to this particular period yield only very meagre materials, and thus one has frequently to be content with mere conjectures, of which Dr. Spiegelberg's theory is one specimen. It may be that Sellin's excavations at Megiddo and Taanach will throw fresh light upon this much discussed but highly complicated question.

J. V. Prášek.

Sanctification by the Holy Spirit.[1]

By the Rev. W. T. A. Barber, D.D., Headmaster of the Leys School, Cambridge.

1. We have seen that the Atonement, including the Incarnation and Death, put mankind into so different a condition and relation towards God that a new revelation and action of the Divine on the human was possible. Christ looked forward to this, and linked in likeness His own work with the work that was to follow. He spoke of sending the other Paraclete (ἄλλος, not ἕτερος), and then He said, '*I* come unto you.' The sphere of God the Holy Spirit is within man; He takes the Atonement, an external manifestation of God's wisdom and love, and He carries it within man.

2. When God was able to abide in a perfect manhood, when the perfect service, willingly rendered, drank to the full the bitter cup of the penalty of sin, it was possible that God should manifest Himself as never before. The least in the kingdom of heaven was greater than the greatest before. This manifestation came at Pentecost, when God the Holy Spirit was poured forth; and poured forth not by measure, for He filled the subjects of His revealing. The race then entered into a new world of relation to God. The being born of the individual into this new world we have already dealt with under the term *regeneration*.

3. That which interests us specially to-day is the work of the Spirit in the individual. We have already seen the supreme moral value of faith. The power of eyesight of the soul is itself a requisite for the possibility of the entrance of God's blessings.

It is when we believe that the Holy Spirit is given (Eph 1^{13}). The response to the heavenly light leads to a flooding of the being with the heavenly glory.

4. When the Holy Spirit thus finds His entry into the soul, His work, beginning in regeneration, goes on as sanctification, *making holy*. We will not here linger over the history of the Old Testament idea, the notion of separation to special use, but will limit ourselves at once by the statement that, in the New Testament, holiness always indicates inner union with the Divine. Sanctification is the growth of the regenerate life, the development of conformity to the Divine nature. Holiness is the finished result of this process. The gift of the Spirit brings the secret of communion with God. Thus through the Spirit we gradually become partakers of His nature (2 P 1^{4}).

5. We have said that the sphere of the Spirit is *in* man; that He brings the Atonement into the

[1] The third of a series of twenty-minute addresses to the Cambridge Intercollegiate Christian Union.

inmost being. It is impossible for Divine purity to bring the accomplished work of Divine love to bear upon the prepared soul of man with all the Divine power without a result worthy of the name *holiness*. The Spirit so applies the atoning work to a believer united with Christ that he may be and is made perfect in restitution of the relation to God once forfeited. All goodness, love, purity are developed in him.

6. But we need practical definition and care against excess of statement. The ideal is constantly thwarted through imperfection of ground material.

After conversion the evil nature still remains; it is never allowed to emerge into act, and the force necessary for repression continues to decrease, but still evil is always there. The Divine process of sanctification is needed continuously. It involves the constant direct action of God welcomed into the area of action. We dare not limit the Divine power, and it is clear that the gift of holiness may be attained instantaneously; but it certainly is not necessary to assert that this must be. Nor is it likely. The highest life throughout nature is the slowest to develop, and it is conformable both to analogy and to experience that sanctification is generally a gradual process, and that even when it comes instantaneously, that is the first moment of a growth.

7. One perpetual proof of the Spirit's presence and activity is that witness in which He joins our spirits in crying Abba (Ro 8^{16}). It is His declaration and ours that His work is being done, that the Sonship is being made manifest.

And to the child-life thus growing may be applied the term *perfect*. The perfection of childhood is necessarily relative; it would assuredly be the imperfection of manhood. Perfection is an expanding term. There will always be faults; confessions will always be necessary. Humility is an essential of holiness; the sense of shortcoming is a witness of the near vision of God. It is not wise to aim at exact definition of the degree of sinlessness possible to him who is being saved. All we can say is that there can be no limit to the Divine activity and efficiency; that there can be no final impossibility before His purifying power; that this imperfect earthly life cannot have attained but will be always attaining higher peaks. Thus is it possible for Paul to pray, 'The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ' (1 Th 5^{23}).

At the Literary Table.

'The Jewish Encyclopedia.'[1]

Volume viii. of *The Jewish Encyclopedia* brings the work almost to the end of the letter M, and includes articles commencing with Leon (the family) and closing with Moravia. The volume deals with a very large number of topics, and is especially rich in biography. The value of many of the essays in this class is increased by the genealogical tables attached to those dealing with well-known Jewish families, such as those of the Meldola, Montefiore, Mendelssohn, Mocatta, Mendes, and other families. There are also numerous articles of some length, dealing, with varying success, with topics covering a very extended field.

The criticism we have raised in the past on the selection of subjects for biographical notices must be repeated with emphasis. If the work were to be judged from this point of view alone, it would have to be considered a ludicrous failure. A glance through the eight volumes would suggest that fifty per cent. of the great men of Jewry were of English or American birth. If the editors had gone to the other extreme and omitted all biographical references to Jews connected with the Anglo-Saxon states, there would have been a greater equilibrium between the various countries of the Diaspora. In truth, in the past Anglo-Jewry and American Jewry have been of such slight importance in the cosmogony of the world Jewry, that it is doubtful whether a score of English and American names would be found in a list of the world's great Jews.

This undue importance, attributed to English

[1] *The Jewish Encyclopedia.* Vol. viii. Leon—Moravia. New York and London: Funk & Wagnalls Company.

and American topics, is illustrated by the article on London, contributed by Mr. Joseph Jacobs, and occupying twenty-four pages. Thus in the department dealing with cities, the English metropolis is second only to Jerusalem. According to the *Jewish Year Book*, from the point of view of Jewish population, London appears sixth among the cities of the world, while if the proportion of Jewish inhabitants is considered, it falls to the eighty-sixth place. The article on London is, on the whole, interesting and well written, but, in common with other portions of the work, it contains many errors due to faulty editing. Illustrations have incorrect descriptions attached to them, names are ill-spelled, dates are misstated. In a work of this description, intended as an authority on all aspects of Jewish science, it is to be deplored that such a number of errors have escaped detection. The worst feature of the article on London, however, is the extraordinary list of prominent men connected with the community that it contains. From the point of view of omission, as well as that of commission, the list is in truth remarkable. Men of no consequence, and known only on account of the communal offices they fill, take the places that should have been occupied by others who have loomed for larger and for much better reasons in the public eye. It seems as if Mr. Jacobs had included in the list all those mentioned in the *Jewish Year Book* with whom he was acquainted before he left this country a few years ago.

Dr. Gotthard Deutsch writes on Martin Luther, presenting only his relation to Jews and Judaism. He points out that there were two distinct periods in Luther's attitude towards the Jewish people. Until 1537 he was very favourably disposed towards them. He was full of compassion for their misery and enthusiastic for their conversion to Christianity. After that date, however, he denounced the Jews in unmeasured terms, and accused them of all manner of foul crimes. He only stopped short of preaching a crusade against them, and incited princes and preachers to persecute them. The reason for this change of attitude is unknown.

Dr. Kaufmann Kohler writes on the Lord's Prayer and Lord's Supper. The former he describes as 'a beautiful combination or selection of formulas of prayer in circulation among the Hasidæan circles,' and he traces the whole of it to Jewish sources.

It is to be noted that the name of Dr. S. Schechter no longer appears among those of the editors of the *Encyclopedia*.

ALBERT M. HYAMSON.

THE BIBLE AND THE BLACKS.

THE NATIVE TRIBES OF SOUTH-EAST AUSTRALIA. By A. W. Howitt, D.Sc. (*Macmillan.* 21s. net.)

WE are about to enter upon a new stage in the interpretation of the Bible, and the Aborigines of Australia will have their part in the interpretation. Take the Sadducees' question as an example. It was a foolish question for its purpose. It had little to do with the life to come. But for this life how great is its importance. If a man die and leave a wife, that his brother should have to marry the wife; that brother after brother should have to marry her—how could Moses make such an enactment? The answer is found in Australia. For the Australian Blacks, as well as the Hebrews and the Hindus, have the practice of Levirate marriage, and it is among the Australian Blacks that the meaning of the custom is found. Mr. McLennan thought that the custom had sprung from the practice of polyandry. Mr. Howitt shows that it is yet more primitive, that it has come from the practice of group-marriage, which he ventures to forecast will ultimately be accepted as one of the primitive conditions of mankind. We have made Moses too modern. We have made him too phenomenal. We must find the roots of his legislation in the practice of the primitive races.

Group-marriage has already nearly died out of the practice of even so primitive a people as the Australian Aborigines. There are only shadows of it left. But in the Kurnai tribe, for instance, a woman is still the titular *Maian*, or spouse, of each of the tribal brothers of her husband, and after his death becomes the actual *Maian* of his eldest surviving brother.

If we are driven to say that Moses retained a relic of very primitive marriage relationships in the Levirate matter, we shall very soon be driven to acknowledge that we never knew, till we had studied the marriage question among the Blacks of Australia, how much we owe to him for rejecting innumerable other customs which made the marriage relationship a burden. In the Kurnai tribe of Australia it is scarcely possible for a man

to marry a wife at all. Not that there are no women, or that they are not willing to marry, but because he is so hedged in with restrictions as to whom he may marry and whom he may not. It comes to this, that the regular way of marrying is by elopement. And yet elopement is reckoned a most irregular proceeding by the elders of the tribe. They eloped with their own wives, and they know that there is no way for their sons to obtain wives except by elopement. Yet they severely punish the young man and his bride when they elope and get married and come home again.

But even when the Kurnai young man has got his wife and his thrashing, his troubles are not over. If he has a mother-in-law, he dare not speak to her. Mr. Howitt tells this story: 'A man who had become a member of the Church of England was talking to me, as his wife's mother was passing us at a little distance, and I called to her. Suffering at the time from a cold, I could not make her hear, and said to the Brabralung man, "Call Mary! I want to speak to her." He took no notice whatever, but looked vacantly on the ground. I spoke to him again sharply, but still without his replying. I then said, "What do you mean by taking no notice of me?" He then called out to his wife's brother, who was at a little distance: "Tell Mary that Mr. Howitt wants her"; and turning to me continued reproachfully, "You know very well I could not do that; you know that I cannot speak to that old woman."'

All this about Marriage is quite to the purpose in a review of the book, for the book is absorbingly occupied with Marriage. But there are many things besides, things of deep human interest and great scientific value. What a grip, for example, tradition has on the unenlightened mind. The Australians know not the purpose of many a ceremony, nor the meaning of many a word. When the question is put to them, they simply answer, 'Oh, that is what our fathers told us.' And yet there is a meaning and a purpose. Why is it that no man dies a natural death among the Australians? That is to say, why is it that they will never allow that the most natural death is natural? There is a reason for that, just as there is a reason for burying the man with his weapons and ornaments beside him.

It is a fascinating book. We read on and on with growing interest. In outward things we have left those Blacks long ago, but they too are men and move us mightily in the deeper things that are within.

ROMAN SOCIETY.

ROMAN SOCIETY FROM NERO TO MARCUS AURELIUS. By Samuel Dill, M.A., Litt.D., LL.D. (*Macmillan*. 15s. net.)

What is it that draws us to the study of Roman society? We do not study English society in this way. Is it not that in studying Roman society we find all the forces at work that make or unmake a great empire, while the very phrase English society means nothing more than the superficial existence of our unemployed aristocracy? Where do you find the book on English society which contains a chapter on missionaries and the preaching of the gospel? Where do you find a record of regular spiritual conversion? And yet our English society has all the advantages of the gospel of the grace of God, and all the history behind it of the triumphs which the gospel has won. It is true that the missionary in Professor Dill's book is only a philosophic missionary, and the conversion is only into the faith of an Apollonius of Tyana. Still it was the best they knew; and you cannot write of Roman society under the Empire without taking it in.

But there is another reason for the fascination of this study. Under the Empire human nature is seen at its best and at its worst. At its worst, for within this very volume fall the excesses of the Neronian tyranny and debauchery. And at its best, for it is also within this period, and only just out of reach of Nero's own black and bloody hand, that Professor Dill finds 'women of the circle of Tacitus and Pliny as spotless as the half-legendary Lucretia, as they were far more accomplished and probably far more charming. It is often said,' he adds, 'that women sink or rise according to the level of the men with whom they are linked: if that be true, there must have been many good men in the days of the Flavian dynasty.'

How infinite also is the variety of the life that is covered by the words 'Roman society.' Rome was then the world. The poet of the Flavian dynasty might have changed the familiar quotation into 'Nihil *Romanum* a me alienum puto,' and it would have had a wider application than in its original utterance. Even that most universally

extended of all the things on earth, even Religion, in all its beliefs and all its practices, found a bewildering hospitality in Roman society. Professor Dill is at his highest when he deals with the religion of Rome. Mithraism has not found a better expositor in English. The chapter on Isis and Serapis is a masterpiece of philosophical insight and religious sympathy. How many men have been able to say this, for example?—'The question for the modern student is whether these Alexandrian worships provided real spiritual sustenance for their devotees. And, in spite of many appearances to the contrary, the impartial inquirer must come to the conclusion that the cult of the Egyptian deities, through its inner monotheism, its ideal of ascetic purity, its vision of a great judgment and a life to come, was a real advance on the popular religion of old Greece and Rome. Isis and Serapis, along with Mithra, were preparing the Western world for the religion which was to appease the long travail of humanity by a more perfect vision of the Divine.'

FETICHISM IN WEST AFRICA.

Fetichism in West Africa. By the Rev. Robert Hamill Nassau, M.D., S.T.D. (*Duckworth & Co.* 7s. 6d. net.)

Dr. Nassau has lived for forty years among the Gabuns of French Congoland, and he has been gathering materials for a history of fetichism in West Africa all the time. He has been very patient. He has been very sympathetic. He has got the native's confidence first, and then he has questioned and listened, and listened and questioned, until he has reached the real religious heart of the man, which is usually so utterly hidden and unknown. He has been counted a friend and admitted to a sight of religious practices which are rarely seen by foreigners. And he has not been content with all he has seen and heard himself; he is well read in the literature of his subject, and he has gathered into his book illustrations and observations from every quarter.

For the student of Religion the volume throbs with interest. And not for the student of Religion only. How can the student of the New Testament miss the interest of those cases of Possession which Dr. Nassau has witnessed and described?—'The wild and unnatural stare, the convulsive movements of the limbs and body, the unnatural posture into which the whole frame is thrown, the gnashing of the teeth and foaming at the mouth, and the supernatural strength that is put forth when an attempt is made at constraint.' Even students of politics may learn something from Dr. Nassau's book. We thought we had dismissed the Mullah when we called him Mad. We know now that there is method in his madness. Dr. Nassau tells us that all the trouble that has come to us from Mahdi or from Mullah has come from faith in fetich. 'The grand influence that nerved his arm and made him perfectly fearless in his assaults against weapons of precision, was his deep conviction, more complete than Christian faith, that he would win. Had not the fetich doctor told him so? Though there had been some apparent failures, in his belief they were only apparent. The real failure was in his own self, his not having followed minutely all the fetich directions. Those directions followed rightly in the next battle, he *could not* fail.'

Notes on the Books of the Month.

Messrs. T. & T. Clark have published a handsome volume on *The Religious Controversies of Scotland* (4s. 6d. net). It is the first of a series, which is to go by the general title of 'Religion in Literature and Life.' It is a popular book, written by the Rev. Henry F. Henderson, M.A., of Dundee, and it is evidently very appropriate to present circumstances in Scotland. It would have been easy for Mr. Henderson to have written a book of twice this size, and twice as learned-looking. But he has considered the common people. And while verifying every date, and giving his authority for every statement, he has been careful so to write that the great misunderstood matters which his book contains may now be understood by everybody.

It is a book for Scotsmen and for Englishmen. If Englishmen wish to understand the religious life of Scotland, if they really wish to reach the heart of Scotland's love of religious controversy, this is the book to begin with.

Great Souls at Prayer. If not a happy title, this is the title of a charming book, and it has 'caught on.' Mr. Allenson has published an

india paper edition, in leather binding, at 2s. 6d. net.

Mr. Allenson's latest 'sixpenny' is *Ten Sermons* by F. W. Robertson.

The American Tract Society has undertaken the issue of a series of volumes on the 'Teachings of Jesus' (75 cents each). Professor A. T. Robertson, of the Southern Baptist College, the well-known editor of Broadus's 'Harmony of the Gospels,' has written the volume on *The Teaching of Jesus concerning God the Father*. It is an exposition pure and simple. Dr. Robertson knows what criticism has been doing and takes account of it, but only in his results. There is no scaffolding seen; the building is finished. This is the greatest thing in all the teachings of Jesus—His teaching concerning the Father—and Dr. Robertson has not missed his opportunity. It is upon the subject of this book that Christianity claims its superiority over all other religions, and this book makes good the claim.

It is not possible to write the life of Christ and leave out the Fourth Gospel. It is perhaps not possible if it is taken in. But it is quite possible to separate the Synoptic Gospels from the Fourth for critical study, and exhibit the problems that belong to them. This has been done by the Rev. B. H. Bosanquet, in a volume entitled *Outlines of the Synoptic Record* (Arnold; 6s.). Mr. Bosanquet explains that his book is 'a summary of the narrative of the first three Gospels in the light of modern criticism.' The 'criticism' is English rather than foreign, so that the narrative is all found in the summary. But the difficulties are clearly seen and considered, without fear of consequence. The most important matters are discussed more fully in 'Additional Notes.' The introductory chapter on the Synoptic problem and another on the eschatological teaching of Christ are contributed by Mr. R. A. Wenham.

There is no country so poor as this is in dictionaries and works of reference. We spend our time in writing and reading pleasant trifles, which pass with the moment and leave us only with a deepened habit of perfunctoriness. When Agnes B. C. Dunbar began to gather materials for the lives of saintly women, she was astonished to discover that no Dictionary of the Christian Saints was in existence. She set to work to make a *Dictionary of Saintly Women*. Her work has run into two volumes. The first volume has just been published (George Bell & Sons; 8vo, pp. 490). It is a work of intense human interest, and at the same time of real scientific value. The best authorities have been used, and they have been used in the best way, the utmost care being taken to have all the references exact, and at the same time to let these holy women speak and act in their own tongue and in their own time. Are there miracles? It is not to be supposed that there are not. But the miracles are part of the life. Even in their occasional absurdity—absurdity for our time—they are never isolated monstrosities, they have still some sort of nature in them. This is the way in which short dictionaries should be written. Every article should be made to touch some human sympathy, every date should be as exact as pains and patience can make it.

The expositor is not always a scholar, nor the scholar an expositor. Chancellor T. D. Bernard of Wells was both. He has left no great amount of published work behind him, but there are those of us who would not give his *Central Teaching* for rows of popular commentaries. His last book is called *The Word and Sacraments* (Bemrose; 3s. 6d.). It consists of a number of papers in which Chancellor Bernard reveals himself more as a churchman than as an expositor. But it is the churchmanship of an expositor, and it is always the exposition of a scholar. The book is in a sense an *Apologia pro vita sua*, and his readers will recognize the personal element, and will know that he does not expect them all to stand with him where he himself stands with such conviction. Now and again, however, the expositor breaks away from the churchman, and the 'Thoughts on the Lord's Prayer' will be read with universal approbation.

Another edition of the *Pilgrim's Progress*; an edition in large type, square binding, and coloured illustration; an edition intended to show that the *Pilgrim's Progress* deserves the very best that the publisher's art can do for it, and also to show what the publisher's art can now do. The illustrations are by Gertrude Demain Hammond, R.I. They are original and they are unexaggerated. The frontispiece shows the pilgrims in Vanity Fair.

It is modern enough to read us its lesson immediately. It is ancient enough to fit the pilgrims of John Bunyan. Messrs. A. & C. Black are the publishers (6s.).

Messrs. A. & C. Black have issued the volumes for 1905 of their three famous Directories—*Who's Who* (7s. 6d. net), the *Englishwoman's Year-Book* (2s. 6d. net), and *Who's Who Year-Book* (1s. net). They are all so indispensable that any suggestion for their improvement is a public boon.

To begin with the last. The most useful feature in the *Who's Who Year-Book* is the list of Societies with their Secretaries; but it is not complete. The Missionary Societies are wanting, and, we think, some of the Sociological Societies also. There is a list of 'Preachers to hear in London.' Is it wise to pick out a few of the most popular? It would be better to send strangers to the less popular men —better for the men, and sometimes better for the strangers. Only one Wesleyan is named, the Rev. C. S. Horne, and he is not a Wesleyan but a Congregationalist.

We are afraid to meddle with the *Englishwoman's Year-Book*. And we are not sure that there is much to meddle with. It is probably the most practically useful as well as the most accurate year-book now published. A few names might be added to the 'Directory.' Perhaps one or two could be dropped out. Widows should be especially looked after. When a famous lady has a husband alive, we can find her address by finding his in *Who's Who*.

Who's Who has swollen a bit since 1904, and yet we miss a good many names. We think we could supply the editor with fifty or a hundred who are more entitled to appear than another fifty or a hundred who are here. Space could be found for them by cutting down the notices of some quite ordinary men, which cover the most of a column. We have not had time to look for errors yet, but (to show how much we appreciate absolute accuracy) take the C away from F.C. Church in Professor Neil Kennedy's notice; and spell Queens' College, Cambridge, with the apostrophe after the *s* in the notice of Professor Kennett.

Messrs. S. C. Brown have published a series of meditations on *The Visions of Zechariah* (2s. 6d.), which the Master of Pembroke College, Cambridge, addressed to the Sisters of Bethany at a Retreat. Few books are better fitted for the practice of devotion than Zechariah, and few men are better fitted to use Zechariah for that purpose than Dr. Mason.

The new volume of *Young People* (Burroughs; 2s.) is as attractive as any volume we have seen. Mr. Capey puts mind and heart into his work, and his pictures are as educative as any writing could be.

There is much variety of value in the 'Cambridge Bible for Schools and Colleges.' Professor Findlay's *Thessalonians* has always seemed to us to be unsurpassed by any of the volumes of the series for conscientiousness and scholarship. Professor Findlay has now written a commentary on the Greek text of these Epistles (3s.), which the possessors of the English edition must purchase also; for it is a new commentary, and it contains the fuller knowledge and riper experience of a man who is ever learning though ever seeming to have already come to a full knowledge of the truth.

It is not easy for a man to make himself master of even one of the great religions. Mr. William Loftus Hare has made himself master of them all, and has written, or is writing, a separate book upon each of them. He has already published the volume on the *Hindoo Religion*, as well as a volume on the *Philosophy of Religion*. These are to be followed by the Greek Religion, the Babylonian and Zoroastrian Religions, the Religion of the Jews, and Christianity. And he wishes his books to be bought and studied in that order. The volumes are small and clear, and remarkably reliable (Daniel; 6d. net).

We have often been asked where there could be found inexpensive editions of the early literature of the Church. We can answer now. Lic. Hans Lietzmann has prepared *The Three Oldest Martyrologies*, *The Apocryphal Gospels*, and *The Letter of Ptolemæus to Flora*; and Messrs. Deighton, Bell, & Co. of Cambridge have published them at the price of 6d. net each. The editors are Dr. Harnack, Dr. Klostermann, and Herr Lietzmann himself.

Mr. Henry Thorne, the Evangelist, has published *Bible Readings on the Book of Genesis* in two volumes (Drummond's Tract Depôt, Stirling;

2s. 6d. each). He need not have begun by attacking the Higher Criticism, a subject of which we do not expect him to take any notice, for he does not know anything about it. He should have gone straight to his work of making the Old Testament tell upon the temptations of modern life. He does know about that. He can do that work better than most men. We shall read Driver's *Genesis* in spite of Mr. Thorne, and we shall read Mr. Thorne also. In Driver we get nearest the truth, as the writer or writers of the Book of Genesis apprehended it. In Thorne we get at it as it would have to be written now.

Messrs. Wells Gardner have published a volume of sermons by the Vicar of Leeds. Now the Vicar of Leeds can preach for publication. He has knowledge and new thought. It is not merely that he finishes his sentence, and that his verb agrees with its subject in number. This volume of sermons is on the Old Testament, and Dr. Gibson has studied the Old Testament. He has studied it till his thoughts are true. He has studied it also for himself, till some, at least, of his thoughts are new as well as true. This is the only kind of sermon that ought to be published. If the publishers will give us more of this we shall be thankful. The title is *Messages from the Old Testament* (3s. 6d.).

It is not often that an evangelist is successful in print. The Rev. Samuel Chadwick of Leeds is a great and successful evangelist; he has published a volume of sermons which is great and successful also. How does he do it? He uses short sentences. He quotes John Wesley in preference even to John Bunyan. His doctrine is perfectly clean-cut and settled. And yet these are but the externals. He does it because he has unbounded faith in Christ, and unbounded pity for man. He calls his volume of sermons *Humanity and God* (Hodder & Stoughton; 5s.).

What is the Church of England? What does the Church of England teach? The Rev. W. H. Griffith Thomas, B.D., has answered both questions in a fat little volume called *The Catholic Faith* (Hodder & Stoughton; 2s. cloth; 1s. net, paper). It is the answer of an evangelical, a well-furnished, firmly convinced believer in the necessity of nothing save Jesus Christ and Him crucified. It is a manual for the members of the Church of England both of doctrine and of practice, and it seeks to be utterly loyal to the Prayer Book and the Articles. This thing was worth doing, and Mr. Griffith Thomas seems to have done it once for all.

Messrs. Hodder & Stoughton have commenced the publication of a series of volumes to be entitled 'The Devotional and Practical Commentary,' edited by Dr. Robertson Nicoll. The first two volumes are written by the late Dr. Joseph Parker—one volume being an exposition of the *Epistle to the Ephesians*; the other of the *Epistles to Colossians, Philemon, and Thessalonians* (5s. each). It is a verse-by-verse exposition for the most part, and the exposition of a preacher rather than a scholar, and very characteristic. This, for instance, on the husband being the head of the wife: 'We delight to tear these little sentences out of their place and to found theories upon them, so that some poor miserable creature, of whom his mother might be ashamed, claims to be the head of the wife; a man who can hardly get out of bed in the morning; a man who has great difficulty in making bread enough to sustain his wife and family; a little, miserable, poorly-made toy of a man who is the head of the wife because he could not make himself the head of anything else!'

The Rev. R. J. Campbell of the City Temple is making experiments in preaching. He is doing the very thing which many of us have been tempted to do, but thought it our duty to abstain from. He has been preaching to a single individual in his congregation. Perhaps our temptation was to preach *at* someone. Perhaps preaching *to* is different from preaching *at*. They meet him in the vestry and tell their story. Next Sunday he has found a text that suits the story, and preaches the sermon to that solitary listener. He has published eighteen of these sermons. He calls the book *Sermons addressed to Individuals* (Hodder & Stoughton; 6s.).

In a volume of *Jewish Addresses* (Brimley Johnson), delivered at the services of the Jewish Religious Union during the first session, 1902–3, there occurs a sermon on 'The Imitation of God.' It is an argument in favour of Jewish mysticism. The text is taken from the Song of Songs: 'I

was asleep, but my heart waked' (5[2]). When the preacher gives out his title, he says: 'As the phrase fell upon your ears, some of you will have thought of another phrase,—alas! more familiar, I fear—*The Imitation of Christ*.' But he goes on to claim that his ideal of spiritual communion is higher than that of Thomas à Kempis 'by just so much as the one perfect God is above any human character that history has seen or romance conceived.' The situation is worth considering. We have just one question to ask. Why has there never arisen a Jewish Thomas à Kempis? This is not the only arresting sermon, however. Think of this other on *Impatience in Prayer*, the text being taken from Ben Sira 7[10] 'Be not impatient in prayer.' How does impatience stand over against importunity?

Messrs. Marshall Brothers have published four Bible Readings on 1 Co 1[30], given by Dr. Pierson at Keswick in 1904. The title is *His Fulness*. They have also issued an attractive little volume on personal consecration by the late G. H. C. Macgregor, with the title *Rabboni* (1s. each, net).

Mr. W. E. Geil has written a book about Patmos. He says he had read the Book of Revelation, and, wondering why Christ was so long in coming, he went to Patmos to see. He does not tell us that he saw, but he was moved to write a book about Patmos, and fill it with illustrations of the place and the people. It is not a book of much mere scientific value. There is too much of Mr. Geil in it for that. Mr. Geil had a good time in Patmos, and he wants his readers to have a good time with the book. Perhaps the book will give us a much better idea of Patmos and its people than a more strictly scientific work would have done. We might not even have read a more scientific book, and we must read this. Often shocked at Mr. Geil's familiarities, often provoked that Mr. Geil should occupy so much of the island himself, we still must read his book. It is published by Messrs. Marshall Brothers under the title *The Isle that is called Patmos* (6s.).

There was nothing which commended the Reformation to the common people more than this, that it gave them the Bible in their own tongue. Tindale and Coverdale did give them the Bible in their own tongue. But their tongue is not our tongue. The common people want the Bible in their own tongue to-day, and *The Twentieth Century New Testament* has been a great success. Now there comes a revised edition. It is also more attractive outwardly than the first edition. We congratulate the translators on their success. They have not earned it cheaply (Horace Marshall; 2s. 6d. net).

'There are so many who profess Christ and remain out of the Church.' And so the Rev. Len. G. Broughton, D.D., has written a book to bring Christians into the Church. He calls it *The Soul-Winning Church* (Morgan & Scott; 2s. 6d.). Soul-winning—this is the business of the Church. The Church that does not win souls is not wise. It is on the Church and not on the Christian that Dr. Broughton lays the burden of bringing the Christian within the Church. Christians remain outside because Churches are indifferent to soul-winning. Dr. Broughton does not object to lectures and tea-drinking. His own church is an institutional church. But if the Church is to provide education, it must provide it 'around the Cross.' In his own words, 'From the alphabet to the telescope, the blood of the Cross must show forth.'

Messrs. Morgan & Scott have also issued in one cheap volume *China's Past and Future*, by the Hon. Chester Holcombe, and *Britain's Sin and Folly*, by R. Broomhall; and a new edition of Miss Wilson-Carmichael's *Things as They Are* (paper covers, 1s. 6d. net).

Mr. Murray has published the Primary Charge of Bishop Gore, delivered at his Visitation in October. Its title is *The Spiritual Efficiency of the Church* (1s. net).

In 1905 falls the fourth centenary of the birth of John Knox, and we shall hear much of the greatest Scotsman before the year is out. Let us all seize the occasion to obtain some sympathetic knowledge of the man and his work. The most elementary book is Mr. William Brown's *Life-Story of John Knox* (Nimmo; 6d.).

The Rev. A. R. Whitham, M.A., Principal of Culham Training College, is one of our finest New Testament scholars to-day, and a commentary by him, even upon a book so well commented on as the Epistle to the Hebrews, must not be lost sight of.

It takes the Epistle in great stretches of doctrine, and, while sensitive to the exact force of every word, compels all the words and verses to deny themselves, that the great broad purpose and the great spiritual worth of the Epistle may be seen and felt (Palmer; 2s. 6d.).

The Rev. W. A. Shedd, M.A., of the American Mission in Persia, has published a book on *Islam and the Oriental Churches* (Presb. Board of Publication, Philadelphia). The book contains the lectures which Mr. Shedd delivered at Princeton and elsewhere in connexion with the Student Lectureship on Missions. It is a new kind of mission lecture. The direct apologetic form is dropped. The lecturer becomes an historian. Instead of glorifying Christianity at the expense of Muhammadanism, Mr. Shedd shows that the history of the Nestorian and Jacobite Churches, to which he confines his attention, has little glory for Christianity in it, and much glory for Muhammad. It would be well if Mr. Shedd's book were published in this country. For the Briton, even when he is a Christian, is a Briton still, and prefers to read of the conquest of India rather than of the loss of Arabia. He does not care to read about Muhammadanism in any land. He sings lustily—

> Jesus shall reign where'er the sun
> Doth his successive journeys run;

and loves not to be reminded that Islam rose centuries after Christianity was in the world, and numbers now two hundred and sixty millions of people. He does not like to be told, as Mr Shedd tells him here, that Islam owes its origin not to the strength of Christian influence, but to its weakness, not to force of circumstance, but to the fault of the Church.

Mr. Arthur Judson Brown has written a book and given it the title of *New Forces in Old China* (Revell; 5s. net). Mr. Brown is not a punster; he is quite unconscious that in some disturbed households his title will suggest the arrival of the new maid. But what sometimes goes on in the cupboard is just what he describes as going on in the country. His illustrations—numerous and lifelike—show you a Chinese cart standing in the railway station alongside a huge locomotive engine. Here there is the grass-grown tomb of Confucius, suggesting the hoariest antiquity; there a regiment of German soldiers on parade with the latest style of musketry in their hands. Here again is a most ancient looking Chinese bridge, on either side of it great flaming posters recommending a special brand of American cigarettes—New Forces in Old China.

Are the New Forces all destructive? No, by no means. The most revolutionary force of all is the gospel of the grace of God, and that is working immeasurable blessing. But some of them are. And you will scarcely find anything more outspoken than Mr. Brown's denunciation of the dirty language and the dirty lives of the French soldiers and the English officers with whom the Chinese come most in contact. Even the American, towards whom Mr. Brown is very tender—'of course, our soldiers are the best behaved'—when he goes to China, sometimes becomes a desperate character.

Messrs. Rivingtons' 'Books of the Bible' are making steady progress. The Rev. A. E. Hillard, M.A., Headmaster of Durham School, has written the volume on the *Acts of the Apostles* (2s.). It is a schoolmaster's commentary, and ideally adapted for school teaching.

We have had so much of late upon *Christ and Criticism* that we are inclined to wait now till someone finds something new to say. The Rev. John Gamble, M.A., has written a book with that very title, and he has nothing new to say. Yet we must read his book. For he has brought our information up to date, and laid it all out before us so clearly and so sympathetically, that even those who have followed the discussion most closely will find their time well spent upon it. It is a book of sweet reasonableness. And if there is no beating of the alarm drum, neither can anyone say that Mr. Gamble is unaware of the issues involved, and that he is crying Peace, Peace, where there is no peace (Walter Scott; 3s. 6d.).

What are we to do with our heretics in these days? In the days of St. Paul there were heretics who held that the Resurrection was past already. It is surely a greater heresy to hold that the Second Advent is past already. Yet Mr. Hampden-Cook has written a volume, to which he gives the unblushing title of *The Christ has come*, and instead of handling him as a heretic, we have given his book a glad and extensive reception. Here comes

its third edition, revised and enlarged (Simpkin; 2s. 6d. net).

The Rev. G. H. S. Walpole, D.D., has written a little book for the purpose of helping Communicants 'to an intelligent appreciation of Our Communion Office.' He calls it *Communion and Offering* (Elliot Stock; 1s. net).

Mr. Elliot Stock has published a new edition of Dr. Samuel Johnson's *Prayers and Meditations* (5s. net). It is a very attractive volume in appearance, and it is made the more valuable by a Preface from Mr. Augustine Birrell and an Introduction on the religious side of Dr. Johnson's character from the Rev. Hinchcliffe Higgins.

Mr. Stockwell has published *Social Diseases and Suggested Remedies*, by the Rev. John Blacket (1s. 6d. net), an able, enterprising Australian minister. Mr. Blacket divides his book into two chapters, one on 'State Socialism,' the other on the 'Confiscation of Land Values.'

Are there any good reasons why the language of the Bible should be archaic? The Revisers thought that there were good reasons, and retained many archaic expressions. But no one has discovered any good reason for the arrangement of the verses in paragraphs, and the Revisers altered that. They did not, however, go far enough. No one would read a modern book if the paragraphs in it were as long as they are in the Revised Version. Mr. James W. Shearer has published the New Testament according to the Authorized Version, breaking the texts up into proper paragraphs, giving headings whenever a new subject is introduced, and distinguishing all direct speech by the use of quotation marks. In short, he has printed the New Testament exactly as a modern book would be printed. In the case of the Gospels he has even gone further, and cleverly introduced a harmony. Nor are these all the interesting features which the buyer of this New Testament will find in it. If Mr. Shearer's example is followed, the Bibles which we use at present will soon seem quite old-fashioned and obsolete. Mr. Shearer's title is *The Harmonized New Testament* (Delaware: Subject Reference Company; $1).

It is pleasant to see Prebendary Row still writing, and writing in closest touch with modern necessities. The Sunday School Institute has published his *Reasons for Believing in Christianity* (6d.).

The Institute has also published a bound volume, closely printed, sometimes in double column, by the Rev. R. R. Resker, in answer to the question, *Why am I a Churchman?* (1s. 6d.).

In a room of the Auditorium Hotel at Chicago, the officers of the Sunday School Union met to discuss the place for the next Convention. Mr. W. N. Hartshorn was asked to make a suggestion. He replied: 'Easter morning, 1904, at the Saviour's tomb, Jerusalem.' When Easter 1904 arrived, 817 pilgrims had arrived from America and 472 from Britain, and the Convention was held at the Saviour's tomb. The British pilgrims have written their story of it, using chiefly the eye and pen of the Rev. Frank Johnson, editor of the *Sunday School Chronicle*. They have published it through the Sunday School Union, with the title of *Under Cross and Crescent* (2s. 6d. net).

The modern form of an ancient message is, 'Keep your eye on China.' For China is half of the cargo which this world carries, and if the Chinese half of the cargo shifts, where will the ship of this world be? Keep your eye on the literature of China. Understand what China is reading, and you will understand China. Now China is reading the *Shu King*. The *Shu King* is the great historical classic of China. In the words of its latest translator, it is 'an authentic record of the religion, philosophy, customs, and government of the Chinese from the earliest times.' The latest translator is Mr. Walter Gorn Old, M.R.A.S. Of course we have Dr. Legge's translation already, and Mr. Old makes a marvellous confession when he confesses that he has not seen that translation. But Mr. Old's translation is also good, and it is much more popular and accessible. His title is simply *The Shu King* (Theosophical Pub. Soc.; 3s. 6d. net).

The volumes on the History of Religion increase in number every month. In the considerable number published this month, the most ambitious—we think we must also say the most successful—is a volume entitled *The Science of Peace*, by Bhagavan Das (Theosophical Pub. Soc.; 6s. net). Its

title is thoroughly Eastern. The book is thoroughly Eastern itself. And we, with our Western arrogance, will neglect it. 'The Science of Peace'? we will say, '*He* is our peace,' and impatiently turn away from this long search and struggle with unfamiliar words, though we know that *He* would have had infinite patience with it. Or, yet more arrogantly, we will boast ourselves of our superior discernment in the things of philosophy, and we will miss this significant circumstance, that Mr. Das knows our philosophy as well as his own.

The Theosophical Society has also published this month a course of six lectures by Mrs. Annie Besant on *Theosophy and the New Psychology* (2s. net). Here also there is somewhat new nomenclature, as in the title of the fourth lecture, 'Clairvoyance and Clairaudience,' and the thought is curiously difficult, though the writing is so clear. But this also had better be read by some of us.

The British and Foreign Unitarian Association have published few better books than Professor Estlin Carpenter's *First Three Gospels*, and it is a real boon to be able to buy the book now for 6d.

The *Do we Believe?* correspondence in the *Daily Telegraph* is ended, and a convenient analysis of it has been written by Mr. J. A. Hedderwick, and published by Messrs. Watts & Co. (6d.).

Messrs. Watts have also published some answers to the Manchester lectures of Dr. Moulton and others. The answers are by Mr. Joseph M'Cabe, Mr. J. M. Robertson, and other active Blatchfordites. The title is *Christianity and Rationalism on Trial* (6d.).

Contributions and Comments.

Father Benson.

In the notice of *A Book of the Love of Jesus* last month, the Rev. Robert Hugh Benson was spoken of as if he were still a Priest of the Church of England. Many correspondents have corrected the error, and they are hereby thanked for their letters. One thing the mistake has done: it has enabled us to see that the book notices are read both widely and carefully.

The Destruction of the Original of Ecclesiasticus.

In the October number (p. 26 ff.) Professor Margoliouth strangely contends that גנז means 'destroy,' and hence holds that the language of the Amora Joseph in *Sanhedrin* 100b testifies to the destruction of the Hebrew original of Ecclesiasticus. After the article of Professor Schechter last month (p. 185 f.), there is no need for any further detailed refutation of Professor Margoliouth's view. I should like merely to call attention to the fact that the very language of Rab Joseph implies that he himself was acquainted with the Book of Ben-Sira, and hence cannot possibly have spoken of its 'destruction' by earlier authorities. What he says is, according to one reading, אי לאו דגנזוה רבנין להאי סיפרא כי הני מילי מעלייתא דאיכא בית דרשינן להו; according to another (preferred by Rabbinowicz), אף על גב דגנזו רבנן להא סיפרא דבן סירא כל מילי מעלייתא . . . . Then follow a number of Hebrew sentences from Ben-Sira (26^{1-3} 9^{8} 11^{29} 6^{6} 30^{23}), which are meant to be examples of the 'excellent sayings' which might be made the subject of exposition had not the learned—the earlier authorities—counted the book apocryphal (or, according to the other reading, which may be made the subject of exposition although the learned count it apocryphal). How can Joseph be supposed to speak of the 'destruction' of a book from which he cites 'excellent sayings'? That he does not make these citations from oral tradition is shown by the opening sentence of this Excursus (*Sanh.* 100b) relating to Ecclesiasticus. With reference to the Mishnic prohibition to read the 'exoteric' or non-canonical writings we find in the Talmud: 'Rab Joseph said, The Book of Ben-Sira is also forbidden to be read.' This declaration of Joseph was then contested by his pupil Abaji, who defends those passages in the book at which offence might be taken. Thus the prohibition of Joseph and the

apology of Abaji unite to show that the Hebrew Book of Ben-Sira was in their hands; the reading of a book that is no longer in existence can be neither forbidden nor defended. If, then, there were any need of further evidence, the passage of the Talmud which Professor Margoliouth quotes in support of his view proves the very opposite, namely, that in the fourth century the Hebrew original of Ecclesiasticus was known and read in Jewish circles in Babylonia. W. Bacher.

Budapest.

Note on the Word 'Gānaz.'

Interesting as are the passages cited by Dr. Schechter in his contribution to the January number, they can have little weight against the testimony of the Tosefta that *gānaz'd* books were destroyed or left to perish. And although Maimonides' rendering, *azāla*, is, in a sense, vague, there can be no real doubt that its meaning in the context is (in Lane's words), 'he made it cease to be or exist, or to come to nought; did away with it; annulled it; effaced or obliterated it.' Of all these, 'to destroy' is a sufficiently near synonym.

With regard to the comparative antiquity of the Midrash R. and the Jer. Talmud, nothing has been said by me that need be inconsistent with the view of the specialists. These works consist of oral tradition growing up through centuries; hence the question of priority is exceedingly complicated, and the solution of it cannot be expressed in any simple formula.

Though I regret the harshness of the expressions in which Dr. Schecter indulges, I cannot but express my gratification at his continued interest in discussions on this side of the Atlantic.

D. S. Margoliouth.

Oxford.

The Council in Jerusalem.

In page 153 of *St. Paul the Traveller*, *etc.*, Professor Ramsay says: 'With the vision of a statesman and organizer, St. Paul saw that the Church as a unified and organized body must have an administrative centre, and that a Church of separate parts could not be unified without such a centre, which should not be a governor over subordinates, but the head among equals; and his whole history shows that he recognized Jerusalem as necessarily marked out for the centre.'

Professor Ramsay's argument is both clear and convincing. Yet if it be true that St. Paul recognized Jerusalem as the necessary centre for Church administration, it raises a question. According to Mt 24, Mk 13, and Lk 13^{34} 17^{23} 19^{41} 21, Jerusalem was nearing her time of destruction. Is it likely that St. Paul should recognize as administrative centre for the Christian Church a city whose approaching doom was so clearly announced by an authority not less than our Lord Himself? I can only regard it as possible on the plea that St. Paul was not yet aware of the doom that must soon overtake Jerusalem. But a matter of such great moment, and so well known to the heads of the Church, is it at all likely that it could, up to that time, be unknown to St. Paul? Perhaps in this instance the Council met in Jerusalem as a matter of expediency, seeing that at that city an Apostolic Council could be most readily convened.

M. C. Mackenzie.

Swatow, China.

The Law of Liberty (νόμος ἐλευθερίας).

James 1^{25}, 2^{12}.

We find analogies to this expression in the words of our Saviour, 'The truth shall make you free' (ἐλευθερώσε) (Jn 8^{32}); and also in the words of Paul, 'The law of the spirit of life . . . has made me free' (ὁ νόμος τοῦ πνεύματος τῆς ζωῆς . . . ἠλευθέρωσεν) (Ro 8^{2}). Yet the meaning of the phrase as used by James can be derived without the aid of other allusions, simply by studying the context in the two places.

'The perfect law of liberty' (1^{25}) is the glass into which the man looks. In one case the man profits by looking, and in the other he forgets. The difference is all in the looking, and not in the glass. The forgetful hearer is represented by the man who 'beholdeth himself and goeth his way' (κατενόησεν . . . καὶ ἀπελήλυθεν): he casts a glance and goes on. We have a similar use of the word when we read of Paul and those who were with him in the ship on the morning after the storm, that they 'knew not the land, but they *saw at a glance* a certain creek' (κατενόουν) (Ac 27^{39}). Again, it is said of our Saviour that 'He *saw at once* their craftiness' (κατανοήσας)

(Lk 20[23]) when the chief priests tried to catch Him with their question about the lawfulness of giving a tribute to Cæsar. Hence 'just a glance and he is off' (Mayor) expresses the force of the word in James. The man did not come to the glass with the object of seeing himself; the glass happened to be near, and as he went by he glanced at it. His mind was full of other things; the image made no impression on it. His mind ought to have been prepared. So it is with the forgetful hearer: the fault is not in the word, but in the preparation necessary to receive it.

The other man came to the glass with a purpose. He 'looked' (*παρακύψας*); but in that looking is implied bending over the mirror in order to examine more minutely. His mind has been prepared to receive the impression, and so he does not forget it. The law of liberty appears to be something outside, like a glass. It is the word, the gospel, which he hears; but this *word*, which is at first outside, remains there, if the man is only a mere hearer. But it will come to be an inner law if the man becomes a doer of the word, as it is the 'engrafted' word, the rooted word, *i.e.* the word whose quality is to root itself in the heart. In 2[12] we can see that this has been accomplished: the law which was outside has become an inner principle of life.

'Judged by the law of liberty' (2[12]). This at first seems to imply that the law is external, it is a standard according to which man is judged; but this meaning only appears when we take 'law' in a sense different to what James takes it. To him the contrast is not between law and freedom, but the law of freedom is contrasted to being without mercy—'judged by the law of freedom' and 'judgment without mercy.' Thus mercy becomes equivalent to law. In what sense? If law is external, then there is no room for mercy. The man who keeps the precepts of the law has no need of mercy; the one who fails must bear the penalty. It matters not how near he has come, in fact nearness has no meaning, for 'whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' Let us change the meaning and regard the law as an inner law of the mind, then we see that the contradiction will disappear. External law only watches for the fulfilment of its letter, it cannot take account of intentions, attempts; even if the spirit is kept and the letter is wanting, there is nothing but condemnation. The inner law takes account first of the spirit; in its reckoning, the effort, though it has been a failure, has a place. To this law we can come and say, 'What I would, that I do not; but what I hate, that I do,' for it is another aspect of mercy. Mercy does not act by lowering the standard; no, its standard is much higher than that of the external law. With an external law with all its precepts a Pharisee could justly lay claim to righteousness, but the law of liberty shows a standard ever becoming higher, 'like as He which called you is holy, be ye yourselves also holy in all manner of living' (1 P 1[15], R.V.).

When we take the law as an inner law, another contradiction disappears—the law of liberty. External law implies subordination; the ability to do as one wills is impossible as long as the will and the law are in two different spheres. Change the law from being outside, let it be an inner principle, and the will is transformed to act in unison with the law. Liberty is preserved, yea, 'the glorious liberty of the children of God.' The law of liberty, as James calls the gospel, then, is the only power that we can have which will purify us. It begins by changing our wills, and although we may experience many a failure, still the life is growing, and when the law becomes our liberty, then we shall have attained unto 'the measure of the stature of the fulness of Christ.'

J. Gerlan Williams.

Silchar, Assam, India.

Job xl. 23 and 24.

V. [23]. הֵן יַעֲשֹׁק נָהָר לֹא יֶחְפָּז יִבְטַח כִּי יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ׃ R.V. 'Behold, if a river overflow (marg. be violent), he trembleth not; he is confident, though Jordan swell even to his mouth.'

1. It is doubtful whether עשק can be made to have the sense which the context demands, and which the R.V. expresses. We would suggest יָשִׁיק; cf. Joel 4[13] השיקו היקבים, 'the vats overflow.'

2. The last two words (viz. אל פיהו) do not improve the sense or the rhythm of the verse. We would omit them, reading the verse as follows:—הֵן יָשִׁיק נָהָר לֹא יֶחְפָּז יִבְטַח כִּי יָגִיחַ יַרְדֵּן׃ 'Behold, Euphrates overflows, he is not alarmed; he is confident, though Jordan burst its banks.' נהר is used in poetry, without the article = Euphrates, cf. Is 7[20], Jer 2[18]. The parallelism is then complete.

V. [24]. בְּעֵינָיו יְקֻחֻנּוּ בְמוֹקְשִׁים יְנֻקָּב־אַף: (אל פיהו), R.V. 'Shall any take him when he is on the watch, or pierce through his nose with a snare?'

'When he is on the watch' could only be expressed by לעיניו. The use of ב in Pr 1[17] is ambiguous, and does not justify the rendering of R.V. in this passage. The alternative is to take ב as ב of instrument. 'By his eyes will one take him or pierce his nose with a snare?' the question being indicated by the tone of the voice. (To take the verse as a statement of fact is contrary to the whole sense of the passage.) Nevertheless, the above rendering is not satisfactory. Had the writer of the passage intended to convey such a sense to his hearers, he would have used some more explicit phrase than בעיניו יקחנו. Moreover, the usual words for capture are לכד and אחז. The context demands some phrase parallel to במוקשים ינקב אף in clause *b*. In view of these considerations, the integrity of יקחנו falls under suspicion—the expression is too vague and general in the light of the context, and we should expect in any case ילכדנו or יאחזנו. The word בעיניו in clause *a*, and the words ינקב אף in clause *b*, suggest that underlying יקחנו is some form of the verb נקר, used specifically of boring out eyes, *e.g.* Pr 30[17], Nu 16[14], Jg 16[21], 1 S 11[3]. Thus עֵינָיו יְנֻקַּר (or יְנֻקְּרוּ) would form a good parallel to ינקב אף. The verse, however, is still uneven, and clause *a* requires something to balance במוקשים in clause *b*. Is it possible that פִּיהוּ, the last word of v.[23], conceals some form of פַּח? The use of this word (lit. = a bird-trap) in connexion with עיניו ינקר is no harder to understand than that of מוקש in connexion with ינקב אף. We would therefore suggest a restoration of the verse as follows:—
לֹא בְפַח עֵינָיו יְנֻקָּרוּ בְּמוֹקֵשׁ מִי יְנֻקַּב־אָף: (for form of sentence cf. Ps 6[6]: כִּי אֵין בַּמָּוֶת זִכְרֶךָ בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ:) or as an alternative
לֹא בְפַחִים עֵינָיו יְנֻקַּר [אוֹ] בְּמוֹקְשִׁים יְנֻקַּב־אָף: The versions do not presuppose a text different from M.T., and the above suggestions are purely conjectural, guided by the light of the context and the requirements of Hebrew parallelism.

L. H. C. Shuttleworth.

Oxford.

The Hornet.

Peculiarly, except in proper names, the hornet is mentioned in the Old Testament only three times, and on each occasion it is employed as a figure of God's expulsion of the enemies of Israel. Its usage may be traced to the one source. It is first used by E (Jos 24[12]), is borrowed from him by D (Dt 7[20]), and then by P (Ex 23[28]). It thus began in the northern kingdom, and probably originated as a proverbial saying, in the successful revolution of Jeroboam. The first king of Israel is said to be the son of Zeruah, though why the mother's name should be mentioned is not clear, unless it be the family name, which, being feminine, led later historians to regard it as having been the mother's name. No good explanation of the meaning of Zeruah (צרועה) has been yet found, and it is most likely a corruption of the word for hornet (צרעה). This conclusion is confirmed by the genealogical tables (1 Ch 2[19. 50-54]), which show that the Zorites (Hornets) were descendants of Ephrath, a wife of Caleb, which simply means that the Zorites were a sept of the Ephrathites, a clan in the great Calebite, or Dog phratry, one of the most important tribes in Judah. The Hebrew text (1 K 11[26]) says that Jeroboam was an Ephrathite, which brings him very close to the Zorites. As each member of a house bearing an animal name is himself popularly known as the animal of his clan, thus a member of a lion clan is a lion, and so on; so Jeroboam would be known as a hornet, and the revolution and expulsion of the Davidic dynasty would be known as the work of the hornet. This would speedily pass into a proverbial expression, and was so used by E, who applied it to the expulsion of the enemies of Israel. Why the Revised Version should change Ephrathite to Ephraimite is not clear, although in one instance the names are confounded. From the character and policy of Solomon, it is very unlikely that an Ephraimite would stand so high in the royal favour, or be advanced to such work and high honours as was Jeroboam. Absalom found his help mainly in the north, so also did Jeroboam, likewise a Judaite, and probably near of kin to the Davidic house.

Ross G. Murison.

University of Toronto.

The Unjust Steward.

I.

I have noticed the various expositions of 'The Unjust Steward.' None of them fully meets the difficulty arising from Christ's admonition to 'make friends with the mammon of *un*righteousness.' Kindly allow me to suggest an explanation that lies on the surface of the occasion, and eliminates this difficulty.

The chapter opens with 'And he said to the

disciples.' (R.V. reads *the* disciples, not *His* disciples as in the A.V.; *the* might embrace a larger circle.)

Our Lord's audiences may not have changed with our modern chapters. His audience on this occasion was composed of those mentioned in chap. 15^1 and chap. 16^1. Some of these publicans, who came to hear Him, heard to their profit; and in chap. 16^1 they are entering the circle of disciples. (Was not this always the case when publicans and sinners came to hear Him?) But their newly awakened conscience was bringing to light the besetting sin of the publican—extorting more than was legitimate—and was threatening to impede their coming. What should they do? Merely confess and retain their unrighteous extortion? Jesus perceives their dilemma and chooses this story to point the way of duty. Common report had accused them of doing just what was charged against the steward. Hence its fitness. He called to him *all* his lord's debtors. No halfway measures will clear the conscience. But two samples were sufficient to show the method. The amount which the steward rebated was the amount that he had overcharged each individual on previous occasions. They must go and do likewise—make restitution; set themselves right with those whom they had defrauded. Nothing would so surely prove their sincerity and make for themselves lasting friends. Now this was necessary before they could be of any use in His kingdom.

'And his lord commended him.' Yes, and so will Christ commend you; so will everybody,—an excellent opportunity to get good from evil. Will they be able to rise to it? The emphatic teaching on honesty, which immediately follows, shows that His thought was far from endorsing the use of unjust wealth for spiritual purposes. Again, His remark that 'the children of this world are wiser than the children of light,' may indicate their slowness to see their proper course towards which the firm extortion to faithfulness was intended to stimulate them. Recall the case of Zacchæus. He, however, saw immediately the proper course which he ought to take to become a follower of Christ; nor did he need a parable of this kind to direct him.

This interpretation of the parable, it seems to me, would better accord with our conception of the character of Christ. It teaches an important lesson in practical Christianity.

JOHN GRANT.

Cleveland, Ohio.

II.

THAT 'they may receive you into the eternal tabernacles'—as if the Divine welcome alone were not enough! The emphatic 'I say unto you,' followed by what seems something of a bathos,—is it the gloss of a dull allegorizer? If not, perhaps an οὐ is to be inserted at the beginning of the injunction or a note of interrogation at the end? But to accept the latter correction throws the Lord's commendation out of gear, and ignores the evident purpose of the Speaker to state at this point the moral of His story. On the other hand, if the words 'steward of unrighteousness' merely refer to the man's inefficiency, are we also to say, 'he that is incompetent in a very little is incompetent also in much'?

The section Lk 16^{1-31} might be headed 'Teaching about Money.' The Pharisees, who were lovers of money, heard and scoffed. That sentence near the middle of the section throws into relief the main idea. Of the two vivid pictures of selfishness in the chapter, the one depicts a calculating forethought which succeeded in making friends by means of money, and the other a careless indifference which failed in the same object. The failure in the latter case is shown on the background of the eternal tents, where Dives knew no one who would welcome him. That which mars the success in the former case is, 'seeing only what is near.' Yet the steward's method was successful. Employ it then in such a way that there 'shall be richly supplied unto you the entrance into the eternal kingdom.' Our Lord would have us steadily to aim at a welcome, a reward. We prefer our nobler ethics, minus all prizes for the race, but still—

In short, why not take the peculiar saying simply as a lengthened form of 'Make *eternal* friends out of money,' the strongly emphasized word being placed in a setting to correspond with the story? Friends for *eternity*,—it is the introduction of the new factor which silences our instinctive comment, 'a questionable policy to gain a questionable end' (THE EXPOSITORY TIMES for June, p. 427).

An English gentleman supports a Chinese preacher year by year and does not forget. His forethought in such a very little thing gain for him—what? Much, the real, that which is his own. First he wins himself, but then also—a Chinese friend. Supposing the English Christian continued, year in year out, faithfully to give his donation for his unknown friend, with little thanks and no *éclat*, in the hope of a handshake and a smile from him when donations should have failed for both, would his Lord commend the steward because he had done wisely or not?

F. W. S. O'NEILL.

Manchuria.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When the next translation of the Bible is made something will have to be done about italics. What is the use of italics in translations? In the Authorized Version, and in the Revised, they are used for English words which have no equivalent in the original. The italics came in with the Geneva New Testament of 1557. But as early as 1534 Sebastian Munster, in his Old Testament in Latin, uses a different size of type for the same purpose.

Is it necessary in a translation to mark words which have no equivalent in the original? The most recent translators do not seem to think so. Three translations of the New Testament into English have recently been made, and not one of them uses italics for this purpose. Mr. Ferrar Fenton, in his *Bible in Modern English*, uses no italics at all, except where he has something to say himself. In Weymouth's *New Testament in Modern Speech* there is the rare occurrence of an italic word. But it is not a word which has no equivalent in the Hebrew or the Greek. When Weymouth uses italic words he uses them for emphasis, 'in accordance with modern English custom.' In *The Twentieth Century New Testament* italics are found in great abundance. But they are not used for the purpose for which they were introduced by the Geneva Version. The only purpose for which they are used is to indicate quotations from the Old Testament.

The question then arises, If italics are to be used in the next translation of the Bible, for what purpose should they be used? *The Twentieth Century New Testament* employs them to mark quotations from the Old Testament. And it is undoubtedly important to have quotations indicated, if there were some simple and unostentatious way of doing it. But the italic type is too conspicuous for the purpose. In *The Twentieth Century New Testament* the effect of it is sometimes almost ludicrous. This is how the first and third verses of the Magnificat appear;—

Mary's Song. Then Mary said—

My soul extols the Lord,
My spirit exults in God my Saviour;
For he has *remembered his servant in her lowliness;*
And from this hour *all ages will count me happy!*

Great are the deeds of *his arm;*
He confounds the headstrong with their own device,
He dethrones princes, and *exalts the lowly,*
The hungry he loads with gifts, and *the rich* he sends
empty-handed away.

The translators themselves must have seen that this was not satisfactory. In the second edition, which has just been published, they have discarded italics entirely.

Weymouth uses italics for emphasis. That is the modern use. And there is much to be said in favour of it.

There is first of all the fact, that it *is* the almost universal modern use. When we see an italic word on a page we take it to be an emphatic word. But in the Authorized and Revised Versions it is all the other way. The words in italics are thrown in merely to fill out the sense or satisfy the English idiom. On a strict theory of verbal inspiration they would have difficulty in justifying their existence at all.

And there is this other fact, that in the Bible, as elsewhere, it is sometimes necessary to make a word emphatic to the eye. It is true that a good writer does not require to use italics for emphasis. He marks his emphasis by the arrangement of his words. But in a translation this perfection of style is scarcely possible. In the translation of Scripture, where the demand is made for almost verbal accuracy, it is altogether impossible. It may be true that the Authorized Version comes as near to idiomatic perfection as translation has ever come. But it is well known to every scholar that there are many places in which the emphasis of the original is left altogether unexpressed.

Weymouth is almost miserly in his use of italics. But in this case miserliness is a less offence than prodigality. When he uses them he uses them with effect. He translates Jn 8^{46}, 'Which of *you* (*τίς ἐξ ὑμῶν*) convicts me of sin?' and Jn 13^{6}, 'Master, he said, are *you* going to wash my feet?' (*σύ μου νίπτεις τοὺς πόδας;*). He translates 1 Ti 6^{6}, 'And godliness *is* gain (*ἔστιν δὲ πορισμὸς*) when associated with contentment.' And he translates Mt 11^{28}, 'Come to me, all you toiling and burdened ones, and *I* will give you rest.'

Suppose, then, that italic type is to be retained for emphasis, what is to be done with words which have no equivalent in the original? An enormous number of such words are found in the Authorized Version. And not only words, but sometimes whole clauses are found. What is to be done with them? There is no doubt that in a great number of cases the best thing to do with them is to print them in the ordinary roman type. That is what the Revisers have done. The Hebrew language needs no copula, while the English language does. The Revisers saw that it was quite unnecessary on every such occurrence to print the *is* or the *be* in italics. The Greek language uses the personal pronoun before the verb for emphasis; the English idiom requires it everywhere. The Revisers saw that to draw attention to it in cases of this kind, as if it were an omission in the original, was not only useless but misleading.

But now the question arises, and it is a question which has seriously to be considered, What is to be done when there is doubt as to the word to be inserted in the English? The Greek ordinarily omits the personal pronoun, the English inserts it: what if there is doubt as to which personal pronoun should be inserted? There is nothing for it but to know the grammar and consider the context. One pronoun or another must be used. The choice between them is due to interpretation.

Thus there are two kinds of English words which have no equivalent in the original. There are words which are required merely to make out the English idiom. To print such words in a separate type seems needless, if not pedantic. But there are words which involve an interpretation. Now there is one rule which the future translators of the Bible must obey though they disregard every other rule. It is that, as far as possible, their translation must be a translation and not an interpretation. And if ever they have to resort to interpretation they must frankly mark the fact.

Take an example of both kinds. In Acts 6^{9} we read: 'Then there arose certain of the synagogue which is called *the synagogue* of the Libertines.' The Authorized and Revised Versions both print the words 'the synagogue,' on their second occurrence, in italics. But it is quite unnecessary. It is otherwise, however, with

1 John 3^2. In the Authorized Version we read: 'We know that, when he shall appear, we shall be like him.' In the Revised Version: 'We know that, if he shall be manifested, we shall be like him.' In its margin the Revised Version offers *it* (if it shall be manifested). There is no pronoun in the Greek (ἐὰν φανερωθῇ). It is not self-evident which pronoun is intended. The choice of pronoun is an interpretation, and the reader should be able to see that it is. The question remains, How are such words to be marked?

If it is a misfortune that in the Authorized Version no distinction is made between italics that are self-evident and italics that constitute an interpretation, it is a greater misfortune that the interpretation is sometimes a misinterpretation. In the current number of the *Journal of Theological Studies* the Rev. Blomfield Jackson draws attention to a passage in which there is a free use of italics in the Authorized Version and in the Revised Version also. The italics are meant to give an interpretation of the passage. Mr. Jackson believes that they give a serious misinterpretation.

The passage is Mt 20^{23}, with its parallel Mk 10^{40}. In St. Matthew the words are: 'to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.' Thus the Authorized Version. The Revised Version puts the second *my* (needlessly and inconsistently) into italics; and it turns *it shall be given to them* into *it is for them*, retaining the italics. In St. Mark's Gospel the only difference is in the omission of the words 'of my Father,' these words not being found in the Greek there.

Do these translations convey the sense of the original? Mr. Jackson asks the question. He answers that they do not. The words in italics are needless. He admits that the English is clumsy without them: 'to sit on my right hand, and on my left, is not mine to give, but for whom it is prepared.' He would relieve the English, however, by drawing out the force of the relative, making it contain the antecedent, as the construction requires. He would then read: 'to sit on my right hand, and on my left, is not mine to give, but to them for whom it is prepared'; and the English is not clumsy at all. It is only necessary to notice that the 'but' now means except.

Mr. Jackson's translation is the translation of Tindale and of the Bishops. Why did the Revisers reject it? The inserted words came in with the Geneva Version. They alter the sense. They make Christ set limits to His authority, limits which are set nowhere else. They introduce a new doctrine on the doubtful interpretation of a single passage. Why did the Revisers follow the Geneva and Authorized Versions and venture upon ground so surrounded with suspicion? It was because they did not believe that the Greek word translated 'but' (ἀλλά) has ever the meaning of except.

But Mr. Jackson shows that the Revisers were mistaken. So far from the word for 'but' here never meaning except, that use, he says, is found in every age of Greek literature. He quotes Homer (*Odyssey*, xxi. 70), Sophocles (*O.T.* 1331), Aristophanes (*Eth. Nic.* x. 5. 10), and last, but not least, St. Mark. The quotation from St. Mark is this: 'And suddenly looking round about, they saw no one any more, save Jesus only (ἀλλὰ τὸν Ἰησοῦν μόνον) with themselves.'

The quotation has just been made of a part of the Magnificat, and in the quotation the Magnificat is described as 'Mary's Song.' Is it quite certain that the Magnificat is Mary's Song? It is not quite certain now. Surveying the evidence very carefully in a book which has just been published, Mr. F. C. Burkitt comes to the conclusion that the Magnificat belongs to Elisabeth.

The book is the Life and Works of *Niceta of*

Remesiana (Cambridge Press, 1905; 9s. net). The author of the book is Dr. A. E. Burn. But Mr. Burkitt contributes a Note on the Biblical Text used by Niceta, and it is in that note that he discusses the authorship of the Magnificat.

Niceta, Bishop of Remesiana, is himself a discovery of our day. Never a prominent personality, he became confounded at last with Nicetas, Bishop of Aquileia, and his name and all his works were lost to him. Dr. Burn does not claim to be the discoverer of Niceta. He gives that honour to Dom Morin, of the Abbey of Maredsous, in Belgium. But it is impossible to read Dr. Burn's fine scholarly introduction without seeing that his share of the honour is greater than he represents it to be. Now the discovery of Niceta is a real discovery. For Niceta was the author of the *Te Deum*.

This is the story. Niceta's life covers the period of the final struggle with Arianism, and extends to the beginning of the fifth century. It is, says Dr. Burn, one of the saddest periods of which any record has been preserved in literature. The Roman Empire was breaking up. The Goths were becoming servants of the Empire in thousands. They were soon to be its masters. And the Goths were Arians. The triumph of Arianism seemed certain and imminent. Yet Arianism did not triumph. When the day came that an Arian Gothic conqueror sat on the throne of the Cæsars, Arianism was a lost cause. Dr. Burn says it is one of the strange surprises of history.

Why did Arianism become a lost cause? No doubt because it was not the truth. No doubt because Jesus *was* the Son of God. Now, of the men who opposed Arianism, Niceta was one. But his special call was not to defend the doctrine of the Godhead of the Son. The new time had brought new questions with it. Niceta's special anxiety was to defend the doctrine of the Divinity of the Holy Spirit.

But in the Middle Ages the name of Niceta was almost forgotten. It was commemorated in some Martyrologies on the 22nd of June. In one ancient Order of Catechizing he was numbered among the Doctors of the Church. But his works lay scattered in many MSS, and no scholar of the Renaissance found any clue to interest him in a writer whose reputation had vanished. Then came the 16th century and the question of revising the Roman Martyrology. Cardinal Baronius was puzzled with Niceta, whose name and place were variously spelt. He decided to identify him with Nicetas, Bishop of Aquileia, the correspondent of Leo the Great. The name and fame of Niceta were ready to be blotted out forever.

There were protests. At last Dom Morin wrote an article in the Benedictine Review for February 1894. He reviewed the whole problem. He held that Nicetas of Aquileia and Niceta of Remesiana were wholly distinct. He claimed that Niceta was the author of certain treatises on dogmatic theology, of certain tracts on Vigils and Psalmody, and of the *Te Deum*. His claim to the theology has been disputed by Kattenbusch. In this volume Dr. Burn seems to put the claim beyond dispute. His right to the *Te Deum* is admitted by everybody.

Now, in his treatise *de Psalmodiæ Bono* Niceta ascribes the Magnificat to Elisabeth. It is also ascribed to Elisabeth in the important Old Latin MSS entitled Vercellensis, Veronensis, and Rehdigeranus, as well as in Irenæus 235; and the reading was known to Origen although not accepted by him. Niceta seems to know no other reading. Is the traditional text wrong then? Mr. Burkitt, as we have said, believes that it is. He believes that we should read, 'And Elisabeth said (not "And Mary said"), My soul doth magnify the Lord.' He thinks that Niceta's authority should remove our objections to the unfamiliar reading.

Mr. Burkitt believes that in the original text there was no name at all. Then when scribes began to insert a name, many of them ascribed the hymn to Mary, because Lk 1^{48}, 'For he hath regarded the

low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed,' seemed so appropriate to the mother of our Lord. But others, 'with greater literary tact,' says Mr. Burkitt, perceived that the pronoun in verse 56 ('Mary remained with *her*') must refer to the person who utters the hymn, and that person must therefore be Elisabeth. The Syriac Versions do not ascribe the Magnificat to Elisabeth. But they saw the difficulty of this verse, and instead of reading, 'Mary remained with her,' they read, 'now Mary remained with Elisabeth.' The Greek, however, retains 'the tell-tale *her*'; and that word is sufficient for Mr. Burkitt. Nor can he help regarding this New Testament parallel to Hannah's Song as more appropriate in the mouth of the matron Elisabeth than in that of the Virgin Mary.

Dr. Burn is not altogether satisfied with Mr. Burkitt. Immediately after Mr. Burkitt's contribution there follows a note by the Bishop of Salisbury, 'On the Ascription of the Magnificat to S. Elizabeth.' (He spells the name with *z* against the usage of both our English Versions.) The Bishop of Salisbury agrees with Mr. Burkitt in the belief that there was no name in the original reading. This, he shows, is in accordance with the Old Testament style of parts of these early chapters. But he has no hesitation in saying that the scribes who inserted 'Mary' were guided to the better judgment. The context shows that Elisabeth has asked a question. Her question is, 'And whence is this to me that the mother of my Lord should come to me?' Mary's answer is the Magnificat.

But surely if the answer to the question is given by another, that other person's name must be mentioned. Dr. Wordsworth holds that it need not be mentioned. Quoting from the Old Testament, he shows that the Hebrew idiom did not require the mention of the name, and did not usually make it. St. Luke's style here is Hebraic. In his second chapter our Lord's mother puts the question, 'Child, why didst thou thus deal with us?'. The answer is introduced by 'And he said unto them.' The name of Jesus is not necessary. The pronoun is enough.

Dr. Wordsworth sees the difficulty of the 56th verse. He sees that if Mary has been speaking it is at least unusual to add 'and Mary abode with her.' But he thinks the introduction of the name is due to the fact that this verse is cut off from the verse in which the name is previously given or understood by the whole length of the Magnificat. Here also, however, it is at least possible, he thinks, that the original reading was, 'And she abode with Elizabeth.'

And Mary said, 'My soul doth magnify the Lord.' Where was she when she said it? The Gospel says, 'And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth.' What was the name of this city of Judah, and where was it?

There is an article in answer in the *Quarterly Statement* for January of the Palestine Exploration Fund. The article has been written by the late Dr. Conrad Schick. The common opinion is that this city of Judah was Jutah or Juttah. Reland, 'the pioneer of the modern geography of the Holy Land,' started it. Robinson, 'the hero of later geographical study,' established it. But Dr. Conrad Schick does not believe in it, and he gives good reason for his unbelief.

Why did Reland and Robinson think it was Juttah? First, because Juttah *was* a place in the hill country; it is mentioned in Jos. 15^{55}. Next, because they understood that 'a city of Judah' should properly be translated 'a city Judah.' And finally, because they supposed that the *t* or *tt* of Juttah had in the course of time got softened into a *d*, and the name of the city Juttah had come to be pronounced Judah.

Dr. Schick does not deny that Juttah was a

place in the hill country. He does not deny that the proper translation of 'into a city of Judah' (εἰς πόλιν ἰούδα Ti, W.H.) may be 'into a city Judah.' But he does firmly deny that the *t* of Juttah became changed into a *d*, for the simple reason that the *t* remains in Juttah still. And he has other arguments.

Zacharias was a priest, and dwelt in a priests' city. But after the Captivity Juttah was never a priestly city. It was peopled by the Idumæans. In the time of the Maccabees, Hyrcanus conquered Idumæa, and forced the Idumæans either to be circumcised or to leave the country. But where could they go? They yielded to necessity. They became Jews outwardly, but inwardly they hated the Jews more than ever. In Juttah of the Idumæans Jewish priests would scarcely find life tolerable.

There is another argument against Juttah. It was too far from Jerusalem. That the greater part of the priests were settled close to Jerusalem is clear to Dr. Schick from Neh 12^{27}, where it is said, 'And at the dedication of the wall of Jerusalem they sought the Levites out of all their places to bring them to Jerusalem, to keep the dedication with gladness.'

Where is this city of Judah, then? Dr. Schick argues that it must have been at Ain Karim. It was here that tradition fixed the birthplace of John the Baptist at the beginning, and Dr. Schick believes that tradition has all along been right. Near Ain Karim there is a church and convent, dating back before crusading times; and about ten minutes distance on the hillside, beyond the ravine with its copious spring, there is a remarkable ruin, which bears the name of Mar Zacharias. Ain Karim is a village only an hour and a half west of Jerusalem.

Professor Budde of Marburg was invited to deliver an address on the Old Testament at the Congress of Arts and Science in St. Louis, in September 1904, but the moment he began his address half of the audience left the room. Professor Budde is known as a steady, perhaps slightly conservative, theologian, who has made a special study of the poetical parts of the Old Testament; and the audience was neither shocked at his progressiveness nor disgusted with his traditionalism. They left the room because they did not know German.

But Professor Budde believes that he has a message for those men and women of St. Louis. He has got his address translated into English, and he has asked the editor of the *American Journal of Theology* to allow him to publish it. The address appears in the January number of that quarterly. Its title is 'On the Relations of Old Testament Science to the allied Departments and to Science in General.'

Professor Budde chose that long but explicit title for his address because of an event which happened to him the last time he was in America. The last time he was in America was in 1898. He was invited on that occasion to come and deliver the American Lectures on the History of Religions. He delivered that course of lectures which was afterwards published under the title of *The Religion of Israel to the Exile*. Just when he had finished the first lecture on that course, 'at one of your oldest and most important universities' (we are not sure which he means, as the lectures seem to have been delivered at Baltimore, Boston, Brooklyn, Chicago, New York, and Philadelphia), an American professor in some department of physical science came up to him, greeted him most kindly, and said, 'Why, you really use the same methods as we!'

Professor Budde was gratified with the greeting. He expressed to the representative of the exact sciences his sincere pleasure that the affinity between them had been felt so directly. He says that he found in it 'additional ground for the hope

that I was on the right road with my deductions.' And now, returning to America to deliver an address on the Old Testament, he recalls that 'winged word of six years ago,' regards it as a prophecy of their present meeting, and hopes to be able to show his St. Louis audience that Old Testament scholars do 'really use the same methods as we.'

From Professor Budde we do not look for revolution. But this is a startling article.

For what purpose, he begins, is the Old Testament studied? For its own sake? For the interest it possesses, the information it gives us? For the emotional value of its poetical, or the political value of its prophetical, literature? For none of those things. The Old Testament is studied because of its place in the history of redemption. There is a purpose in the study of it, a utilitarian purpose, what we are now accustomed to call an apologetic purpose (though the word is both foolish and offensive). The purpose is to make clear how the religion of the New Testament, the Christian religion, could spring up on the ground of the Old Testament religion, how indeed it could spring up on no other ground. In other words, the Old Testament is studied in order to show how God through Israel prepared His human children for the coming of salvation in Jesus Christ.

Is Old Testament Theology a science then? Yes. It is not a theoretical science like Pure Mathematics. But it is an applied science like Law or Medicine. Whatever purpose is served by Christianity, the same purpose is served by Old Testament Theology. And every student of the Old Testament, that his study may be truly scientific, must seek to serve this purpose. That is to say, he must recognize in this science as in every other a connexion and continuity. If the conviction should arise within him that Judaism and *not* Christianity is the fulfilment of the Old Testament, then he must draw from that conviction its inevitable conclusions. But if he believes that the direct line of development is from the Old Testament into the New, he will understand that the study of Old Testament theology is to serve the needs of the Church of Christ.

Now, the connexion of the Old Testament with the Church of Christ has a history. The student of the Old Testament has to consider first of all whether there is not an offence in the very name. The 'Old' Testament: that means more than the earlier Testament. It may mean as much as the outgrown Testament. In accepting the name the Old Testament student feels that he is accepting a humbler position than the student of the New Testament. Nor is he even sure that the Christian Church gives him credit for his humility. And yet he knows that this humbler position was not always his.

When the Church came into existence the Old Testament, that is to say, the collection of books of the synagogue, was her Holy Scripture; and she simply added to this the Person of Jesus Christ as its incarnate fulfilment and consummation. The very proof that He was Saviour was found in the Old Testament, resting upon evidences which were believed to be visible in every page of it. Nor was the Old Testament dethroned from this eminence when a New Testament came into existence. It was still inspired of God; it was still God's Word; and as God's Word each of its words still remained true and authoritative. The Old Testament remained true and authoritative, not for the past only, but also for the present. For Christ had built upon Old Testament ground, and instead of substituting new materials, had let much of it remain. Moreover, if Christianity was to include an authoritative conception of the universe (and, fronted by Greek Philosophy, Christianity made that claim) the Old Testament was required. For otherwise long periods of its system would have been lost, and especially its teaching on the creation of the world, on the primeval state of man, and on the origin

and nature of sin. So the Old Testament held its place and authority in the Christian Church, in the Church of the Reformation not less than before, down even to the most modern times.

But it holds that place no longer. In the face of the searching investigations of our day the Old Testament has lost its value as an apologetic for Christ and as an authority on Christian Ethics. Of its Messianic Prophecies many have fallen entirely, and the rest have received a new interpretation, an interpretation that has only relative significance. Its history of origins, the origin of the world, of man, of sin, of language, is found to be not history but theory. Such theories do not belong to the science of Old Testament Theology; they belong to Metaphysics, or to the physical and sociological sciences. The Gospel has become independent of the Old Testament, completely independent, says Professor Budde, and the Person of Jesus Christ is the essence of our religion.

What is to be done with the Old Testament now? Cast it aside, says one party; cast it completely and entirely aside. And it is 'a party not to be overlooked.' Nay, 'within the theological faculties themselves, doubts now and then arose as to whether the Old Testament should be permitted to retain its position of equality with other departments of the theological course.' But we know that that is not Professor Budde's mind. Nor has he any fear that such views will prevail. He uses the past tense. He says doubts *arose*. As the twentieth century approached there came a revolution 'for which we living Old Testament men had for some decades been energetically preparing.' Lost to it on one side, the Old Testament has been restored to Christianity on another. If it is no longer a quarry of proof texts, it takes its place, with more profit and more permanence, in the development of religion in the world.

In the development of religion in the world—some would say in the science of the history of religion. But Professor Budde does not like the name. It is not a matter of the history of religion but of the comparative study of religion. This study aims at a physiology of religion, or rather, for there is life in it, at a biology of religion.

For there is in the world a science of religion. It is a department of its own, and it is an exceptionally large one. It is a science of life, of pulsating life within the realm of human existence. All its phenomena enter into the closest mutual relations. Not one of its almost innumerable manifestations can be separated and isolated from the rest. Between the very lowest and the very highest forms of religion there appear mysterious relations which warn us neither to despise nor to neglect even the most insignificant among them. It is one of the student's most frequent yet ever-surprising experiences. Does Christianity lose by being taken into this study? It cannot lose but win. 'Indeed,' says Professor Budde, 'the more we extend the range of observation and the deeper we penetrate into details, the more evident will it become that the reality of religion is incontestable and its vitality indestructible. The more numerous the inner relations running through the whole body, the more certainly will everything be traced back to the one central point, to the living God, who had fanned this spark. And we Christians joyfully accept, notwithstanding all our conscious weaknesses, the test of spirit and power to prove the fact that Christianity is, among all religious individual organisms, the highest and the most perfect, the aim and the end of the whole process.'

Now the Old Testament comes to new honour. For, however all religions are correlated and all their phenomena organically connected, Jesus Christ was certainly a Jew of the Jews. However unique and creative His power and religious efficacy, the preliminary conditions are furnished by the Old Testament. Just as the genius has his father and mother as well as the most ordinary earthling, so Jesus always and unhesitatingly re-

cognized this relation of His to the Old Testament. He made no greater claim for Himself than that He was come for its fulfilment. To destroy this relation would be ruthless enough if it were possible. But it is not possible. And the more the Christian and theologian cares for an organic conception of his religion, the more has the Old Testament to say to him.

The Evangelion Da-Mepharreshe.

By Mrs. Agnes Smith Lewis, Hon. Phil. Dr.(Halle-Wittenberg), Hon. LL.D.(St. And.), Hon. D.D.(Heidelberg), Cambridge.

Syriac and Biblical scholars will accord a hearty welcome to the new edition of the Curetonian Gospels *plus* the text of the Gospels in the Sinai palimpsest, which has been edited by Mr. Burkitt, under the appropriate title of *Evangelion Da-Mepharreshe*, and published by the Cambridge University Press. A new edition of Cureton has long been wanted, as I know to my cost, for in 1892–1893, after it was known to a small circle that I had discovered the sister manuscript, I was unable to buy, steal, borrow, or even see a copy of this book until the very eve of my second departure for Sinai, when Canon Cureton's own copy was kindly put into my hands by one of his daughters, who had been for two years our next-door neighbour.

The preparation of a second and critical edition was entrusted by the Syndics of the University Press to the late Professor Bensly some twenty-four years ago. Few men could have brought to the task a greater store of erudition, or a better endowment of the caution so necessary in dealing with conflicting theories as to the origin and history of the Syriac versions; and it is matter for regret that he left but little record of the labour he had bestowed upon it, so that when his mantle fell upon the shoulders of his accomplished pupil, Mr. F. Crawford Burkitt, the work had to be begun almost *de novo*. The task of editing the text cannot be a difficult one; for it had already been carefully done by its first decipherer from a manuscript whose writing is still very distinct. But the problems which surround this interesting version, and especially the question, in what relation it stands to the *Diatessaron* of Tatian, are still, even after the floods of discussion called forth by the publication of the Sinai text in 1894, almost as far as ever from solution. Mr. Burkitt has attacked them with boldness. He brings to bear on them a great amount of erudition and patient industry, logical acumen, and a capacity for taking trouble with minute details which Cureton's text would not have given him scope enough to exercise. He has therefore done well to include in his volume the text of the Sinai palimpsest, so infinitely more difficult to decipher; and so suggestive of problems which affect the very foundations of historic Christianity.

The Sinai text has been published in two forms, the Syndics' edition, containing a transcription made from the manuscript itself by three Cambridge scholars, the late Professor Bensly, Dr. Rendel Harris, and Mr. F. Crawford Burkitt, in the spring of 1893, and a reprint of 98 pages, containing the result of my own investigation in the spring of 1895, when I re-examined the manuscript and filled up many *lacunæ*, ranging in extent from single words to half pages, and even to whole ones, which, for lack of time, had been left by the first transcribers. This was partly done by the help of a reagent from which Mr. Burkitt and his coadjutors had also profited more or less during the last thirty days of their stay at the Monastery in 1893; Professor Bensly being the only one who had scruples about using it. I need not say that it was by no means the easiest part of the pages which was left to me. If Mr. Burkitt had investigated the interior portions of pages 106a, 109b, 123a, and 128b, instead of merely copying a few distinct words in the margins and elsewhere, he would not question Dr. Rendel Harris' opinion that the surface of some of the pages has been scraped with a knife (vol. ii. p. 28 note). My verdict is, 'If not with a knife, then with very rough pumice stone.' For even the letters are disjointed, and can only be recognized by their heads being sought for above the place where they ought to be, and their tails, when they have any, at a corresponding distance beneath. Mr. Burkitt is most

impartial in his proposed corrections, some of these being in his own transcript, and some in the transcripts of his friends, including myself. He has also adopted many of the corrections which I made in 1895.

Mr. Burkitt is a close observer and a careful reader. He has made excellent use of the four volumes of photographs which I placed in the University Library, and of the still clearer ones which I took in 1902, and which I lent to him for a whole year before they were added to the Library volumes last August. He has also examined the transcript which I made in 1895, from which, to my lasting regret, I was persuaded to edit away several characteristic and perfectly correct phrases, and to replace them by Peshiṭta words in brackets. I am therefore grateful to Mr. Burkitt for restoring the true reading in Mk $12^{23.29}$, Lk 6^{24} 12^{55}, partly in Lk 6^{33}, and in Lk 13^{20}.

This book marks a considerable advance in our knowledge of what the text really is. But we are not yet at the final goal. In some verses the author says, 'S. illegible,' yet the text of them has been for three years in my desk. In other verses he has made conjectures, aided by the Peshiṭta, which differ considerably from my latest transcript. Thus I am in a position to dispute his reading of more than eighty verses. Two sources have been open to me for ascertaining these.

First, the MS. itself. True, I got little new information from it in 1897. I was then just recovering from a long and very enfeebling rheumatic illness; and the purpose of that visit to Sinai was an inspection of the Palestinian Syriac lectionaries. In 1902 I had completely recovered my health, and the five years' interval had been spent, for the most part, in the work of deciphering other palimpsests.

Secondly, I have adopted a suggestion made by my sister, Mrs. Gibson, while we were in New York, in the autumn of last year. Observing that a page of the Sinai palimpsest, thrown on a screen during a lecture given by us at the Jewish Theological Seminary, could be very easily read, she said to me, 'Why do you not turn all your photographs of that MS. into slides, and read them in the light of an electric lantern? You would get a much better control of the text.' That proposal was carried out by us as soon as possible after our return home, and so for seventy days in the spring and autumn of 1904 we spent our evening hours reading all we could see of the text from beginning to end.

We were disappointed to find that the light would not show up any part of the text that is quite illegible in the manuscript. But for the determination of spaces it is unrivalled. It can tell to a nicety how many letters there are in each word, and whether any word has been dropped out in the transcription. Especially is it valuable in determining the presence or absence of a *yod*; the writing being so regular that each single letter occupies the same amount of space as its neighbour. In this way we soon ascertained that the unjust steward of Lk 16^{8} was commended by the lord (מרא), and not by the Lord (מריא). I am glad to observe that Mr. Burkitt has also made this important correction.

The verses in which I firmly believe that I have the better text divide themselves into two classes.

i. Cases in which Mr. Burkitt has either said, 'S. illegible,' or in which he has filled up a gap with words copied from the Peshiṭta, placing these in brackets. My transcript of such verses from the manuscript is, I venture to think, more to be depended on, in so far as it sometimes shows a text which would not naturally have occurred to me, and which is not identical with either the Curetonian or the Peshiṭta. Such verses are:— Mt $8^{26.29.33}$ $9^{1.2.3.10}$ $11^{4.23}$ 17^{17} 24^{43} 25^{11} $26^{3.5.15}$, Mk 4^{1} 9^{18} $12^{19.20.22}$ $14^{22.24}$, Lk $5^{22.26}$ 6^{33} 8^{15} 9^{52} $10^{3.4}$ 17^{17} $19^{4.5}$ 23^{53} $24^{39.41}$, Jn $1^{29.32}$ $3^{14.21}$ 4^{1} $5^{19.20.21.23.25}$ $6^{12.19.22}$ $7^{11.25}$ 8^{22} 9^{9} $10^{11.36.38.39}$ 11^{44} $12^{29.44}$ $13^{23.29}$ 13^{32} 14^{28} $15^{3.7.8}$ 15^{24} 18^{10}.

ii. A few cases in which Mr. Burkitt, in the impulse of a natural enthusiasm, has made changes which I feel to be arbitrary. It will perhaps be difficult, in the face of his deservedly high reputation for accuracy, to convince scholars that this can be. But I will try.

Take first the second line of the final colophon to the upper writing on f. 181a.[1] I edited this in *Studia Sinaitica*, No. ix., and I kept back the book for a few days from publication, in order to allow of Mr. Burkitt's printing in an appendix the text of a shorter colophon on f. 165b which I had stupidly overlooked, and from which he supplied the word מצרין to my transcript, it being quite illegible in the two dim photographs of a faded page which I had with difficulty read. So far well. But he went further, and insisted on changing my כוכב or כורב

[1] *Studia Sinaitica*, No. ix. pp. xxiv and רפ.

into כור. Being at Sinai in 1902, Mrs. Gibson and I both verified it as a word of four letters. Of these כו and ב are as legible as anything else in the upper writing of the manuscript. The third letter has been partly rubbed out, and is either a *kaf* or a *resh* with two dots over it. I have stated this in *Studia Sinaitica*, No. xi. pp. v, vi. Mr. Burkitt repeats his erroneous emendation on page 19, vol. ii., of the present work. Syriac scholars can perhaps judge for themselves by looking at the penultimate page of my photographs in the University Library. It is numbered f. 181a or 361. The reverse of that leaf contains only five lines of the upper writing at the top of the page, being the latter half of the final colophon. The palimpsest text, which occupies the rest of that page, is in *sloping* Greek uncials. None of them could by any means fall into the shape of a ב and show through the vellum. Just after the ב we find what Dr. Rendel Harris calls a 'lapidary stop' (:); and there is a similar stop separating each word of that colophon from its neighbour.

Mt 5^{20}. Mr. Burkitt has done well in restoring the word זדיקות[כון] to this difficult verse. But when he tries to squeeze the word דשמיא, 'of heaven,' into a line which distinctly ends with למלכותא, 'kingdom,' in the MS., he does something for which I can see no justification (vol. i. p. 542). Mrs. Gibson and I examined the place, at Mr. Burkitt's request, during our last visit to the Monastery, and we could find no trace of that word either above or below the line. After all, what is wrong with the reading? May our Lord not have spoken, at least once, of 'the kingdom,' which is surely not confined to any place with a conventional name?

In Mt 27^{43} Mr. Burkitt suggests (Appendix, vol. i. p. 544) that the true reading of this verse may be הו[ד]תכיל הוא על אלהא[ן], thus assimilating it to the text of D a b d. There is no need for such cumbersome phraseology. The true reading will be found by substituting הא, *ecce*, for הו at the beginning of the sentence.

בה is not the reading of Mk 4^{17}. It is בהון, as I have ascertained from the manuscript. 'And they have no root *in them*.'

I agree with Mr. Burkitt that the words הא והנא in Lk 2^{12} must be wrong (vol. i. p. 548). In a duplicate copy of my transcript, made each evening in my tent while at Sinai in 1895, I find that the line runs הא והכנא לכן אתא, '*Behold, and thus there is a sign unto you.*' I do not know that this is more satisfactory.

I am certain that I have examined the word אתחזיו in v.^{9} on three different occasions—in 1895, 1897, and 1902—with a strong desire to abolish the *waw*, but it was too distinct to permit of my doing so. Whether the sign of the plural be on the word מלאכא, 'angels,' or whether it be the conventional 'angel,' we cannot easily discover, owing to the impenetrable veil cast over it by John the Stylite: but we may find a way out of the difficulty by supposing that some other words than דמריא preceded קאם.

We now come to the shepherds. I have happily no longer any doubt as to what word they are reported to have used for 'let us go.' I have spent hours over the page trying to decipher the two or three letters which follow נת (v.^{15}) Three years ago they yielded up their secret. I therefore protest strongly against the very distinct *tau* being deleted. The word is נתעל[ל], the first person plural, imperfect Ethpaal of the verb על.

I am glad to observe, however, that some emendations which I have made by the light of the lantern, or in the more glowing effulgence of the desert sunshine, have occurred to Mr. Burkitt either as conjectures or as realities.

Examples of these will be found in Mt 2^{22} 4^{18} 9^{27} 12^{34} 13^{5} 22^{13} 26^{34}, Mk $4^{5.\,9}$ $8^{20.\,21}$ $11^{3bis\ 23}$ $13^{15.\,25}$ $14^{22.\,54}$, Lk $2^{44.\,52}$ 5^{18} 8^{47} 11^{50} 12^{54} $13^{7.\,25}$ $14^{4.\,28}$ 24^{41}, Jn 1^{29} 3^{23} 4^{34} $7^{10.\,26}$ $8^{21.\,44}$ 9^{13} 10^{12} 12^{17} $13^{30.\,38}$ 14^{22} $18^{11.\,15}$. These do not include the emendations which Mr. Burkitt has adopted from my paper in the *Expositor* for August 1897.

Others which I have verified and found correct with the help of Mr. Burkitt's book are in Mt 15^{22} 17^{9} $22^{13.\,17.\,18.\,31}$ 26^{24}, Mk 7^{31} $10^{21.\,35}$ 12^{32} 13^{28}, Lk 5^{18} (partly) $8^{6.\,44}$ $9^{33.\,44}$ 10^{34} 11^{8} $16^{3.\,8}$ 17^{6} 19^{17} 20^{28} $24^{26.\,31}$, Jn $3^{14.\,18}$ 6^{15} $7^{23.\,29.\,32.\,33.\,35}$ $12^{17.\,48\,(2)}$ 17^{22}. But I dissent from the alterations in Mt 16^{9}, Lk 14^{10} 16^{28} 19^{7}, Jn $1^{30.\,36}$ 7^{50} $12^{48\,(1)}$ 13^{22} 17^{26}.

The word ארנא, in Lk 7^{14}, occurs in Codex B of the *Palestinian-Syriac Lectionary*. Mr. Burkitt will find that I have anticipated his adoption of it for the Sinai text on p. xxiv of our edition.

The phrase 'as now bound,' beneath the two illustrations of the Sinai palimpsest given in vol. ii., must surely be meant in irony. For the last eleven years two inches of binding on one side only have remained attached to the manuscript.

A slight mistake in vol. ii. p. 18 may be noted. Mr. Burkitt credits me with more generosity than I deserve; for the four volumes of my photographs which are now in the John Rylands Library, Manchester, are there by right of purchase.

We owe Mr. Burkitt special thanks for the well-nigh exhaustive collection of corroborative quotations from the *Syriac Fathers*, which he has presented to us in vol. ii. The treatise on 'Grammar and Syntax' (chap. ii.); that on 'Notable Greek Transliterations,' and the 'Notes on Select Passages,' are admirable. But in assigning to the version, as represented by this Sinai palimpsest, a date posterior to the *Diatessaron*; in actually fixing that date as about 200 A.D.; and in dealing with Dr. Hjeldt's theory, I cannot say that he is so happy. If Mr. Burkitt be right, the *Evangelion Da-Mepharreshe* was never used by any Church or nation. It came into existence during the period when the *Diatessaron* reigned supreme; and the only use it has served is that it has been a base for the revision of itself into the Peshiṭta. Two of Dr. Hjeldt's strongest arguments are not even mentioned in this volume; much less confuted.

i. The occurrence of two notable mistakes in the Sinai text—mistakes made by a translator who was better acquainted with Syriac than with Greek, and which are non-existent in the *Diatessaron*. These are בעותכון, 'invitation' for *τὴν παράκλησιν ὑμῶν*, 'your consolation,' in Lk 6^{24}; and of *κατακρεμάσαι* for *κατακρημνίσαι*, in Lk 4^{29}.

ii. The omission of one of our Lord's most beautiful and characteristic sayings from the Cross —'Father, forgive them, for they know not what they do.' If the Old Syriac text had come into existence later than the *Diatessaron*, so Dr. Hjeldt argues, the translator could never have omitted a phrase which must have become endeared to all Aramaic-speaking Christians.

But the weakest point in Mr. Burkitt's argument is that on p. 212. 'The earliest Church in Edessa,' he says, 'under Addai and Aggai had no New Testament. For the first generation of Syriac-speaking Christians the Law and the Prophets sufficed.' Mr. Burkitt would have us believe that not only in Edessa, but also at Antioch, where the disciples were first called Christians, and whither the gospel-story was brought by un-named humble men (see Ac 11^{19}), a Church which was the mother of missionary enterprise, was content to wait a whole century before it read the four records of our Lord's life in its own tongue. Mr. Burkitt may believe this; I cannot. If there was a Syriac translation of the Gospels before Tatian's time, it is difficult to believe that this was any other than the Sinai version. The success of the *Diatessaron* may be explained on other grounds. If we accept Dr. Hjeldt's view that the four Gospels were carried separately in their Syriac dresses to Edessa, each being the work of a separate translator, we may assume that many of the chief families and the chief congregations would only be able to purchase one of them. These would hail with acclamation the idea of having all four Gospels together in a compendious portable treatise.

As for Antioch, we know that in Chrysostom's time there was a difference in language, but a complete unity of faith, between its educated townsmen and the agricultural population around it. But can we believe that St. Peter never preached to the latter in his native Aramaic? Everywhere else Christianity spread from beneath upwards; and the excellent character which these country folk bore in the fourth century was surely the outcome of several generations of gospel teaching.

I cannot therefore accept Mr. Burkitt's identification of Bishop Palût (about 200 A.D.) as the translator of this version. It is easy to believe that Rabbula, in the beginning of the fifth century, superintended that revision of the Old Syriac which was called the Peshiṭta. For when he ordered the *Diatessaron* to be replaced in every Church by a copy of the separate Gospels, what more natural than for the people to say: 'Where shall we find a correct one? The Greek differs from the Syriac in so many little points.' But the connexion of Palût with the Old Syriac rests upon no evidence whatever. To make this kind of supposition is possibly to lead us as far astray as to fill up the lacuna in Mt 8^{29} from the text of the Peshiṭta. *Vixere fortes ante Agamemnona multi*; and to attribute every service rendered to the early Christian Church to some highly placed ecclesiastic is to imitate the mistake of the historian who first attributed the origin of the English Reformation to Henry VIII.

It would have been an advantage to this book if the contents of vol i. could have been so arranged that the superior text should not have been sub-

ordinated to the inferior one. For an edition of the Curetonian this would have been quite right, but for a book bearing the title of *Evangelion Da-Mepharreshe* it is quite wrong. And Mr. Burkitt would have laid us under an additional obligation if he had indicated where the pages of the Sinai palimpsest begin. Syriac students who visit the Convent Library in future days will take this book with them. But if they wish to verify a word, or to coax a few more letters out of some faded page, they must also burden their camels with the Syndics' edition, or, better still, with my *Select Narratives of Holy Women* (*Studia Sinaitica*, No. ix.). For I have there indicated not only each page, but the verse which begins it, on the margin.

These considerations detract only a little from the value of vol. i.; and not at all from that of vol. ii. They are, however, of sufficient importance to make me resolve on the preparation of a more complete edition; so as to place on record what I believe to be, in all particulars, the true text of the Sinai manuscript.

Postscript.

(*By Mrs. Gibson.*)

I SHOULD like to add a word about an expression on p. 17 of Mr. Burkitt's Introduction, namely, 'they knew.' It would be kind in him thus to include me in his account of the discovery, were it not for the fact that I did not know one word of Syriac on my first two visits to Sinai. I therefore left the investigation of the Syriac MSS entirely to Mrs. Lewis, whilst I confined my attention to Greek and Arabic ones. I have twice before remonstrated with Mr. Burkitt for stating that I, as well as Mrs. Lewis, recognized the nature of the Gospel text in 1892. We ought to be accurate about events that occur in our own day, as well as about those that took place eighteen centuries ago. MARGARET D. GIBSON.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XXIV. 25.

'And as he reasoned of righteousness, and temperance, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.'—R.V.

EXPOSITION.

'And as he reasoned of righteousness, and temperance, and the judgment to come.'—This speech of Paul's was probably given in Felix's audience chamber, and the scene was an anticipation, on a smaller scale, of that described in chap. 26. Felix, however, was a man of a different moral fibre to Festus. Paul read his character well; he would also know that Drusilla was another man's wife. Therefore, instead of delivering an oratorical 'apologia,' St Paul, like another John the Baptist, reasoned concerning the first principles of the Christ, namely, righteousness, continence, and the judgment to come.—RACKHAM.

'Righteousness.'—Our English translation very poorly represents the Greek original *περὶ δικαιοσύνης*, a word embracing these varied duties which every upright citizen owes to another, how much more one set over his fellows as a judge!—HOWSON.

'Temperance.'—This term must be understood in its widest sense of self-control: it implies keeping under the body with all its passions and appetites.—RENDALL.

THIS virtue was not unknown even in the story of pagan Rome; and Felix' companion, the Jewess Drusilla, would call up before her mind many a fair example set by noble Hebrew matrons in the old days of Israel, an example *she* had never tried to follow.—HOWSON.

'Felix was terrified, and answered.'—His conscience told him that what Paul said was true. Note that it is not said that Drusilla trembled. Eugene Stock says that it was because she was too reckless and hardened. She was past feeling. Her conscience was seared as with a hot iron, for she, having been brought up as a Jew, had sinned against more light.—PELOUBET.

'Go thy way for this time; and when I have a convenient season, I will call thee unto me.'—Felix was alarmed, and broke off the audience, saying that when he found another opportunity he would summon him again for a *public* audience. For in private Felix had frequent conversations with him. St. Paul remained in confinement in Cæsarea, waiting for the second hearing, two full years.—RACKHAM.

THE SERMON.

Now, Now—Not By-and-By.

By the Rev. Alexander Maclaren, D.D.

Felix was born a slave, but, becoming a great favourite with the Emperor Claudius, he was made procurator of Judea. He was not fit for the

position, and Tacitus tells us that 'He wielded his kingly authority with the spirit of a slave, in all cruelty and lust.' He had tempted the Princess Drusilla from her husband Azizus, king of Emesa. And now Drusilla was longing for a new sensation, and remembered Paul, her fellow-countryman. So Felix summoned Paul for a private interview. Probably they expected a philosophical discourse, but Paul 'reasoned of righteousness' with the unjust judge; 'of temperance' with the self-indulgent, sinful pair; 'of the judgment to come' with those two who thought that they could do anything they liked with impunity. And as Paul went on speaking the crisis of Felix's life came. 'Go thy way for this time,' he said, and these words marked the death of his soul.

In what ways do we resemble Felix, and what lessons are we taught by his story?

i. We also lull our awakened consciences to sleep by promises to attend to religion at some future time. When Felix said, 'When I have a convenient season,' he really meant—Not now, at all events; the thing he hoodwinked himself with was By-and-by.

ii. Why do we fall into this habit of indecision? The first reason is the natural wish to get rid of a disagreeable subject. We are like a man who has begun to suspect that he is insolvent, but who refuses to look into his books, and lets things drift till there is not a halfpenny in the pound for anybody; and certainly we would not compliment *him* on either his honesty or his prudence. Is it not the part of a wise man, if he begins to see that something is wrong, to get to the bottom of it, and as quickly as possible to set it right?

But there are other reasons why we do not decide for Christ. We think that there is time enough. Religion is all very well for people that are turned sixty, and are going down the hill, but quite unnecessary for the young. Or, perhaps, we do not consciously say, 'No! I will not,' but simply let the impressions made on our hearts and consciences be crowded out of them by cares and enjoyments and pleasures and duties of this world.

And some of us fall into this attitude of delay because we do not like to give up something that we know is inconsistent with His love and service. Felix would not part with Drusilla, nor disgorge the ill-gotten gain of his province.

iii. And now let me put before you a few of the reasons why we should decide at once for Christ. The first is that delay is really decision the wrong way. A more convenient season than the present never comes. The oftener that we hear the gospel and put it away, the less likely are we to be touched by its power again. And also delay robs us of great blessing, and lays up very bitter memories for us. And lastly, let us give ourselves to Jesus Christ at once, because no to-morrow may be ours.

For all these reasons let us ask Christ to forgive us to-day and let us follow in His footsteps. 'To-day, if ye will hear his voice, harden not your hearts.'

The Moral Basis of Christianity.

By the Right Rev. James Fraser, D.D.

i. *Paul reasoned of Righteousness.*—The system of invisible, divine power with which we are surrounded, from which we cannot really escape, and to which we are required to conform our lives is called 'a kingdom'; and the essential laws of this kingdom, the basis of its constitution, have been eternally, unchangeably, the same. They are embodied in our Lord's saying, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you'—words, which, in another form, had already been said by Micah, 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God,' and which were repeated in turn by St. Peter, St. Paul, St. James, and St. John. 'Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.' To the last it acknowledges, 'By the grace of God I am what I am,' and knows that by its own merits it cannot stand before the heart-searching Judge. Nevertheless it *is* righteousness, and not unrighteousness. *There* is a real desire not only to know, but to prove—by making an honest endeavour to do—the 'good and acceptable and perfect will of God.' And through the doing St. Paul tells us we shall know. 'If any man wills to do his will, he shall know of the doctrine.'

ii. *Paul reasoned of Temperance.*—It is quite likely that Felix, who traced his origin to the old kings of Arcadia, had read in a dilettante way the writings of Aristotle. In the ethical system of that teacher, the temperate man, is he who, feeling in himself the strain of vicious desires, keeps them in check by asserting the legitimate

supremacy of reason. But St. Paul spiritualized this moral conception. He knew that the triumph was assured by the aid of that Spirit 'who helpeth our infirmities.' Excitement, tumult, and ecstasy are not the normal constituents of the spiritual atmosphere in which the Christian moves. We know how our Lord calmed the wild excitement of the woman who cried, 'Blessed is the womb that bare thee, and the paps which thou hast sucked.' 'Yea, rather,' was the perhaps unexpected reply, 'blessed are they that hear the word of God and keep it.' In this age of restless excitement it is well to notice that self-control occupied the second place among the notes of the kingdom of God.

iii. *Paul reasoned of Judgment to come.*—That is the highest thought of all, the thought of man's relation to God, the thought that every man will be held accountable for all his deeds. Professor Huxley abandons the principle of free will, and so also the idea of responsibility. Mr. Greg does not believe in immortality. He says that we cannot *prove* the doctrine of immortality. We cannot prove it as we can prove the conclusion of a geometerical theorem, but as Sir William Hamilton has said, 'the existence of God and the immortality of the soul are not given as a phenomena; . . . yet if the phenomena actually given do necessarily require, for their rational explanation, the hypothesis of immortality and of God, we are assuredly entitled from the existence of the former to infer the reality of the latter.' But what would life be if there was no sense of accountability, no hope of immortality; if all men said, 'Let us eat and drink, for to-morrow we die?' We dare not think of the result. We say with Voltaire, 'If God did not exist, it would be necessary to invent Him.'

Amid all the varieties of religious belief it is possible for us to-day to build our lives with high-reaching aspirations, but in calmness, and peace and joy, so that we shall realize the apostle's idea of righteousness and temperance, and the glad looking forward to the 'judgment to come.'

Illustrations.

Choosing a personal Subject.—In his fourth interview with Queen Mary, John Knox insisted on speaking plainly to her about her purposed marriage with the King of Spain. A few days before he had preached in St. Giles': 'Now, my lords, to put end to all, I hear of the queen's marriage. Dukes, brethren to emperors, and kings, strive all for the best game; but this, my lords, will I say—note the day, and bear witness after—whensoever the nobility of Scotland professing the Lord Jesus, consent that an infidel—and all papists are infidels—shall be head to our sovereign, ye do so far as in ye lieth to banish Christ Jesus from this realm. Ye bring God's vengeance upon the country, a plague upon yourselves, and perchance ye shall do small comfort to your sovereign.'

In his private interview, when Queen Mary argued that he had nothing to do with her marriage, he replied, 'God hath not sent me to wait upon the courts of princes, nor upon the chambers of ladies; but I am sent to preach the evangel of Jesus Christ to such as please to hear it. It hath two parts—Repentance and Faith. Now, madam, in preaching Repentance, of necessity it is that the sins of men be so noted, that they may know wherein they offend.'—Knox's *History of the Reformation* (Guthrie's ed., pp. 328 and 331).

Self-Control.—Charles Burleigh, the abolitionist, in the midst of an anti-slavery speech, was struck full in the face by a rotten egg. 'There's a proof,' he said, as he calmly wiped his face with his handkerchief—'a proof of what I have always maintained—that pro-slavery arguments are very *unsound*.' The crowd laughed heartily, and Burleigh was allowed to speak without further molestation.

Go thy Way.—The clergyman of the village, who had taken a fancy to Gottlieb Fichte, and often assisted in his instruction, happened one day to ask him how much he thought he could remember of the sermon of the preceding day. Fichte made the attempt, and, to the astonishment of the pastor, succeeded in giving a very tolerable account of the course of argument, as well as of the texts quoted in its illustration. The circumstance was mentioned to the Count von Hoffmansegg, the lord of the village, and one day another nobleman, the Baron von Mittiz, who was on a visit at the castle, happening to express his regret at having been too late for the sermon on the Sunday morning, he was told half in jest, that there was a boy in the village who could repeat it all from memory. Little Gottlieb was sent for. He answered the first questions put to him with his accustomed quiet simplicity; but when asked to repeat as much as he could recollect of the morning's sermon, his voice and manner became more animated, and, as he proceeded, he became so fervid and abundant in his eloquence, that the Count thought it necessary to interrupt him, lest the playful tone of the circle should be destroyed by the serious subjects of the sermon.—Lewes's *Biographical History of Philosophy*, p. 568.

A more convenient Season.—It is recorded of Archias, a chief magistrate in one of the Grecian States, that he was unpopular in his government, and excited the hatred of many of the people, who conspired against his life. The day arrived when a fatal plot was to be executed. Archias was more than half dissolved in wine and pleasure, when a courier from Athens arrived in great haste with a packet, which contained, as it afterwards appeared, a circumstantial account of the whole conspiracy. The messenger being admitted into the presence of the prince, said 'My lord, the person who writes you these letters conjures you to read them immediately; they contain serious affairs.' Archias replied,

laughing, 'Serious affairs to-morrow'; and so continued his revel. On the same night, in the midst of that noisy 'mirth, the end of which is heaviness,' the assailants rushed into the palace and murdered Archias, with his associates, leaving to the world a striking example of the evil of procrastination.—S. Lowell.

On an old sundial at Alfric, in Worcestershire, runs the motto, 'On this moment hangs eternity.'

To-morrow, and to-morrow, and to-morrow
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death.—*Macbeth*, Act v. Sc. v. 19.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
Julius Cæsar, Act iv. Sc. iii. 218.

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Our Lord's Reductio ad Absurdum of the Rabbinical Interpretation of Psalm cx.

(MATTHEW xxii. 41–46 = MARK xii. 35–37 = LUKE xx. 41–44.)

By the Rev. David Smith, M.A., Tulliallan.

While He sojourned in Jerusalem during the Passion-week, our Lord was compassed by a tempest of conflicting emotions. On the one hand, He was the hero of the multitude. Their enthusiasm had been raised to an unprecedented pitch by that transcendent miracle, the resurrection of Lazarus (Jn $12^{9-11.17}$); and, when they learned that Jesus was approaching, they went forth to meet Him, and escorted Him into the city with triumphant acclamation. He was, they were persuaded, the Messianic King of Israel, and it was fitting that He should receive a royal ovation when He entered His capital, as they fondly expected, to claim His crown and set up the fallen throne of His father David. On the other hand, the rulers, His inveterate and malignant adversaries, were hotly incensed against Him, and the popular enthusiasm fanned the flame of their fury. They would fain have seized Him incontinently and put Him out of the way, but they durst not. They knew the excitability of the multitude, and they foresaw that any assault upon the popular hero would provoke a wild and sanguinary tumult (Mk 11^{18} = Lk 19^{47-48}; Mt 21^{42} = Mk 12^{12} = Lk 20^{19}; Mt 26^{5} = Mk 14^{2} = Lk 22^{2}).

Restrained from violence, they sought to compass their murderous purpose by craft. As He taught in the Temple court, they approached Him, and with feigned lips propounded to Him a succession of captious questions, in the hope of surprising Him into some unorthodox pronouncement which might serve as a pretext for arraigning Him before the Sanhedrin, or, at the least, of gaining a controversial advantage over Him and lowering Him in the popular esteem. But they were disappointed. He sustained each onset unshaken, and parried each thrust with consummate dexterity; and, when at length, recognizing their impotence, they fell back, crestfallen but the more exasperated, He exchanged defence for attack, and in His turn propounded a question to the Pharisees. The interpretation of the Scriptures was their peculiar province, and He met them and put them to shame on their own field and with their own weapons.

He adduced Ps 110. If it be read without prejudice, the psalm is easy of interpretation. It is

the work of some unknown psalmist, and it celebrates the invincible prowess of some king of Israel, the psalmist's 'lord,' who owed his triumph to the help of Jehovah. It is possible that the victorious king may have been David, but v.[4] points rather to a much later period when the king was, 'after the manner of Melchizedek,' both king and priest.

Such is the plain meaning of the psalm; but it was otherwise interpreted by the Rabbis. Disliking anonymity, they were wont to bring everything under the shadow of some great name, and they ascribed the bulk of the Psalter to David, regardless of probability and sometimes even of possibility. This psalm they entitled *A Psalm of David*, and they regarded it as Messianic. David, they conceived, wrote prophetically of his Lord, the Messianic King of Israel.

The Rabbis then made two assumptions regarding the psalm, one false: *that David wrote it*, and the other true, though not in their sense: *that it had a Messianic reference.* They were right in regarding it as Messianic, but they erred in ignoring a principle which was enunciated by the Christian Fathers and recognized by Calvin, that master of the science of interpretation, and which may be summarily defined as *the double reference of prophecy.*[1] The prophets were pre-eminently God's spokesmen (cf. Ex 4^{16} 7^{1}), charged with a message to their contemporaries—a message of encouragement or reproof in view of immediate and urgent circumstances; and hence it follows that, whatever ulterior significance it may have had, a prophecy always referred primarily to the present. Had it dealt exclusively with events, however glorious, which would emerge in the far distant future, it would have been no message for living men. It would have been a mere wonder, unavailing alike to those who believed and to those who doubted. What men need is always present guidance and relief; and it were sorry comfort, it were sheer mockery, to tell them of a deliverance which will arise centuries after they have passed from the scene of conflict. The prophet was God's messenger to his own generation, and, when he spoke, he had the immediate situation in view and had no thought beyond it; but this is the marvel, that he ever spoke more significantly than he knew. His words had a forward look, and in process of time they found an undreamed of fulfilment. For instance, the prophet of the 72nd Psalm thought only of David and his son Solomon, but his glowing dream was realised only in a greater Son of David who 'came down like rain upon the mown grass, as showers that water the earth.' And it is always so. Every prophecy has this double reference. In the language of St. Peter, 'no prophecy of Scripture proveth to be of individual interpretation. For not by man's will was a prophecy ever carried along, but, being carried along by the Holy Spirit, men spoke from God' (2 P 1^{20-21}).

It is because this principle was hidden from them that the Rabbis erred in their interpretation of the 110th Psalm. Had they understood that, like every prophecy, it must needs have a double reference, they would have recognized that it applied in the first instance to an historical king of Israel, and, though they might have held that David was the king, they could by no possibility have supposed that he was the psalmist.

The Rabbinical interpretation was known to Jesus, and He employed it to put His boastful adversaries to shame. 'What think ye of the Messiah?' He asked. 'Whose son is He?' It seemed an easy question to those theological experts, and, never suspecting that they were delivering themselves into His hands, they answered disdainfully, 'David's.' 'How then,' He retorted, 'doth David by inspiration call Him "Lord," saying, "The Lord said unto my Lord, *Sit Thou at My right hand, until I make Thine enemies Thy footstool*"? If then David calleth Him "Lord," how is He his son?'

It is truly amazing that some have so utterly missed the point of our Lord's argument that they conceive Him as here putting His seal to the Rabbinical theory of the Davidic authorship of the psalm, and stigmatise the denial thereof as an impious rejection of His authority. It is a question, they allege, between believing Christ and believing the critics. Surely this is the extremity of ineptitude. It was the Pharisees that asserted the Davidic authorship of the psalm, and Jesus quoted their opinion, not because He approved it, but, on the contrary, in order that He might demonstrate its absurdity. The Rabbis of old were quicker-witted than certain Christians of to-day. They acknowledged the force of the

[1] Cf. Chrysost. *In Matt.* 8: οὗτος προφητείας νόμος τὸ πολλὰ πολλάκις λέγεσθαι μὲν ἐπ' ἄλλων πληροῦσθαι δὲ ἐφ' ἑτέρων.

Lord's argument and made haste to revise their theory. Two ways of escape from that absurd conclusion were open to them: they might deny either the Davidic authorship or the Messianic reference of the psalm. They would have done well had they chosen the former alternative, but with characteristic perversity they preferred the latter, and declared that the psalm was not a prophecy of the Messiah at all. It had only an historical reference, and they applied it variously to Abraham, to David, and to Hezekiah.[1] It thus appears that those who, on the strength of our Lord's argument, maintain the Davidic authorship of the psalm, occupy a singular position. They hold as an article of orthodoxy a Rabbinical theory which our Lord overwhelmed with ridicule, and which the Rabbis themselves for very shame abandoned.

What was the purpose of Jesus in this dialectical *tour de force*? It was not merely to 'corner' His adversaries and hold them up to mockery. He had a deeper and worthier purpose. In those days of national humiliation the Jews loved to think of the Messiah as the Son of David. They pictured Him as a king of David's lineage, who would deliver Israel from Rome's iron yoke and set up the fallen throne of David in more than its ancient splendour. It was a mischievous dream. More than anything else it hindered the acknowledgment of our Lord's claims; indeed the marvel is, not that so few of His contemporaries accepted Him, but that, with such expectations, any of them accepted Him. They were looking for a glorious Messiah, and Jesus presented Himself—a Galilean peasant, meek and lowly in heart. Even the Twelve shared the prevailing opinion, and they were reconciled to His lowliness only by the belief that it was but a temporary veiling of His glory, and He would presently flash forth in His proper splendour. As time passed by and He still trod the path of humiliation, they marvelled at His inexplicable procrastination; and, as the darkness deepened, they were only the more persuaded that the inevitable *dénouement* could be no longer deferred. During the last progress to Jerusalem, with His intimation of the Passion in their ears, they were dreaming their worldly dream. He was going up to Jerusalem, and it could, they were sure, be for naught else than the claiming of His crown; and James and John actually approached Him and essayed to extort from Him a promise that the chief places by His throne should be theirs (Mt 20^{20-28} = Mk 10^{35-45}).

Thus secular was the prevailing ideal of Messiahship, and Jesus, knowing how mischievous it was, let slip no opportunity of protesting against it. He never called Himself 'the Son of David,' preferring the appellation 'Son of Man,' with its pathetic suggestion of weakness and lowliness. He shrank from acclamation; and once, when they would have taken Him and made Him a King, He fled away and hid on a mountain-side (Jn 6^{15}). He made many a protest against that secular ideal which had dazzled the eyes of His contemporaries and blinded them to the true glory of the Messiah; but of all His protests none was more effective than His handling of the Rabbis' interpretation of Ps 110. The Psalm was one of the main proof-texts for their Messianic expectation, and He demonstrated that their interpretation of it was a preposterous mistake.

[1] Lightfoot on Lk 20^{42}.

Recent Foreign Theology.

Naturalism and Religion.[2]

Writers on Christian Apologetics are increasingly realizing that their task now lies, not so much in rebutting the attacks of materialist and empiricist critics of bygone ages, but in attacking the colossal indifference to religion with which a certain type of scientific thought goes on its way constructing for itself a view of the world which has 'no need for any such hypothesis' as that of religion, for all possible knowledge of reality is exhausted within the cycle of the natural sciences, and bounded by the mechanical theory of the universe; this view is not inappropriately designated by the term Natural-

[2] *Religion und Naturwissenschaft.* Eine Antwort an Professor Ladenburg von Arthur Titius, Doktor und Professor der Theologie in Kiel. Tübingen und Leipzig: Mohr; London: Williams & Norgate. 2s. net.—*Naturalistische und religiöse Weltansicht.* Von Rudolf Otto, Privatdocent der Theologie. Tübingen: Mohr; London: Williams & Norgate. 3s. net.

ism, for it is the present-day heir and representative of all the merely naturalistic theories of all the ages, and this fact gives special interest and value to such discussions and criticisms as we find in the two books now coming under our notice.

Professor Titius' lecture is put forth as a reply to a lecture that Professor Ladenburg of Breslau had delivered, on 'The Influence of Science upon the Theory of the World.' The relation between the two lectures lies, however, in their points of view rather than in their contents; for Ladenburg's remarks on distinctly theological subjects are regarded as too meagre for criticism, and his outlook on religious history is as crude and antiquated as is usual with scientists.

But he is dealt with as a type of those scientists, who, while absolutely trustworthy in their special field, proceed with less precision to erect the generalizations of natural science into absolute interpretations of the universe, with the result that the peculiar qualities of *human* nature, and especially religion, are left out of account. Ladenburg's assumption of a monopoly of truth for the natural sciences appears in his strange claim that science produced the Renaissance and Illumination, modern culture and civilization, and all our political and social reforms. Whereas Titius holds that, both historically and logically, science is itself a product of the historical and religious spirit; and thus he carries the war into the enemy's camp by an analysis of the basis, and a demarcation of the limits of science itself.

The civilization and culture which made possible the rise of science, had first to be created by the living human spirit, and even afterwards the categories with which science works are creations of the understanding, and abstractions of the mind for the interpretation of its object. Moreover, the application of these conceptions is limited by the particular and individual; the quantitative method of science is inadequate to comprehend the qualitative differences of individuality; and all that is peculiar and particular in man, his whole spiritual being and history, including especially his morality and religion, lie outside its ken. This is no defect of natural science as such, but it utterly disqualifies it to be a theory of the world.

The most immediate and important part of reality is the particular and individual, as known in consciousness and realized in history; and this factor finds its highest expression in religion, and its full manifestation in Jesus Christ. The abiding reality of Christianity is witnessed by poets and theologians, philosophers and scientists from Maeterlinck and Weinel to Höffding and Romanes. And it is in the recognition of these spiritual interests and values, so obvious and immediate in human consciousness and history, that lie both the solution of the world-problem and the vindication of the religious standpoint.

Consciousness presents itself as emotion and will as well as sensation and idea, and the former constitute the individuality of man and the creative forces of history. But will and intellect, the particular and universal, are in a continual conflict, which demands the expression of the unity and integrity of our nature in an idea of a higher unity, such as is being continually and progressively realized in our practical personal life; in science, in ethics, and above all in religion, the practical necessities and activities of life enter into the formation of the theories and ideals that interpret and regulate our real being. Neither the mechanism of science nor the empty absolute of speculation adequately expresses the realities of history and of the world, but those ideas of Universal Value and of the Highest Good with which religion is concerned. And these intuitions (for such they are) which produce the individual life of man, can only be themselves the creations of a Personal Life, as also they find their complete realization in the Supreme Personality of history; for in Jesus Christ alone is the individual Ego fully united with the Universal and Eternal, and in Him therefore faith discovers the revelation of the Highest Value and the ultimate ends of life and religion. The recognition of this personal factor leads to the reconciliation of religion and science, solves the antinomy of God's free activity and the reign of law, and provides a valid basis for the supernatural in history and for life everlasting.

The argument, thus briefly outlined, is a fresh and forcible restatement of the religious proof *e consensu gentium*, and by its ranging of the evidence of a free and individual factor in life and history, it is conclusive as against the mechanical theory of Naturalism; but alongside of the critical statement runs a positive argument which seeks on the basis of a thoroughgoing pragmatism to interpret reality as an intelligible unity in terms of Value; it were perhaps too much to expect an analysis of terms within the limits of a lecture, but

the whole positive argument is a blind alley, until the idea of Value, which figures so largely in it, is more adequately defined.

Rudolf Otto's book runs along the same lines of thought, but is a more detailed and systematic examination of the grounds of Naturalism and elaboration of the religious standpoint, and the discussion is limited to the prolegomena of apologetics, to scientific and philosophical accounts of nature and of individual man, without entering on the field of history. The author's view of the relation of religion to world-theories determines the plan of his book. Religion must have its own view of the world, because it can never be mere feeling or mere inwardness; it always involves an element of thought, and therefore produces theories of the world, man, and existence, which will enter into relations of harmony or opposition with other views of the world. Yet the religious view of the world is not to be deduced from nature in the manner of the traditional 'proofs,' for religion and its theory arise before any proof, and from the quite different and deeper fountains of experience and history; religious ideas are not to be proved, for they are immediately known; and it is no business of religion to develop a metaphysic and a science of its own, but it is the function of the apologist to inquire whether in the general philosophical and scientific theories of the world, room and freedom is left for the facts of religion known in consciousness, and to vindicate these facts over against any theories that overlook and neglect them, and construe the world without them. This is the test, then, to which Naturalism is to be brought. Does it make or leave room for the undoubted facts of religious experience?

After two introductory chapters defining thus generally the author's standpoint, and the meaning of Naturalism, ancient and modern, he proceeds to state the fundamental principles of the religious view of the world, which are three: Teleology, the dependence and contingency of the world, and its mystery. These are, in the first instance, factors in every religious experience, whence they are known and their reality established. Religion is, first of all, the sense of the wonderful and mysterious in the world; then a sense of humility and dependence upon a higher power; and further, a sense of a value and meaning in the world which indicates the presence of a guiding, overruling Providence; but all these facts are also revealed in nature, and must find a place in the world-theory. The scientific discoveries of law, order, and uniformity in the world, so far from explaining its mystery only reveal more fully what cannot be explained; and such an ordered rational world, enveloped in mystery, suggests its own dependence and inadequacy, which argue a greater reality beyond, revealing its meaning and end, however, in the moral and spiritual value which culminates in the higher life of man; and science neither denies nor affirms such ends, but its laws and uniformities are events which can be interpreted as the realization of a rational purpose.

The affirmation of these general principles now discovers the issue with various naturalistic theories of evolution, the descent of man, the origin of life, and the like; and the next two chapters contain a valuable survey and critical estimate of scientific theories and kindred ideas as they concern the religious view of the world. But the discussion is limited to Darwinism and its problems, which is regarded as the starting-point and root of modern Naturalism; so the outlook becomes much too narrow and special; for modern Naturalism owes as much to astronomical as to biological speculations, and can trace its origins to many minds, from Descartes to Herbert Spencer, a fact very inadequately recognized here. Darwin's special contribution is rightly said to be, not the theory of evolution, which dates at least from Aristotle, but the theory of the descent of man as conditioned by the hypothesis of natural selection in the struggle for existence, which excludes all teleology. Man may indeed have descended from a lower species, as Darwin contends, but what religious philosophy condemns in Darwinism is, that it so interprets the manner of this descent as to exclude all facts of spontaneity, will, purpose, and end. Neither is the theory borne out by scientific inquiry, for a survey of the opinions of the highest scientific authorities shows that the descent theory is not universally accepted as true, much less the theory of natural selection. This heart of Darwinism (though but a heart of stone) has a host of opponents who reject it with various degrees of emphasis: Virchow calls for caution; Fleishmann rejects the whole system; and the Neo-Lamarckians, Kassowitz, Haacke, and many more recognize the complexity and wealth of nature, its life and spontaneity, and so far make room for the recognition of the religious facts. This brings us to the

question, What is life? and to a discussion of the mechanical and vitalistic theories. The abandonment of vitalistic views and the emergence of recent mechanical theories are again traced to Darwin's influence, although the change was actually begun in 1842 by Lotze. An exhaustive survey of opinions on this point also leads to the conclusion that the varieties of the theories of the origin of life, and the large variety of objections to the mechanical theory are sufficient proof that it is no account of things as they are, but merely a hypothesis imposed upon phenomena.

And all this implies a new recognition of the depth and mystery of reality. Mechanism is indeed right in holding that entelechies, co-operation, guidance, psychic factor, and similar theories are only names for the riddle of life, but no explanation of it, and it may be doubted whether any further knowledge of the principle of life is possible; probably we have here another evidence of the mystery of all being.

It remains, therefore, for the apologist to insist upon the positive facts of spiritual life, which he knows immediately in his experience by intuition. The spirit of man knows itself as free and independent; it is not the product of lower nature, nor can it be held captive by it. There is no common denominator between the dance of molecules in the brain, and pains, pleasures, and thoughts in the mind. The spirit precedes and creates nature; Berkeley's arguments are repeated, and Kant's thing-in-itself lurks in the dumb and blind raw material with which the mind works, but the causality, unity, personality, and freedom which the author emphasizes save him from sensationalism. These and other facts of immediate consciousness he uses for the refutation of the latest and most approved device of mechanism to rid itself of mind—the theory of psychophysical parallelism. The relation between mind and body is not so explained and cannot be explained.

So must the view of the world be fashioned to recognize the reality and liberty of spirit, the infinite value of the soul, for that is what immortality means—as it stands in the presence of the adorable mystery of the universe, and looks into the reality beyond. God, who transcends the world, is greater than it, upholds it, and realizes His purpose in it.

The exposition of these principles at length is well written, clear, and even eloquent. The standpoint may be described as a kind of intuitionism, richer but much vaguer than such systems generally are. We may trace three lines of connexion with earlier thought in the three fundamental points put forward: the mystery is Kant's noumenon converted to religion by Herbert Spencer; the idea of dependence is explicitly derived from Schleiermacher; and the idea of teleology here presented as the idea of personal value, has kinship, like Professor Titius' argument, with the present-day insistence upon will and personality, which owes something to the influence of Schopenhauer. It is well to establish religion upon its experienced facts, and to be reverent in the presence of the Unknown; but it is not consistent with any canons of logic, much less with the idea of a free and independent spirit, to argue from the Unknown to the Unknowable. The author's critical examination of mechanical theories, which shows their inadequacy and failure to interpret the whole of reality, is highly valuable; but the remedy surely is not to withdraw the higher functions and facts of the spirit-world from the field of the operation of thought, but to bid creative thought advance to fashion other and better categories than those of a mathematical mechanical system for their interpretation.

It is an injury to thought, but still more to religion, to try to divorce them. The interest of religion in the world-problem is more than that of watching whether science and philosophy recognize its boundaries; its ideal is to redeem the world intellectually as well as morally.

T. Rees.

Memorial College, Brecon.

The Religion of the New Testament.[1]

A RECENT writer in the *Christliche Welt* describes Professor B. Weiss as belonging to the Vermittlungs school of theology. We should rather describe him as an earnest seeker after Truth. For fully half a century he has devoted himself to the study of the New Testament, during which time he has produced a goodly array of learned works, which no man, to whatever school he belongs, can afford to neglect. The conclusions at

[1] *Die Religion des Neuen Testaments.* Von D. Bernhard Weiss. Pp. xii, 321. Stuttgart und Berlin: J. G. Cotta'sche Buchhandlung Nachfolger. Price M.6.

which he has arrived may sometimes be labelled as 'conservative,' sometimes as 'liberal,' but he has evidently arrived at them, not in obedience to the interests of any party, but as the result of a careful consideration of all the available evidence.

To very few men has there been granted such a long and honoured career as a teacher both by voice and pen. In the preface to this work he informs us that, when he began his academic life in 1852, he sketched the plan, which he has carried out in his *Biblical Theology of the New Testament*, now in its seventh edition. He has all along recognized that that treatise should be followed by another, in which an attempt should be made to trace back the manifold diversity of the types of teaching in the New Testament to the unity lying at the base of them all. This is what he aims at doing in the present work.

The titles of the several sections into which it is divided will give the best idea of its rich and varied contents. There is first of all an Introduction, divided into four sections—the nature of Christianity; the nature of revelation; Holy Scripture; religion and theology. The body of the work falls into three divisions. Part I., The presuppositions of salvation, is divided into five sections—the being of God; the world and man; sin and its consequences; the divine government of the world; the preparation of salvation. Part II., The salvation in Christ, is also divided into five sections—the Son of God and the Son of man; the life-work of Jesus; the saving significance of the death of Jesus; the exalted Christ and the Spirit; word and sacrament. Part III., The realization of salvation, is divided into six sections—election and calling; saving faith and the state of salvation; new birth and sanctification; trial and consummation; the Church and the kingdom of God; the last things. Each of these twenty sections is further divided, most of them into five paragraphs, *e.g.* the section on the saving significance of the death of Jesus into paragraphs on the death of Jesus as means of propitiation; the death of Jesus as ransom; the death of Jesus as redemption from the power of sin; the death of Jesus as means of reconciliation; the universality of the saving significance of the death of Jesus.

As will be seen, it is really a treatise on the religious ideas contained in the New Testament. Those who are acquainted with the author's *Biblical Theology of the New Testament*, will find little with which they are not already familiar; but these will probably read the present work with most pleasure. It is not a mere summary of the *Biblical Theology*, it is rather its completion. The latter, as is well known, discusses separately the religious ideas set forth by the several writers of the New Testament. But, as it is put here, the different types of teaching characteristic of these writers are only the expression of the religious consciousness produced, in different individuals and at different stages of development, by the same divine revelation of redemption. The aim of the present volume is to exhibit this religious consciousness itself, and thereby to bring to view the root common to all the various types of New Testament teaching, namely, the saving truth fully revealed in Christ. The author is doubtless most conscious how far he has failed in satisfactorily realizing this aim. But he has certainly produced a work of great value to all preachers of the gospel.

DAVID EATON.

Glasgow.

Sachse on the Nature and Growth of Faith in Jesus Christ.[1]

HAD not this discourse been delivered in a German church on 6th August 1903, it might have been supposed to belong to the discussion carried on in a London daily paper during October 1904. It is an inquiry into the essence of religious belief in general and of faith in Christ in particular, a defence of this faith, and a plea for painstaking efforts to deepen and strengthen it. It contains very little that is novel to an English reader, but there is something very refreshing in the evangelical simplicity, the thoroughness and firmness with which the truth is maintained. 'Faith,' it tells us, 'is not concerned with ideas, dogmas, systems, but with a powerful impression of God on the soul, with force and life. Faith is a conviction which rests on the operation of God, an incontrovertible inner experience. Hence faith is absolutely certain; it is not I that have faith, but faith has me. . . . Faith in God always rests on our having an experimental knowledge of Him;

[1] *Wesen und Wachstum des Glaubens an Jesus Christus.* Von Dr. Eugen Sachse. 1903. No. 7 in Biermann's 'Salz und Licht' Series. 23 pages. London: Williams & Norgate. Price 30 pfg.

the man who enjoys this experience cannot doubt, whilst he who is without it cannot believe on Him.' 'God's Almightiness, Grace, and Holiness are truths which none has discovered for himself; he only knows God to whom the revelation has come.' This revelation is completed in Jesus Christ, who unites in His own person the Law and the Gospel, and gives us that certainty of a blessed hereafter which our heart imperatively craves. Men are brought to believe in Him in the most diverse ways, 'but the means used is the same in all cases —the Word of Jesus; and the end is the same— the entire devotion of ourselves to Him for time and eternity.' He is not merely one of the heroes of religion, not on a level with Buddha, Confucius, and Zoroaster, not an idea but a person; Son of God and Saviour; Lord of the world, of death, and of eternity; Saviour of the soul. Faith in Him is the beginning of a new life; no one need 'bid it do good works, for it is an active thing, doing the works before being bidden.' The best way to increase it is to confess the truth and withstand error. 'Every age has its own errors. That peculiar to our day is the putting of the knowledge which belongs to religion into a subordinate place; as opposed to this we must show that truth alone will conquer the heart.' Assuredly this is no uncertain sound from the land of Luther.

J. TAYLOR.

Winchcombe.

Nestle on the Textus Receptus of the Greek New Testament.[1]

IN this lucid and interesting pamphlet Dr. Nestle tells the story of the origin of the Textus Receptus, and shows how utterly destitute it is of all authority. A single example would be quite enough to demonstrate its unreliableness. The hastily prepared edition which was published by Erasmus in 1516 may be regarded as its foundation. After the publication of a second edition, the editor was reproached for having omitted the famous passage concerning the three Heavenly Witnesses (1 Jn 5). He promised to remedy this if a Greek MS. containing it could be produced. One was produced, the passage was inserted in the next edition, and has continued in our New Testaments until this day. Will it be believed that modern research has shown almost to a certainty that a Franciscan monk wrote the MS. on purpose to mislead Erasmus! This would be amusing were not the subject one that forbids trifling. But Dr. Nestle is quite as well able to enlist attention when he adduces and deals most instructively with the critical questions concerning such passages as the Doxology to the Lord's Prayer, the concluding verses of St. Mark's Gospel, the Woman taken in Adultery.

Luther's version of the Bible and the English Authorized Version are, of course, based on the Textus Receptus. The English Bible Society has circulated between four and five hundred thousand copies of the whole or parts of this necessarily imperfect translation. At length, however, it was resolved to ask Dr. Nestle to prepare for publication a better text, and he had the great satisfaction of delivering an address in Barmen, on the 7th August 1903, on what he joyfully entitled 'The last year of the Textus Receptus.' His object was a very practical one. He aims at stirring up his fellow-countrymen to follow our example and carry out a thorough revision of the German Bible. The first step to this must be a determination of the text to be translated, and it would seem, from the account he gives, that the schemes which have hitherto found favour in Germany are far too conservative. The spirit which he would encourage is admirably indicated in a passage which it is a pleasure to quote for its bearing on other inquiries as well as those of textual criticism: 'I believe that there can to-day be no doubt that this conservatism is a wrong principle, seeing that the most conservative of all societies, the English, abandons the Textus Receptus and lends itself to the dissemination of the R.V. But it is not worth while to make detailed proposals: what is wanted is a consideration of the subject from a more general standpoint; otherwise το γραμμα ἀποκτεννει applies to us; otherwise our occupation is really "a waste of time," as the younger Franke said of Bengel. And then it is most certain of all things, as Bengel himself observed, that there is no version so bad as to prevent our finding in it something to strengthen Faith, Love, and Hope. But to me it seems just as certain that this does not justify us in being satisfied with what we know to be incorrect. Two

[1] *Vom Textus Receptus des Griechischen Neuen Testaments.* Von Dr. Eberhard Nestle. 1903. No. 8 in Biermann's 'Salz und Licht' Series. 55 pages. London: Williams & Norgate. Price 80 pfg.

years ago Blass of Halle gave an address in this place on the necessity and value of the Textual Criticism of the New Testament, and closed with the remark that it is nothing *great* and nothing *dangerous*. He used the following figure of speech: If a rich owner has a park which has run somewhat wild, and sends a gardener to cut down the withered wood, the park remains what it was, and one sees no difference in it from a distance, no, not till one comes quite close and inspects each separate tree; so is it also with the textual criticism of the N.T. And, he exclaims, what can Truth have to fear from Truth?' To this we need only add that there is something positively fascinating in the vista of work yet remaining to be done in this, as in other departments of biblical research. Besides the as yet unsettled questions between the Westcott-Hort and Burgon-Scrivener schools, 'a single fresh discovery in the sands of Egypt may bring an important disclosure.'

J. Taylor.

Winchcombe.

The Lord's Supper.[1]

In this notable work of three hundred large pages we have an instance of what the author refers to in his preface, namely, the great interest and activity which the last decade has shown in respect of the Lord's Supper.

The present work falls into three main parts: the first dealing with the Middle Ages in relation to the Supper, the second with the Reformation, and the third with the modern period. In the first part the following subjects are amongst the most prominent: Radbertus, Ratiamnus, Berengar, transubstantiation, the sacrifice of the Mass. And the results are stated by Herr Goetz much as follows:—The theology of the Middle Ages has handled the question of the Lord's Supper only superficially. It has simply taken over the ancient tradition without examining it, and without asking whether it contains a symmetrical and unified view of the Supper. Instead of proving what is the original historical content of the tradition, it has busied itself with the question as to how the constituent elements of the tradition are to be synthetically held in a purely logical and intellectual way. The mediæval treatment of the solution of the Eucharistic problem is therefore trifling. Yet it has rendered a service in unrolling the question. It is also fruitful as to the relation between sacrifice and sacrament within the scholastic conception of the Supper, and is of value in reference to the sacrificial view developed by the later scholasticism.

In the course of the second part the lines traversed are: Luther's combat against the ecclesiastico-scholastic idea, the representatives of the symbolical conception, Luther's separation from the symbolical conception, and further reforming developments. Herr Goetz sums up this part to the following effect:—The treatment of the question during the Reformation period is distinguished by a greater thoroughness, Luther and the others bringing their views to the test of Scripture rather than of tradition. They are still without the disposition to ask proofs whether the scriptural tradition is a unity, and whether it is equally valid in different places, but simply quote without more ado. And therefore their solution is unsuccessful. Disengaging themselves from Radbertus, they have themselves gone astray. Their view is restricted by the controversy against the mediæval view. From the debates between Luther, Zwingli, and Partei, we gather that the sensuous conception of the Supper has considerable support in the New Testament, while the spiritual conception depends more upon grounds of understanding and faith. The sacrificial idea of the Supper is seen to accord best with cruder perceptions. Finally, the double conception of the Supper as a means of grace and a memorial reminds us of the mediæval difference between sacrifice and sacrament.

The third part begins with a general sketch of modern developments leading up to the period proper of scientific criticism, the latest results of which criticism are pretty fully stated, although important English and French contributions to the discussion are ignored. The book concludes with a few pages of valuable summary, entitled 'Review of Total Results.' The seventeenth and eighteenth centuries yield little of consequence. The rationalism of the early nineteenth century treated the subject quite superficially. Then began the scientific criticism which still continues. The results of this modern criticism Goetz sums up in a way which leads one

[1] *Die Abendmahlsfrage in ihrer geschichlichen Entwicklung, ein Versuch ihrer Lösung.* Von Karl Gerold Goetz, Pfarrer, Lic. theol., Privatdocent in Basel. Leipzig: J. C. Hinrichs, 1904.

to suppose that he accepts the results as he states them. We compress his summary as follows:—Jesus instituted the rite to give His disciples a remembrance of His life in the flesh, which would endure after His death better than a statue. Then came Paul, who took out of this souvenir such ideas as suited his own conceptions of Christ. Luke followed Paul's example. And the similarity between Luke and the two other Synoptists is to be explained by the supposition that later editions of these two Synoptists were accommodated to Luke. The Johannine Gospel, the Didaché, and early Fathers are fairly into the 'allegorish-mystisch' period. It was thus not ignorance of the earliest accounts, but the wish to develop them that explains the growth of view. Herr Goetz evidently belongs to a critical school, whose results are by no means so readily accepted amongst ourselves. The concluding words of our author are certainly very eclectic. In all ages the pious have found something high in the Supper, however unscientific the theological opinion of the time. Nor in our day can science deprive the noble soul of the benefit to be found in the Sacrament. The mystic mind will find the mystical; the Old Testament mind, the sacrificial; the intellectual will be independent of historicity. He who follows in the steps of Jesus will discern the original Supper, even though he may not understand its nature. In any case 'Christ is preached.' In spite of misunderstanding and corruption in connexion with the rite, it assuredly sets forth the greatness of Jesus.

As to the general merits of the work, there is no doubt about the learning and industry displayed, the footnotes being numerous and accurate. But the present reviewer in reading the book is conscious of a lack of sympathetic insight on the part of the author, who, in treating a subject which can easily be dry, does little to light it up with anything of the luminousness with which Harnack can cover similar ground. Of constructive matter there is nothing more than what has been taken above from the concluding sentences. Herr Goetz seems lamentably unable to find in the Sacrament a sure basis for that richer type of sacramental doctrine which we might connect with such diverse names as Luther, Calvin, Robert Bruce, John Owen, and Bishop Gore. He is too subjective in his view not only of the Sacrament but also of Christianity as such. The result is that his treatment of the subject, even though he might justly plead that his aim is not one of dogmatic construction, affects the reader with a sense of religious anæmia, all the more surprising that the author is not merely a scientific student of the subject-matter, but the pastor of a congregation as well. Nevertheless, any one who desires to possess a compendium of information as to many trends of opinion on the Lord's Supper from the Middle Ages to the present time will find it in this painstaking inquiry.

St. John's, Ardrossan. R. M. Adamson.

The Reuss-Graf Correspondence.[1]

This large volume of 660 pages claims attention on a variety of grounds. It is one of the most interesting collections of letters it has been our fortune to meet with. The personality of the writers comes out in a way that at once attracts the student of psychology. The subject-matter, moreover, is of extreme value, being concerned to a large extent with the initiation of that critical theory of the O.T. which at present holds the field. We can imagine that to some readers it will be a revelation to find that 'higher' critics have the same passions as other men, that a great deal of sentiment and emotion may enter into their composition, and that their letters may be inspired by strong affection. Even the student of history will find in these letters significant allusions to the political currents that flowed prior to the great war of 1870–71, which broke out very soon after Graf's death. Interesting side-lights are thrown upon the inner University life of the period, as well as upon social customs; and the foibles of not a few great men (who are sometimes named, and sometimes not) are exhibited.

Not the least of the titles to regard possessed by the volume is the fact that the task of editing the letters has been entrusted to such competent hands as those of Professor K. Budde of Marburg and Professor H. Holtzmann of Strassburg. In the preface the story is told by Dr. Budde of how the work came to be undertaken, the prin-

[1] *Eduard Reuss' Briefwechsel mit seinem Schüler und Freunde Karl Heinrich Graf*: zur Hundertjahrfeier seiner Geburt. Herausgegeben von K. Budde u. H. J. Holtzmann. Mit dem Bildnis der Briefsteller. Giessen: J. Ricker, 1904. Price M. 12, bound M. 14.50.

ciples on which it has been carried out, and the respective responsibilities of the two editors.

The Correspondence opens in a somewhat melancholy fashion, Graf having for a time apparently lost his bearings, and Reuss feeling deeply pained at the thought that his pupil should seem to attribute this result to the influence of his teaching. But the atmosphere quickly clears, and a brisk correspondence ensues, in which Reuss shows the keenest interest in the fortunes of Graf, as the latter finds himself located successively at Geneva, Paris, and other places. The frankness with which the former pupil expresses his opinions and the readiness with which the master offers counsel form a very pleasing picture. In the letters of 1840–41, Graf first begins to air his views on criticism, propounding some rather hasty theories regarding the Books of Samuel and Kings as well as the Psalter.

The comparatively short life of Graf [he died in 1869 at the age of 54, only three years after the publication of his epoch-making work, *Die geschichtlichen Bücher des A.T.'s*] was during a large part of it a constant struggle with ill-health, the depressing effect of which was aggravated by disappointment at his missing the preferment his ability and his services so well deserved. Reuss, who, although he long survived his pupil [he lived till 1891], was himself a frequent martyr to sickness, did much to cheer the younger scholar until the end came. The last letter in the volume is from Reuss to Graf's widow, and is a noble production alike for its self-control and resignation and its truly consolatory character.

The Correspondence is followed by short biographical notices of Reuss and Graf, and by a number of explanatory notes which elucidate various allusions in the letters. Then comes, finally, an Index of the principal names that figure in the Correspondence. We ought to have mentioned that in the forefront of the volume stand well executed portraits of Reuss aud Graf.

We close this book with the feeling that we know both Reuss and Graf as we never knew them before, that we have had disclosed to us deeply interesting workings of the human heart, and that we have been privileged to behold two master-builders at work on that pile of O.T. literary criticism, on which so many have laboured and which has now attained so noble dimensions. This volume will at once take its place as a *chef-d'œuvre* in the class of literature to which it belongs.

Chantepie de la Saussaye's 'Manuel d'Histoire des Religions.'[1]

To students of Comparative Religion the great work of Professor Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, of which the second edition appeared in 1897, is too well known to need any account of it here. An evidence of its success is afforded by the fact that we have now before us a translation of it into French. The translation is the work of a number of different hands, and the whole has been produced under the supervision of MM. Henri Hubert and Isidore Lévy, the former of whom also contributes an Introduction, to which belongs a value of its own. In its new form the work will receive a welcome not only from new readers, but from at least some of its former possessors, who, when pressed for time, for instance, will find it convenient to consult the French rather than the German version.

Lagrange's 'Études sur les Religions Sémitiques.'[2]

It is with much pleasure that we note that Père Lagrange's work with the above title, which we commended to the favourable attention of our readers not long ago (see the number for May 1903, p. 361), has reached a second edition. The author has taken the opportunity to subject the work to a thorough revision, and to bring it once more up to date as far as the archæological data are concerned. On one or two points, such as the subject of sacred stones and the theory of sacrifice, Père Lagrange has introduced considerable changes. Throughout he has shown his readiness to take account (even where he sees no occasion to alter his opinion) of any competent criticisms of the first edition. This applies especially to the lengthy review of the *Études* by Professor von Baudissin in the *Z.D.M.G.*, 1903, p. 812 ff. The high standard which Père Lagrange sets before him in all his work gives to this second edition a new claim upon the confidence of the student of Comparative Religion.

[1] Paris: Librairie Armand Colin. Price 16 fr.
[2] Paris: V. Lecoffre. Price 8 fr.

Paul Haupt's 'Koheleth.'[1]

THE Book of Ecclesiastes, overlooked by ordinary readers of the Bible, has always had a fascination for certain minds. It was a favourite with Frederick the Great, it had naturally a special interest for Schopenhauer, while Heine spoke of it as the *Hohelied der Skepsis*. It may perhaps be taken as one of the assured results of O.T. criticism that the meaning of the book will never be reached unless it be admitted that its present is very different from its original form, the text having been touched and retouched and interpolations introduced by redactors of different schools. It may be that the late Professor Siegfried (in Nowack's *Hdkom.*) went too far in partitioning the present book among various contributors, but there can be little doubt that he worked on essentially correct lines. The same principles underlie the very attractive little work which lies before us. In his preface Professor P. Haupt justifies his method of relegating many passages to the foot of the page as forming no original element of the text. He quite anticipates adverse judgments, and is prepared for charges of arbitrary procedure and subjectivity, but he means to abide by the principle that what is probably a correct reconstruction is in any case to be preferred to a form that is certainly false. The man who considers himself entitled to reject offhand the results embodied in this brochure must either, says Professor Haupt, have gone far more thoroughly into the Book of Koheleth than he has done, and must know far more Hebrew—or far less. In any case, there will be only one opinion as to the spirited character of Professor Haupt's translation of Koheleth's utterances.

J. A. SELBIE.

Maryculter, Aberdeen.

[1] *Koheleth, oder Weltschmerz in der Bibel.* Verdeutscht und erklärt von Paul Haupt. Leipzig: J. C. Hinrichs, 1905. Price M.1.20.

The Dawn of the Messianic Consciousness.

BY PROFESSOR THE REV. ROBERT MACKINTOSH, D.D., LANCASHIRE COLLEGE, MANCHESTER.

III.

WE have now to do with Jesus as Christ, and as He is henceforth to act—in Christly functions. But what is His action to be? The first answer is given in the subject of the third and closing part of our study—the narrative of the Temptation. We note in passing how strongly the Temptation narrative reinforces the assertion of the Baptism narrative, that Jesus had not previously known Himself to be the Christ. Had He known, His programme must have been ready. All that went to make it had long lain within His reach—on one side the O.T.; on the other side, His personal moral intuitions or revelations from God. It is also of interest to observe that the later as well as the earlier narrative still calls Messiah *Son*—'If Thou art the Son of God.' Does not this go to strengthen our belief that the use of the term 'Son' in the Baptism narrative is more than an accident?

The form in which we accept the Temptation narrative is that found in Matthew. In the most dashing and erratic of Bible Dictionaries, attention has lately been drawn to a paper which interprets by analogies from other regions the form of Temptation narrative found in Mark. The suggestions there made are highly ingenious; it is another question whether they are solid. In any case, we submit that if that view of Mark's narrative were adopted, there must be all the more room for a version of Christ's temptation which did not represent Him as a wizard, but rather as a prophet and man of God. As regards the order of the three temptations, again, related by Matthew and Luke, we cannot hesitate which guide to follow. After 'get thee behind Me Satan' there can be no further parley. The temptation which is brought to an end by that retort must stand not second, as in Luke, but, as in Matthew, third and last. Our opinion of the historical worth of the narrative must depend in great measure upon our closer study of it. Possibly it may lie before us in a somewhat broken form. Yet we must press the question, whether this narrative, even as we have it, does not exhibit a fitness and a meaning which

take it out of the category of purely conventional glosses, such as the temptations of the Buddha? We shall claim that the temptations indicated as besetting Jesus are thoroughly to the point, inasmuch as they deal with possible conceptions of Messianic rights and duties—conceptions which the Master dismisses as misconceptions, attractive in virtue of certain innocent features, but otherwise tainted, and therefore evil things. It also seems certain that, whether we assume a literal tempter outside, or whether we regard the whole process as a simple train of thought, we must expect to find a certain progress by antagonism, the new suggestion being, each time, one extremely opposed to that which had last been under consideration. Beyond this point, our proposed interpretation is conjectural in much of its detail; it is only fair to renew that admission.

The first need of Jesus is to be alone with the overwhelming revelation that has come to Him, and with its Author. Our narratives do not quite agree whether temptation began at once or began after an interval. On internal grounds of probability, we should prefer Matthew's statement, that temptation was a secondary development. First came rapture—a long rapture, placed at the favourite conventional figure of forty days. First came God's presence; then came another presence; perhaps—if it is not fanciful to say so—perhaps the mystery of sin, which had occupied the thoughts of Jesus as He went to the baptism of repentance, which had helped to make plain to Him the holier and still deeper mystery of His own person—perhaps it was with Him still; He may have recognized in it the antagonist which He had to face.

The first temptation—'If thou art the Son of God, command that these stones be made bread'—bears out more than either of those which follow the view of *Ecce Homo*, advocated more recently by Dr. Sanday, that the Temptation narratives supply the strongest evidence of all in proof of the real possession by Jesus of miraculous powers. Against this we have to set the audacious theory of Baldensperger: temptation was due to the fact that Jesus, while conscious of being called to Messianic rank, was no less clearly conscious of the absence of miraculous gifts, and decided that to wish for them would be to tempt God. But, apart from audacity, to what merits can this theory lay claim? The language is against it. 'If Thou art the Son of God' does not imply any doubt of the fact. It is almost equivalent to 'since Thou art.' The temptation is not to doubt His calling, or to doubt the possession of gifts traditionally held to be involved in that calling; the temptation is to misuse the powers actually and confessedly entrusted to Him. But further, the whole context of the situation is hostile to Baldensperger's view. Heaven has just opened over the head of Jesus—Baldensperger himself admits the truth of this as the record of a solemn vision—and Jesus has been saluted as God's beloved Son. That had gone before; what is to follow? He will soon emerge from retirement, preaching in tones of authority,—will soon be called on to perform wonderful works,—will meet the call. Is it credible that *He* saw anything impossible in His commanding stones to be bread? Undesirable, unlawful—yes; but impossible—no! Heaven and earth were mingling their life. His estimate of the possible may be inferred from the passage in which, under the very shadow of the cross, He told His disciples that legions of angels were at His command. Of course, modern enlightenment may hold that Jesus was mistaken. That is a possible conclusion—abstractly. But we must begin by ascertaining what the historical Jesus Himself thought and claimed; and few conclusions seem to be more certain than that He believed He could work miracles. As regards this particular temptation, the simplest view of the passage is that our Lord's hunger, felt when the pressure of religious emotion lessened, made the stones look like loaves; that He asked Himself whether He should provide for His own wants by the exercise of a power whose existence He at least did not question; and that He put the suggestion from Him as unduly self-regarding. If a word from the mouth of God required Him to do it, He should do so; but He would make no use of His strange powers unless in the service of His vocation. To some, this decision, as now interpreted, appears unreasonable. They consider it needlessly severe. Is it not the fact that we nowhere find Jesus represented as using miracle in His own service? Is it not a notable guarantee of fitness for the possession of unusual powers, if the possessor strictly subordinates them to moral vocation?

The second temptation, as already said, we must regard as a recoil or reaction from the first. Jesus cannot be induced to contract the slightest stain of selfishness; can He be induced to play the

fanatic? The vocation's the thing — away with every thought beyond ardent, uncalculating devotion to what His vocation requires! Let Him at once appear in the Temple at Jerusalem, and proclaim Himself there, where His right is! 'The Lord whom ye seek shall suddenly come to His temple'—Messianic interpretation, then or later, would have no hesitation in applying these words to the personal Christ. But would this mean danger? He is in no mood to calculate danger. And yet—here is an interesting point—danger is not once explicitly admitted. There *cannot* be danger; that is the belief suggested to Messiah's mind, or arising within it; no danger—'for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up.' There seems to be, as yet, no distinct forecast of the tragedy of Calvary in Jesus' mind, though probably already He had formed—or had accepted from the Baptist—a judgment of condemnation alike on Pharisees and Sadducees. The most we can say is, that there was a shade of uneasiness in His mind,—a subconscious foreboding of what the conscious reason could not yet admit—least of all perhaps could admit now, while the rapture of His anointing still clung around Him. He has put His state of mind on record by telling us that a text of Scripture was presented to His thoughts, but insidiously, in a false application, as if the father of lies not of truth were speaking. He sets the suggestion aside, not because He rates the danger high, or holds the security unreal, but because He will not presumptuously overtrust any more than He will distrust God. He will not run before His duty. When God bids—not till then. It is not to be His method to present Himself before His people, saying openly and in disregard of consequences, 'Lo! This is your Christ!' He is not of the stuff of which fanatics are made.

In stating mattters as above, we have almost been forced to accept the alternative that Jesus stated some at least of the temptations in a parable for His disciples. We feel the more encouraged to take this view by considering that a parabolic element is almost unquestionably contained in the record of the remaining temptation. To worship the Devil could not be a literal demand addressed to Jesus. Natures of inferior purity to His would reject such proposals, if made openly. The final temptation must have been, to do or accept something which *on reflexion* seemed to involve acquiescence in the principle of evil. And so we take it the second temptation was one to do something which might be described in a parable as casting oneself headlong from a pinnacle of the temple. The probability, that the second temptation was a reaction from the idea contained in the first,—the probability, that the question all through was, How is Messiah to act?—lead to the interpretation given above: Jesus was tempted to consider a policy of recklessness and rashness—might that not glorify God? But He answered, No. In contrast with this interpretation, the idea of literally casting Himself headlong seems altogether too trivial to be worthy of Jesus. It has been understood as a temptation to work a *show* miracle; but the narrative says nothing of any spectators; the prize held forth is not a widespread faith, but simply personal safety, supernaturally assured, as is alleged, to the Christ.

The third temptation represents another recoil. He cannot be made a fanatic; can He be made an opportunist? Can He be got to sully His ideal purity in the name of His master motive—the vocation itself? This, if not the highest, is probably the subtlest and most clinging of all temptations. He who begins life with fanatical excess ends with dishonourable compromise; but here, He who refuses fanatical excess turns with scorn also from less noble if more insidious and more plausible errors. Could this tempt Jesus? Yes, perhaps it could; we must remember what the O.T. had written in His programme. The Psalm, which probably yielded to His mind the words 'Thou art My Son,' went on, not much lower down, 'Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.' At such a moment as this, He must necessarily come to some sort of understanding with the more political conceptions of Messiahship, included in the O.T. He tells us that He considered the possibility of the thing; that He believed the empire of the world lay within His grasp, if He were ready to play such a part as Mohammed afterwards played; but that He felt such behaviour would involve recognition of the evil conditions of this actual sinful world. Two later sayings may throw light upon His decision here. One is short: 'All they that take the sword shall perish with the sword.'

Or, as we might paraphrase: What force establishes is liable to be destroyed by force. The other passage is that in which He contrasts greatness among the Gentiles with greatness in His own kingdom. The trappings of state were not for Him nor for His followers: 'The Son of Man came not to be ministered unto, but to minister, and to give His life'; but the words which follow would probably carry us beyond the circle of thoughts clearly conscious to the mind of Jesus at this moment. It looks as if these two things went together in His thoughts—the idea of turning to the Gentiles, and the idea of empire; probably because so many passages of the O.T. weld together the two ideas. Hence perhaps the distress, as we might almost call it, which Jesus is said to have manifested when asked to heal the daughter of a Syro-Phenician woman. 'It is not meet to take the children's bread and cast it to dogs.' A mission to Gentiles such as Paul afterwards carried on does not seem to lie within His thoughts. He could exercise such a mission of preaching within Israel as Israel's Messiah; if He carried it on elsewhere, He would feel that He was deserting His Messianic vocation. The place of the Gentiles in the coming Kingdom of God is described, at least during His early ministry, in terms of another O.T. hope — many nations 'flowing to' Jerusalem (Is 2^2, etc. etc.); they 'shall come' from the E. and W. and N. and S., and sit down in the Kingdom of God (Mt 8^{11}; Lk). Later, when He was looking forward to a time of separation from His disciples, it is possible[1] that He may have contemplated the Gospel of the Kingdom being preached—by His servants, not by Him—throughout the whole world.

[1] Mk 13^{10}, 14^9, and parallels.

The temptation is repelled with the words, 'Get thee behind Me Satan.' Is not that as if Jesus then discovered, for the first time, who His interlocutor was? If so, it is not easy to hold that there was a visible interlocutor at all. Whether invisibly there was an evil-loving spirit making its approaches to the pure mind of Jesus, we do not feel it necessary to determine.

The Messianic vocation, inwardly perhaps constituted by conscious sonship and conscious sinlessness, has now received the following outward definitions: (1) it does not admit the use of its powers, miracle in particular, for the private convenience of Messiah; (2) to rush into danger unnecessarily by self-proclamation would be wrong; (3) not less wrong would it be to recoil from this into the methods of political or military strategy, with their promise of proximate success, and with their moral taint. Even though the O.T. may seem to guarantee the empire of the world on these lines, Jesus cannot follow them. Henceforth in His life we can trace the positive counterparts of these resolutions: (1) miracles, especially healings, in the service of others; (2) self-manifestation, not self-proclamation; (3) a ministry of the Word. It may be worth considering whether the title 'Son of Man,' Christ's habitual self-designation, contains in itself, between the lines as it were, a record of the temptation in the Wilderness. It might conceivably mean, one who is mere weak man to the eyes of His fellows; one who must humble Himself to act as mere weak man; yet one who is destined to supreme exaltation, but by God's act, not by His own—by God's act, and by methods or processes which are still hidden in the mystery of the Divine purpose.

At the Literary Table.

THE LETTER P.

KELTIC RESEARCHES: STUDIES IN THE HISTORY AND DISTRIBUTION OF THE ANCIENT GOIDELIC LANGUAGE AND PEOPLES. By Edward Williams Byron Nicholson, M.A. (*Frowde.* 21s. net.)

THE letter *P* has other uses—most of the words in Systematic Theology begin with it—but its principal use is to separate the people called Celts from all the world beside. How do you know a Celt when you meet him? He has lost the letter *P*. 'Where the dead ancestor-speech of the entire Indo-European family had the sound of *p undoubled and unaccompanied by any other consonant*, the modern Celtic languages have regularly lost it altogether (save in borrowed words), while the other living members of the Indo-European family have either preserved it

intact, or, at least, represent it in some other way.' That is Mr. Nicholson's way of expressing it. That is his scientific formula for the fact. He gives an example. The primitive word for 'father' must have been *pəter* (with the first *e* upside down). The *p* is kept by modern Greek in *patéras*, by Italian in *padre*, and by all the other Romance languages; in English *father* and German *Vater* it has become aspirated into the sound of *f*; in Armenian *hair* it has sunk to the fainter aspiration *h*; but in Irish and Highland Gaelic *athair*, and in Manx *ayr*, the original initial *p* is entirely unrepresented.

When the letter *P* has thus separated the Celts from all others, it then proceeds to separate them from one another. The Celts are divided into two groups, and it is the letter *P* that divides them. For after *P* was lost by them all, three of the Celtic languages recovered it. They recovered it for the purpose of expressing that combination of guttural and labial semi-vowel which in Latin and English is usually written *qu*, and of which the English pronunciation is *kw*. There are six modern Celtic languages in all—Irish, Highland Gaelic, Manx, Welsh, Breton, and the recently extinct Cornish. The first three, that is, Irish, Gaelic, and Manx, express *qu* by *c* or *q*; but the last three, Welsh, Breton, and Cornish, represent it by *p*. The old stem *quenno*, 'head,' is *ceann* in Irish and Gaelic, and *kione* in Manx; but in Cornish and Welsh it is *pen*, while the Breton *ff* of *gour-ffen* shows that it was *pen* there also.

The Celtic languages being thus divided by the letter *P* into two groups, it will be convenient to give each group a name. The Irish, Highland Gaelic, and Manx are all called Gaelic (Irish *Gaoidhilig*, *Gaedhilig*, Highland *Gàidhlig*, Manx *Gaelc*), because they are the speech of the Gadels or Goidels, a race whose name no one seems to know the meaning of. As Gaelic, however, is usually appropriated by the Highland folk, Mr. Nicholson prefers the form Goidelic for the whole group. The Cornish, Breton, and Modern Welsh are dialects of a language spoken by certain inhabitants of Britain, who called themselves Commroges, that is, fellow-countrymen. The word survives in *Cumber*-land. Mr. Nicholson, accordingly, calls this group of languages Cymric, or rather Kymric, for he uses Keltic rather than Celtic, and Kymric rather than Cymric throughout, to prevent these words from being pronounced Seltic and Simric.

Now, the purpose of Mr. Nicholson's book is to prove that the Picts were Goidelic Kelts, and he uses the letter *P* for this purpose. Professor Rhys has held that the Picts were not Kelts at all, but the inhabitants of Britain before the arrival of the Kelts, and related, linguistically at least, to the Basques. But the more prevalent opinion has been that the Picts were Kymric Kelts, and that they were subdued and by and by absorbed by the Dalriad Scots, who came over from Ireland, and who, of course, belonged to the Goidelic division of the Kelts. Mr. Nicholson does not believe that. He does not believe that the Picts were ever conquered by the Scots. He believes that the Picts were quite as much Goidelic Kelts as the Scots were.

But now the letter *P* comes in. There is a Pictish place called Peanfahel, which is supposed to mean the 'head of the *vallum*,' *pean* being equivalent to the Welsh *penn*, 'head.' If that were so, the Picts must have been Kymry. Again, there are many places in Scotland whose names begin with *Pett* or *Pitt*. If this *p* is Keltic at all, it must be the recovered *p* of the Kymry representing *qu*. And then there is the very name of the Picts themselves. For it has been plausibly urged by Professor Rhys, from the forms which the name takes in Welsh, Old Norse, and Anglo-Saxon, that it is not derived from the Latin *pictus*. The majority of Keltic scholars have said that *pett* or *pitt* is the Welsh *peth*, 'portion,' Old Irish *Cuit*, Highland Gaelic *Cuid*; that the name *Pict* is equivalent to Old Irish *Cicht*, 'carver'; and that Pictish itself is either Kymric or else intermediate between Kymric and Goidelic.

Mr. Nicholson, we say, does not believe that. Well, how does he explain these *p*'s? His explanation is very simple, though the proof is long. *Indo-European p was not lost in Goidelic till the fifth century at earliest after Christ.*

We cannot follow Mr. Nicholson throughout his proof. It is enough to touch it here and there as it goes.

There are certain coins which show that the Sequanians, Pictavians, and various peoples in N.W. Gaul tattooed themselves. Mr. Nicholson suggests that among the Kelts tattooing might be a sign of the Goidelic branch. And he would derive the names of the Pĭctŏnes, Pēctŏnes,

Pictāvī, or Pēctāvī, together with that of the British Picts themselves from the Indo-European stem *Peik*, 'tattoo': the *p* being, therefore, the proper and original Indo-European letter. He finds the Mĕnăpii or Mĕnăpi on the coast of Belgium. He traces them to Pembrokeshire, to Anglesey, to the S.E. coast of Ireland, to the Isle of Man, to Arran and the Isles, to both sides of the Firth of Forth. He discovers that they were largely sailors. He sees from the language of the Isle of Man that they were Goidels. Their name contains the Indo-European *p*.

In Adamnan's *Life of St. Columba* it is stated that on some occasions at least, as Columba travelled among the Picts, he required the aid of an interpreter. What was the reason of that? St. Columba was a Kelt, and the Picts were Kelts, and according to Mr. Nicholson they were both Goidelic Kelts. But St. Columba was an educated Goidel; he had lost the Indo-European *p*. The outlying Picts were ignorant and conservative. If the original *p* was still used by them, and if they said—

Peter Piper pick'd a peck of pepper,

while St. Columba said—

Eter Iër ick'd an eck of eër,

Mr. Nicholson thinks that they would not readily understand one another. Mr. Nicholson is somewhat troubled with the name of Britain itself. When the Greek geographers first began to write about it, the leading race in the British Isles was the Qrtanoi. But they got the name from the Keltic sailors of Gaul, who belonged to the Kymric branch, and on whose tongue all q's became p, and so the British Isles appeared as the Pretan Isles (*νῆσοι Πρετ(τ)ανικαί*). The Greeks themselves afterwards changed the *P* into a *B*. Whereupon the Romans wrote Brittania, and we write Britain. But Mr. Nicholson is not quite sure that he would not prefer another origin altogether, and derive the name of the Britons from a Keltic word which means 'to paint'; whereupon the Britains would be the Kymric branch who painted themselves, as distinguished from the Goidelic who tattooed.

But if Mr. Nicholson is in doubt of the meaning of the British Islands, he is in no doubt as to the meaning of the Orkneys. The Orkneys mean the Pigs. When the Gaulish sailors saw them, the little islands clustering round the mainland reminded them of a sow and her litter. Now the Latin *porca*, 'sow,' in the Gaulish branch of the Kelts had already lost its *p*, and the name entered literature, not as the Porcades, but as the Orcades.

THE LIFE EVERLASTING.

The Life Everlasting: Studies in the Subject of the Future. By the Rev. David Purves, D.D. (*T. & T. Clark.* 4s. net.)

There is much discussion at present about the difference between the East and the West. Is there any difference greater than the view they take of death? The East is indifferent: the interest of the West is deep and often pathetic. The preacher to the Hindus discovers that the mention of death never causes a tremor; the preacher to the Englishman often finds that it is the only avenue to his hearer's conscience. And yet we got our interest from the East. Christ, says St. Paul, brought life and immortality to light. And the light which He threw upon life and immortality made deep the shadows of death.

A book of so intense an interest as that which the Rev. David Purves has written on *The Life Everlasting* could be written only by a Christian. The pagan over all the world is willing to 'jump the life to come.' The Christian remembers that 'first cometh death, and after that the judgment.' The Christian attitude is not an attitude of dread, though that deep reverence called the fear of God is never wholly absent from it. In its most Christian manifestation it is what Mr. Purves calls it here, a victory of faith, a triumph of love, a conquest of hope. But that highest height is attained only here and there. The greater number need all the sympathy which man can give to man. They will find most comfort in the last three chapters of the book, feeling that these chapters are more human if less heroic. For the last three chapters deal with Immortality in Literature. Their titles are the Attitude of Science, the Verdict of Philosophy, and the Language of Poetry.

Christ further intensified the seriousness of death by throwing emphasis on personality. It is the fact of personality that makes the chief difference between the Eastern and the Western attitude to death. The Hindu seeks absorption in the Infinite: the Christian knows that after death he will be not less himself but more. In the chapter on the Verdict of Philosophy, Dr. Purves recognizes

the place which personality has in the Christian doctrine of immortality. He quotes Matthew Arnold, and Matthew Arnold was never quoted to more purpose. Personality demands immortality.

> Thus I know
> This earth is not my sphere;
> For I cannot so narrow me
> But that I still exceed it.

With all its fascination, no subject is more difficult to preach. This book is good for preaching. Its arrangement is attractive, its doctrine is neither stale nor startling.

THE ENCYCLOPEDIA OF MISSIONS.

THE ENCYCLOPEDIA OF MISSIONS. By Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D. (*Funk & Wagnalls Company.* 25s.)

This is the second edition of Bliss. It is only fourteen years since the first edition was published. But fourteen years is a long period in the history of missions now. We are thankful to God for that; and we believe firmly that a third edition will be required before another fourteen years has gone.

What is an Encyclopedia of Missions? It is an account of all the Christian missionaries that have ever made their mark, of all the Societies and Agencies that have ever sent them out, of all the tribes to whom they have been sent, and of every village in which a mission station has been established. Here is a typical entry—

'*Miyazaki:* A town in Kiushiu, Japan, situated near the E. coast, about 100 miles E.S.E. of Nagasaki. Population, 5000. Station of the A.B.C.F.M. (1894), with (1902) 1 missionary, 1 woman missionary, 8 native workers, 25 outstations, 3 places of worship, 7 Sunday schools, 1 Young People's Society, and 1 orphanage.'

There are also greater articles on great stretches of subject like Modern Protestant Missions, Mohammedanism, Relief Work, Qualifications of the Missionary, Organization of Missionary Work, Objections and Criticisms, Methods of Missionary Work, and the like. There are also appendixes: a Directory of Foreign Missionary Societies, a Chronological Table of the Extension of Protestant Missions from the time of Carey, a list of Bible Versions, a List of Missionaries who have made Translations or Revisions of the Bible, Statistical Tables of the Work and Workers of the Various Societies, and a Table of Roman Catholic Missions and Societies.

We have not been able to test the accuracy of the work in regard to its figures, of which there are very many. The spelling is occasionally peculiar, and the system, if there is one, difficult to discover. Why, for example, should Darjiling be spelt with an *i* and Parsees with two *es*? Perhaps the system is simply to use the most popular spelling. That is in accordance with the modern practical purpose of the whole work. And it is just that modern practical purpose which gives the work its worth. It is not a book for the student of religion; it is a book for Missionary Societies and Missionaries. It is an indispensable book for every man or woman who has heard the appeal, 'Come over and help us.'

ENGLISH MONASTIC LIFE.

ENGLISH MONASTIC LIFE. By Abbot Gasquet, O.S.B., D.D., Ph.D., D.Litt., F.R.Hist.S. (*Methuen & Co.* 7s. 6d. net.)

Messrs. Methuen have entered upon the publication of a new series to be called 'The Antiquary's Books.' The first volume is before us. It is just such a book as we delight in, no volume of Roman Catholic apologetics or denunciation, but sympathetic, searching, scientific. It is a contribution to the history of religion, and it is the property of all the churches and all the denominations. It is written by a Roman Catholic: it might have been written, we do not see why it should not have been written, by an Anglo-Catholic or a Congregationalist. Are we not all the heirs of Christ and of all that has been Christlike in English monastic life?

The volume contains first of all a careful list of MSS and printed books bearing upon its subject. There are many illustrations in the text, and there are eighteen plates, besides maps and plans, and a fine reproduction as frontispiece of Sassoferrato's St. Benedict. The first chapter is a general sketch of monastic life, inevitably brief and inevitably disappointing. But that is not the subject of the book. The subject of the book begins with the material parts of a monastery, and from that to the end it is altogether admirable. After the parts come the rulers, then the officials or 'Obedientiaries.' Next follows, in two interesting chapters,

a description of the daily life in a monastery. After a chapter on the nuns, and one on the relation of the monastery to the bishop and other externals, comes a chapter on the paid servants, of whom there are thirteen, the first eight being cooks of high or low degree. The last chapter names the various Orders and illustrates them.

In buying the book order the second edition, which was published immediately after the first, and contains a corrected list of the Religious Houses.

Notes on the Religious, Ethical, and Theological Books of the Month.

Bishop Westcott was a student, and he had himself to be studied. He has to be studied still. For he is still supreme to many of us in those things upon which he wrote, and his thought sometimes baffles and evades us still. So we welcome a volume of Notes on Bishop Westcott's Teaching, published by Mrs. Horace Porter and called *The Secret of a Great Influence* (Macmillan; 3s. net). It is not a volume of miscellaneous selections; it is rather an exposition illustrated by selections. It is not meant to take the place of Bishop Westcott's works; it is a key to open their meaning. There is an added chapter by the Rev. Arthur Westcott on the Commentaries. Mr. Westcott might have made a book of that chapter. He might do worse than make it yet.

Messrs. Macmillan have purchased the copyright of Hamilton Wright Mabie's *Parables of Life*. The book was first issued in 1902 by the Outlook Company. The new edition has four new chapters, and it has illustrations. But who is Hamilton Wright Mabie? Only an Englishman would ask that; every American knows. And the Parables of Life? It is in the power of every one of us to make acquaintance with the Parables, and that very pleasantly. For the new edition is most handsomely printed, and it contains eight illustrations by W. Benda—eight full-page photogravure illustrations which have character in them, character enough to arrest the eye and feed the mind. As for the Parables of Life, they have a theme. You may find it, for instance, in the last sentence of the Parable of the Dead Soul. The last sentence is: 'He had gained knowledge, but without love there is neither wisdom nor life' (6s. 6d. net).

After the Rev. Francis Bourdillon had published a list of *Our Possessions* in Christ, and had said some happy things about them, he found that the inventory was not complete. He found that among other things he had omitted Life, the very thing which Christ came to give us—I am come that they might have life.' So now he publishes a second series of *Our Possessions* (Nisbet; 2s. net).

We know more about the fighting than about the preaching Boers. Mr. J. du Plessis, B.A., B.D., comes to tell us now what the preaching and missionary Boers are doing. He has travelled throughout the mission stations of the Dutch Reformed Church in Central Africa, and told their story under the title of *A Thousand Miles in the Heart of Africa* (Oliphant; 3s. 6d.). It is a book of traveller's tales, not as the author warns us, of—

> The anthropophagi and men whose heads
> Do grow beneath their shoulders;

—and we hear not a little of the wise dog and the wicked monkey. But it fulfils its great purpose also. We come to know that the Boers are doing a work for Christ in Africa, and we rejoice with Mr. du Plessis that it is 'neither educational nor industrial, but purely evangelical work.'

Mr. A. Taylor Innes is ready in good time with his *John Knox* (Oliphant; 1s. net). It is a book which might have been published at five times its present price. It is a book which comes to tell us why Scotland is keeping the 400th year of this man's birth. Some one has said that the great glory of Burns is found in this, that he made it possible for the songs of Scotland to be sung by women. It is the glory of Knox that he made it possible for the worship of God in Scotland to be attended by women.

We look for wisdom from the hoary head, but we do not expect an original contribution to the study of *The Great Religions of India* from a man who is just touching the nineties. Yet the six lectures by the late Dr. Murray Mitchell, which have now been published by Messrs. Oliphant (5s. net) under that title, show absolutely no signs of senility. The grasp of the subject and the

mastery of the English language prove it literally true that even at so great an age as that the eye is not always dim nor the natural force abated. It is a book of popular lectures, but the word popular carries no disparagement with it here, carries nothing indeed but intelligibility and interest. Most striking of all from a Christian missionary of so ardent an evangelicalism, there is never even the suspicion of unfair depreciation of any of the great religions of India. In order to exalt Christ it is quite unnecessary to disparage Buddha. And if it were necessary it would not be Christlike. The book is sure to have a large circulation; for religion is the coming study, and Dr. Murray Mitchell is a good primer of it.

Messrs. Passmore & Alabaster have just published a separate volume of sermons by C. H. Spurgeon, under the title of *Our Lord's Passion and Death* (5s. net). It is Spurgeon in his greatness. There are men, especially ministers, who have not yet discovered Spurgeon. There is no man or minister who will not bow down before the work which this volume contains.

The idea of writing *The Life of Christ according to Isaiah the son of Amoz* seems to be original. But it is not more original than the form in which the publishers, Messrs. Passmore & Alabaster, have issued it (1s.).

With the issue of the fiftieth volume of the *Metropolitan Tabernacle Pulpit* (7s.), the publishers, Messrs. Passmore & Alabaster, send a letter full of pardonable pride to the reviewers. The record is quite unique, and the sermons are not exhausted yet. The sermons are not exhausted, nor is their readers' patience exhausted. There are volumes enough 'for years to come,' and for years to come the publishers mean to publish them.

My Little Book of Prayer (Kegan Paul), by Muriel Strode, is a very strange little book of prayer. For this is Muriel Strode's Creed: 'Not one holy day but seven; worshipping not at the call of a bell, but at the call of my soul; singing, not at the baton's sway, but to the rhythm in my heart; loving because I must; giving because I cannot keep; doing for the joy of it.' And so Muriel Strode resolves that 'When I pray, it shall be to the God within, and the responsibility of the fulfilment shall rest on me.' When the Romans deified their emperors and prayed to them, did the emperors pray to themselves? Surely, Muriel Strode, if they did, the emperors were more to be pitied than the Romans.

Dr. Samuel Green's *Handbook to the Grammar of the Greek Testament* (R.T.S.; 7s. 6d.), is no competitor with Winer or Blass, and need not delay the grammar which Dr. Moulton is preparing. It is a grammar of New Testament Greek, not to those who know classical Greek already, but to those who know it not. The scholar who is ignorant of the Greek alphabet may begin with this book, and if he studies the book throughout it is expected that he will be able to read, not Thucydides or Plato, but the Fourth Gospel and even the Apocalypse, and be entitled, when he preaches, to speak with confidence of 'the original.' Dr. Green's grammar has been revised by his son, Professor Walter Green, of Regent's Park College, and issued in a new edition. There are changes on almost every page. One momentous and all-prevalent change is the substitution of Westcott and Hort for the Received Text. It may be worth noticing that besides the grammar there is a list of synonyms, and there is also a complete and careful vocabulary.

Mr. Robinson of Manchester has now published a volume of sermons on *Men of the New Testament* (3s. 6d. net). It opens with four sermons on the four Evangelists by Dr. George Milligan, in which Dr. Milligan shows that even the Synoptic problem is good for edification.

The exposition of the Apocalypse, says Alphonso Salmeron, is like the squaring of the circle, about which the saying is that it is knowable but not known yet (*scibilis est sed nondum scita*). And Richard of St. Victor says, 'The Apocalypse is a great sea, full of storms and tempests, in which all human wisdom is swallowed up.' The Rev. J. B. Johnson, M.A., knows what these men have said, and he knows that what they have said is true; yet he writes a *Commentary on the Revelation of St. John* (Skeffington; 7s. 6d.). For he believes that as a member of the Catholic Church he has more than 'human wisdom.' He believes that he partakes of the manifold wisdom of God. He believes, moreover, that membership in the Catholic

Church gives him the key to the meaning of the book, and he at once announces what that key is: the Apocalypse is a 'revelation of manifold aspects of the Catholic Church in every age, and also of manifold aspects of the spiritual life.'

But Mr. Johnson is a scholar as well as a churchman. He knows very well that to be a member of the Catholic Church is not sufficient to make him a commentator of the Apocalypse. However he may despise human wisdom, he has much faith in human learning. And so, as the commentary proceeds, by verse-to-verse interpretation, which is its manner, his scholarship gives him frequent opportunity of justifying or defending the claim which he makes as a churchman. On one verse we have a discussion of the difference between the two Greek verbs 'to love,' on another the meaning of virgin as applied to Jerusalem. It is true that some departments of scholarship seem closed to him. There is no discovery of Babylonian mythology. But, on the other hand, many most apt quotations are made from Christian writers both early and late, and these quotations give the book a distinct place and value. It is interesting to notice that the writer to whom Mr. Johnson owes most is Ludovicus Alcazar.

Writers upon Apologetics often feel that their enemies are they of their own household. And so one attacks Armitage Robinson, another denounces Driver. The Rev. John Blacket of Adelaide has written a volume of Apologetics, in which he has avoided that scandal. Its title is *Not Left Without Witness* (Elliot Stock; 6s. net). He sees who are the enemies of the Gospel, and he spends all his strength upon them. His range of subject is as wide as the science of Apologetics itself. He sees as clearly what are the things to defend as he sees who are the men to oppose. These are the first two merits of the book. The third is its reasonableness. Mr. Blacket never attempts to prove what cannot be proved. On the whole it is a strong, sensible, steadying book.

Typology has fallen into disrepute in our day. Yet here is a considerable volume through which type and antitype run in parallel column, Old Testament text matched by New Testament text, from Genesis to Revelation, and it is unblushingly offered for the use of Christian teachers. The author is the Rev. E. K. Ryde Watson; the title *Shadow and Substance* (Elliot Stock; 3s. 6d. net).

To those who, in their Guild Lectures, have gone over all the world and begun again, let us recommend a new and fruitful field. Dr. C. J. Casher has discovered it and given us some taste of its wealth and attractiveness in *Forgotten Heroes* (Thynne; 1s. net). It is the forgotten heroes of the Christian Church. Dr. Casher has written five lectures on them, and he might have written fifty. The first is Celio Secundo Curioni, the second Aonio Paleario; the Spanish Martyrs come third, and the rest you must find in the book.

Messrs. Williams & Norgate have published the first volume of the translation of Harnack's 'Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten.' The translation is done by Dr. James Moffatt, and that is enough to say that it is well done, however difficult it may be to understand how Dr. Moffatt does so much, and does it all so well. As translator of Harnack he could not easily be improved upon. When the second volume comes we shall find that we have something better than the original, for Dr. Moffatt has made the index of subjects fuller, and he has added a list of New Testament passages.

The 'Ausbreitung' was reviewed by Dr. Cobb in THE EXPOSITORY TIMES for December 1902, and we need not review it at any length over again. But reading it over again in this easy excellent translation, what is it, we ask ourselves, that makes Harnack at once so satisfactory and so unsatisfying? It is what we call scholarship, it is Harnack's scholarship that makes him so satisfactory. For it is a sincere satisfaction to know that all the facts are gathered in, that every separate fact is independently investigated, and then put in its proper place. What makes Harnack unsatisfying is that when he has brought bone to bone and clothed his great army with flesh, he forgets to breathe into it the breath of life. Harnack's Christianity is a marvellous machine, but it would never have conquered the Roman world.

The title given to the translation is *The Expansion of Christianity in the First Three Centuries* (Williams & Norgate; vol. i., 10s. 6d.).

As religious sects thrive under persecution, so do religious heresies thrive under refutation. Pro-

fessor Pestonji Ardeshir Wadia, M.A., of the Gujarat College, Bombay, has published *An Inquiry into the Principles of Modern Theosophy* (Bombay: B. T. Anklesaria). It makes the uninitiated wonder what theosophy can have left to say for itself. And the answer must be the more difficult that Professor Wadia is so charitable. But theosophy will thrive upon it.

To our great student of the prophets, the late Professor A. B. Davidson, the prophet who had the greatest personal attraction was Jeremiah. Clearly the Rev. Alexander Ramsay, B.D., is also greatly attracted by Jeremiah, for he has written a volume of *Studies in Jeremiah* (Bagster; 5s. net), a volume of intimate acquaintance, and fit to attract even outsiders to the love of the 'weeping prophet.' The 'weeping prophet' we have said, using the thoughtless phrase unthinkingly. But Professor Davidson would not have said so, and Mr. Ramsay does not say so. What Mr. Ramsay says is that 'this man's unswerving steadfastness and patient endurance reach the heights of heroism.' It is a striking book of close modern application. For, indeed, not one of the prophets is more modern than Jeremiah, and Mr. Ramsay sees it. If we dared to preach as Jeremiah did, we should preach to great advantage to-day. How he understands Jehoiakim! How courageously he tells him that the worm at the root of his character is his frivolity. But all this is brought out by Mr. Ramsay better than we can bring it out.

We have already got the length of a devotional commentary on the *Newly-Found Words of Jesus* (Brown; 2s. net). The commentator is Mr. Garrett Horder. Clearly there is material for devotional exercise in the Sayings,—both in the new and in the newest, for Mr. Horder deals with both. There is also much ordinary human interest. And yet the sayings of Jesus in the New Testament are better, and they have not been exhausted yet.

Raymond Jacberns has been holding some *Sunday Talks with Girls* (Brown; 2s. 6d. net). One of the talks is upon 'Women's Rights.' The author sums up the rights of woman in the words of St. Paul, 'to be in silence;' and then amplifies the text, saying that 'women are placed on this earth to be (1) the comfort of the world, (2) the witness for God in the world, (3) the teachers of the world, (4) the peacemakers of the world, and (5) the harmony of the world.

One volume more on the Seven Words from the Cross. It is by Dr. A. G. Mortimer of Philadelphia. Its title is *The Chief Virtues of Man* (Brown; 2s. net). For Dr. Mortimer works out a new and daring idea that each of the seven words embodies one of the four cardinal virtues; Fortitude, Temperance, Prudence and Justice, or one of the three theological virtues, Faith, Hope, Love. Which of the virtues, then, does the fourth word suggest—My God, my God, why hast thou forsaken me?

When the Rev. James Adderley was incumbent of St. Mark's, Marylebone Road, he was in the habit of inviting scholars to his pulpit that they might lecture to his people upon the living religious issues of our day. Having published one volume of these lectures and found it popular, he has now published another. Its title is *Practical Questions* (Brown; 6s.). The lecturers begin with Mr. Inge, and end with Mr. Percy Dearmer. Mr. Inge's lecture, like all his work, is a striking combination of practical simplicity and the far vision. What are the 'Disabilities of Religious Belief?' First selfishness, says Mr. Inge; next sensuality; then pride: and behold, like Naaman, you expected some great thing. Mr. Dearmer's lecture is on Christian Science. It is the first time we have seen a clergyman open his church doors to it.

'The souls of believers,' says the Shorter Catechism, 'are at their death made perfect in holiness, and do immediately pass into glory.' There is perhaps no sentence which more sharply separates the Protestant from the Catholic theology. But it carries us back beyond every branch of the Church. What happened to the souls of believers at their death puzzled the Greeks before Christ came. It puzzled Plato. Mr. R. K. Gaye, Fellow of Trinity College, Cambridge, has written a book on *The Platonic Conception of Immortality and its Connexion with the Theory of Ideas* (Cambridge Press; 5s. net). It is a pleasant book to read, the more pleasant for its exact scholarship, and very profitable both for priest and puritan. For this is the theme of it—what Plato understood to happen to the souls of believers at their death. Plato's

believer is a philosopher; his glory is the pure contemplation of ideas; but his problem is the same. And when he could not see his way to let every soul pass immediately into glory he devised his Purgatory, as the Church did, though he calls it Metempsychosis.

To the 'Cambridge English Classics' Dr. Aldis Wright has added an edition of the *English Works of Roger Ascham* (Cambridge University Press; 4s. 6d. net). It is a careful critical edition, without notes, superseding all other editions, the spelling of every word being preserved according to the first edition of 1545. Mr. Wright obtained a copy of that edition from the Library of Jesus College, Cambridge, and has been content with it, only occasionally referring to the Capell copy in Trinity Library. Do you know Ascham? Do you know the *Toxophilus*? No. Who cares for archery now? Roger Ascham may have deserved the thanks of His Majesty's Government of the day when the bow and arrow were the Englishmen's weapons of war. But now? Read *Toxophilus*. Read *Toxophilus* in the scholar's quaintly exact reproduction, and you will see that the wise man writes for all time though he writes upon shoe latchets.

From the fifth volume of the Decennial Publications of the University of Chicago, Professor Burton has reprinted *Some Principles of Literary Criticism and their Application to the Synoptic Problem* (Chicago University Press; $1). It is a handsome unbound volume. It is the patient, indomitable work, upon the stiffest of all human studies, of one of the most accomplished New Testament scholars of our day.

The new volume of the *Christian World Pulpit* is the sixty-sixth (James Clarke & Co.; 4s. 6d.). So it has been running three and thirty years, and a set of it will sell at a higher price than a set of the *Quarterly* or the *Edinburgh Review*. One may think there is little editing in it; but no paper will live without editing; and the secret of this editor's success is in discovering the preachers who preach for publication, and, when he has discovered a preacher, never losing sight of him.

The new volume of 'Dent's Bible Characters' is *St. Peter and his Training*, by the Rev. John Davidson, M.A. (9d. net). Emphasize *and his training*, for Mr. Davidson's method is mercilessly to shadow the apostle as he goes out and as he comes in, and leave no inconsistency unrecorded. But he shadows him for good and not for evil. He shows him to be a man of like passions such as we are, that we may take encouragement, and that we may see what the grace of God can do at last in steadying an impulsive man, in humbling even a boastful man.

Mr. Philip Green has published a volume of sermons by the late Dr. Brooke Herford, and he has been fortunate, as he says, in getting Mr. Wicksteed to write a Biographical Sketch for it. For this Biographical Sketch is better than many long biographies are. It makes us regret that we did not know Brooke Herford; and is there anything better that a biography can do than that? The sermons bear out the biography. Brooke Herford's characteristics were courage and common sense, characteristics that are not always yoked together, but they are found in the sermons as well as in the man. In the sermon on 'Making the best Use of Sunday,' he says: 'A busy American once talked to me about having one of his clerks bring up his letters to him each Sunday morning, and asked if I would call him a Sabbath-breaker. "No," I said, "I should call you an idiot"' (*Anchors of the Soul*; 5s. net).

Messrs. Gowans & Gray have issued the *Masterpieces of Van Dyck* as the second of their sixpenny Art Books; another *Hundred Best Poems* as the second of their pocket anthologies; and *Die Besten Gedichte der Deutschen Sprache* as the first of their Taschen-Bibliothek.

If the Church were to choose its defenders, the Church as it now is, it would not choose Canon Hensley Henson. For he does not defend the Church as it now is. He defends Jesus Christ. He defends Jesus Christ as He was and is and is to come. It is a heroic, overmastering, magnificent defence, and we thank him for it. But he does not defend the Church. Not even the Anglican Church. Much less the Roman Church. The Roman Church? This is what he says about it. 'I must say frankly that I do not see how, on Roman Catholic assumptions, the case for Christianity is to be defended. If the influence of

Christ is properly traceable in the official action of the Church, I for one should be forced to throw up my brief for the Religion of the Incarnation.' We are not sure that he even defends the Bible. Certainly not with the wholesale defence which some of us still think possible and necessary. But if he lets the Church and the Bible go, he keeps Christ. His title is *Notes on Popular Rationalism* (Isbister; 3s. 6d.).

Professor Cheyne tells us that in the Spirit of St. Paul's words, 'All things are yours,' the early Christians got hold of the Babylonian myth of the Creation, turned Babylon into Jerusalem, Marduk into the Messiah, the dragon 'with jaws wide open to devour' into Herod, and then presented us with the story of the Infancy of Jesus. The Rev. C. Silvester Horne has also heard of these words of St. Paul, but he makes a different use of them. He understands that all things are ours to make them Christ's. Nature is ours, and Money and Art and Music and Fashion and Sport and the Press and Politics and the Church. He makes nine sermons of these nine things, bringing every one of them into captivity to the obedience of Christ; and Messrs. Isbister publish the sermons in a book for him (*All Things are Yours*; 3s. 6d.).

The new volume of the Century Bible is *Samuel* (Jack; 2s. 6d. net). Its editor is Professor A. R. S. Kennedy. Now there is no man living who can write upon the antiquities of Israel with more information or more vital insight than Professor Kennedy. And *Samuel* is largely occupied with antiquities. The scheme of the series compels an editor to condense his thoughts, but the reader may see what Professor Kennedy can do by studying his note on the 'Ark in the Books of Samuel.' In that note, by the way, it is to be observed that Professor Kennedy has discovered Kautzsch's article in the Extra Volume of the *Dictionary of the Bible*; and it is more than a discovery, it is a revelation.

The best known, and the best, of all Dr. Dale of Birmingham's books is *The Living Christ and the Four Gospels*. Its best edition is the 14th, published by Mr. Kelly of the Methodist Publishing House, in two small volumes at 2s. 6d. net. Carry it with you wherever you go—you may carry this copy comfortably. Carry it till it has become part of you.

The Rev. Forbes Robinson before he died had not become known to the wide world as his brother the Dean of Westminster has become known to it. But he was as faithful to the high ideals of scholarship there in his rooms at Christ's College as the Dean of Westminster in his Cathedral. And he was more than a scholar, he was a saint. Every sermon in this choice volume breathes the air of sanctity as well as learning. And he had the saint's courage. Beginning a sermon in Christ's College on why we should pray, 'Forgive me,' he says, 'if my words fail to carry conviction. I do but speak because I must—because I greatly believe in prayer.' You notice the place as well as the words. And who will doubt that he gives the only reasons for prayer which can be given, that Jesus told us to pray, and that He prayed Himself? For a prayer is a family matter. There is no reason for it except the reasons which the father and the child understand.

There is an introduction to the book, written by Canon C. H. Robinson. But the book is mostly made up of sermons. Its title is *College and Ordination Addresses* (Longmans; 3s. 6d. net).

The Sympathy of the Crucified is the title of a little book by the Rev. Jesse Brett, L.Th. (Longmans; 2s. net). But is it not more scriptural to speak of the sympathy of the Ascended? Is it not narrowing the sympathy of Christ to confine it to the Cross? Is it not mistaking the source and opportunity of it? But Mr. Brett himself writes most sympathetically. He, too, is touched with a feeling of our infirmities.

The new volume of Messrs. Longmans' 'Handbooks for the Clergy' is *Intemperance* (2s. 6d. net). It is written by the Bishop of Croydon. Now on the one essential queston, the question of total abstinence, the Bishop of Croydon says this: 'I bear testimony, the value of which it is for others to estimate, as to the advantages that I have found in total abstinence, telling not so much of the benefit which it has been to my own health and strength and power of work—that is comparatively a small matter—but of the influence it has given me in endeavouring to rescue the perishing.' So this is his method. He neither compels nor even

advises any clergyman to be teetotal. He simply offers an example. He says—

> 'Let us go forth 'mong men, not mailed in scorn,
> But in the armour of a pure intent;
> Great duties are before us, and great songs,
> And whether crowned or crownless, when we fall
> It matters not, so as God's work be done.'

But Dr. Pereira touches more than the heart of his subject. His book is a convenient and competent guide to every part of it.

Messrs. Longmans have published a sixpenny edition of Bishop Gore's *Roman Catholic Claims*.

Recent Theological Literature.

INDEX TO THE THEOLOGY IN RECENT BOOKS.

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Recent Biblical and Oriental Archaeology.

By Professor A. H. Sayce, D.D., LL.D., Oxford.

Professor Hommel has just published the first volume of a new work—*Grundriss der Geographie und Geschichte des alten Orients* (Munich: Oskar Beck, 1904)—which is a marvel of learning and scholarship. It is a new addition to the famous series of the 'Guide to Classical Antiquity,' edited by Professor Iwan von Müller, and is a welcome indication that the word 'classical' is being interpreted in a liberal sense. The volume, which consists of 400 large and closely printed pages, contains a general introduction to the ethnology of the ancient East, and an elaborate account of Babylonian geography,—so elaborate, indeed, that even the 400 pages of the volume have not given the author sufficient room in which to finish it. The knowledge Professor Hommel has displayed in it of the cuneiform texts is extraordinary; nothing seems to have escaped him, and the names of deities, places, and persons brought together in his notes will be a mine of information for future workers. The volume, therefore, is hardly one for 'the general reader,' but the series to which it belongs is intended, not for the general reader, but for the scholar who wants an exhaustive collection of the existing materials of his subject.

Readers of The Expository Times, however, have no need to be told that Professor Hommel is not merely a collector of materials, but an ingenious combiner of them as well, who never shrinks from an original suggestion, however adventurous and novel it may be. In fact, it is probable that many of those who use the present volume will think that at times he has been too adventurous in his combinations and too ingenious in drawing conclusions from them. Much of the book seems to have been printed off before it was actually finished, and the consequence is that here and there the statements made in an earlier part of it are corrected or modified on a later page, which is a little confusing to the lay mind. But this will doubtless be set right by an appendix of additions and corrections when the whole work is concluded. The necessity for such corrections is the inevitable drawback to writing about a progressive science, and Oriental archæology is to-day a very progressive one.

For my own part I wish that the plan of the series had allowed Professor Hommel to be less exclusively philological in his point of view. Conclusions, whether ethnological or historical, which rest upon philological considerations, are not very convincing to the archæologist unless they can be supported by the solid facts of archæological evidence. We can differ in our interpretation of a passage in an inscription or a book and in the end not be sure that the author of it was writing accurately: the testimony of strata and potsherds is one from which, when it is once given, there is no appeal. But on the philological side the *Grundriss* is as complete as it is possible to make a work of the kind to-day.

Professor Hommel is not only an Assyriologist of that older school which believed that before claiming to be one it is necessary to be able to translate an Assyrian inscription, as well as to comment upon some of the words in it; he is also one of the few Semitic scholars who have made a profound study of the inscriptions of Arabia. What he has to say, therefore, in the ethnological introduction about Arabia and its inhabitants is particularly valuable. His remarks about comparative Semitic grammar and the new division he proposes for the Semitic languages are especially worthy of consideration, and his discovery of numerous 'Arabian' or West-Semitic loan-words in the literary language of Babylonia opens up a new vista to the student of Assyrian. As may be supposed, Semitic proper names, for the study of which he has done so much, come in for a large share of his attention, and the very considerable number of West-Semitic names which early Babylonian contracts are now yielding, have provided an abundance of material for working a most promising field of research. Every day it is becoming more and more evident that 'Ur of the Chaldees' was the centre of a population which was Arabian or West-Semitic rather than Babylonian, and that here, in what Professor Hommel calls Chaldæa, was the first home of the traditions which we find in the earlier chapters of Genesis. It is to this part of the world that the

geographical and personal names point, as well as the stories connected with them.[1]

But if 'Chaldæa' was the cradle of the Hebrew, Midian was the nursery of the Israelite. As the earlier chapters of Genesis refer us to the one, the later books of the Pentateuch refer us to the other. It is in the Minæan inscriptions of Midian that the Israelitish 'Levite' finds its counterpart in *Lawi'at*, the 'Levites'; and Professor Hommel notes that we must also go to the Minæan inscriptions for other technical terms of the Mosaic cult—*mashlam*, 'the place of the *shelem*-offering,' *aḥlai* (חלה), 'the sacred cake,' and the like.

Professor Hommel has now definitely thrown over the 'critical analysis' of the Pentateuch, with its P's and Q's, its Elohist and Yahvist. He proposes a new theory to explain the varying use of Elohim and Yahveh in the books of Moses, which he holds to be ultimately little more than a geographical question, and he adopts—as it seems to me with justice—von Hummelauer's view that 'the book' in which Samuel wrote 'the manner of the kingdom' is our present Deuteronomy 12–26[16]. As he says, the suggestion 'hits the nail on the head,' the statement in the Books of Samuel demanding that 'this royal code should be found somewhere in the Old Testament, and most naturally as an appendix or insertion attached to the Pentateuch.'

A volume so crammed with fact, combination, and suggestion would require another volume to do it full justice. A review can do no more than describe its general character and indicate one or two of its chief features. But I cannot part from it without calling attention to the long and detailed account given in it of the city of Babylon, or the scrupulousness with which every notice relating to the temples of Babylonia has been brought together. Nor can I refrain from adding what I think will interest the author. He suggests, I know not on what grounds, that *north* was the Etruscan word for 'ten.' An inscription copied by Professor Torp at Toscanella last spring has just shown us that the actual word was *nars*.

[1] Professor Hommel very ingeniously explains the name of Methuselah, who represents the Babylonian Amil-Sin 'the man of the moon-god' in the list of the antediluvian patriarchs, as standing for Mutu-Sarrakhi—Sarrakhu being a Babylonian title of the moon-god. Considering, however, that we have Methusael—that is, the Babylonian Mutu-sa-ili—in the parallel list of Adam's descendants, it seems to me more probable that Methuselah has originated through a process of 'conflation' from Mutu-sa-Arkhi, 'the man of the moon-god.' The evidence of cuneiform documents which these names afford is a question into which I cannot enter here. But I believe that Lamech, for which a Semitic (or Sumerian) etymology has hitherto been sought in vain, is another instance of the change of Babylonian *r* into *l*, as I see in it the borrowed Babylonian Ramiku or Ramku, 'priest.' The change of the initial letter may have been influenced by the West-Semitic name of Lemuel (Lama-ilu in an early Babylonian contract), though among the mixed population of Babylonia it seems to have been not uncommon; thus we have Illag for Uruk, Lagamal for Lagamar, the Alorus of Berossus for Aruru, and the like.

A New Help to Learning Assyrian.

A most useful little book—or rather the first part of it—has just been published by Dr. G. Howardy, under the title of *Clavis Cuneorum* (Leipzig: Harrassowitz, 1904), which ought to be in the hands of every Assyrian teacher and pupil. It gives them in a handy and inexpensive form just what has so long been wanted, the Assyrian syllabary brought up to date and put into a practical shape. The work is thoroughly scientific, and at the same time is a model of lucid arrangement. The pupil will find in it everything that he ought to know. There is, first of all, a list of the Assyrian characters, arranged and numbered according to their forms; then the Neo-Babylonian characters corresponding to them; next the characters are given with their various phonetic values; this is followed by a table of the more commonly-used Assyrian characters and phonetic values—a very important matter for the learner; and, finally, the characters are given once more, with the ideographic values which are explained in Latin, English, and German. The book does for the present generation what I endeavoured to do for a former generation rather more than thirty years ago—enable the student to learn Assyrian without the aid of a teacher.

It cannot be long before a second edition is called for. Hence it is desirable that the list of ideographic significations should be carefully revised by the author, as there are a good many misprints in it. I have noted, for example, 'whirlbelwind,' 'peasan,' 'luxurous,' 'corniche,' 'vowen,' 'ochard,' 'roaf,' 'weat,' 'neaclace,' 'furnage,' 'Teuer' for 'Feuer,' and '11' for '12' on p. 85. Urra was the more usual name of the demon given under No. 15; *kisallu* is rather 'the

anointed place' than 'the paved place,' and *zaqiqu* is 'a dust-storm.' *Sabrû* is undoubtedly a 'seer,' but *akharru* (p. 79) should be *amurru*, and *tertu* (pp. 65, 91) is not 'sending' or 'portent,' but 'instruction,' 'revelation' (the Hebrew *thôrah*, which seems to have been borrowed from it). I have found no misprints, however, in either the Assyrian or the Latin.

Contributions and Comments.

Can you recommend any German theological Encyclopædia covering something like the same range of subjects as Herzog's *P.R.E.*, but of moderate size and price, and suited to the wants not only of clergymen but of educated laymen?—W.

THE best book for the above purpose is undoubtedly Holtzmann-Zöpffel's *Lexicon für Theologie und Kirchenwesen* (3rd ed., 1895; published by Schwetschke & Sohn, Berlin; price M.15, bound M.17; pp. 1140). This admirable *Lexicon*, in which we have never been disappointed, contains all that the student is likely to require regarding Biography, Church Law and Forms of Church Government, Church History [by the late Professor Zöpffel], as well as Biblical and Systematic Theology, Ethics, Cultus, Philosophy, and Practical Theology [by Professor H. Holtzmann]. Although specially designed for German readers, it will be found equally valuable in our own country. Having tested its accuracy and completeness of information regarding theologians and ecclesiastical sects and occurrences in Scotland—a sure enough test—we have no hesitation in recommending the *Lexicon* as thoroughly reliable. Its readers will find, moreover, that, if further research into any subject is desirable, they are put on the track of fuller information. J. A. SELBIE.

Maryculter, Aberdeen.

Michael the Messiah.

I HAVE not yet had the opportunity of becoming acquainted with Professor Cheyne's *Bible Problems*, but many of the points you quote from it (pp. 147–148), in which he identifies Michael with 'the angel of Jahweh,' 'the angel of His Face' (*pânîm*), and in general with the Manifester of God in the Old Testament, as well as with the Messiah and the Christ of the New Testament, strike me as already accepted by biblical students. I find in an unpublished sermon of mine (29th September 1883) that I developed all these points, and in the notes I ground the statements advanced on the Talmud, Midrashim, John Lightfoot, Witsius, Gill, Patrick, Thomas Adams, Horsley, Kalisch, Hengstenberg, Kurtz, Pusey, Trench, and Edersheim, who share this view with more or less difference of detail. Michael, accordingly, is a departmental or official title given to Christ as the Lord of Angels. See also the Mediæval *Chronicle of Jerahmeel*, i. 9, vi. 3, lii. 13, etc. Much more interesting and novel is the *rapprochement* of Michael to Marduk the benign Babylonian god of light and deliverance, which will open out many new and suggestive paths of exegesis. Here again I find in my notebook many references under the heading 'Marduk = Michael.'[1] To the same effect, no doubt, is Radau's article, 'Bel [Marduk], the Christ of Ancient Times' in the *Monist*, xiv. 81, *seq.*, which I have not seen. It may be noted that the chapter which tells of Jacob wrestling with the angel at Peniel (Gn 32) being appointed to be read as a lesson on the Feast of St. Michael, shows an early recognition of the connexion maintained by Professor Cheyne. For references to other literature on the subject Professor Charles' instructive article in Hastings' *Dictionary of the Bible*, *s.v.*, should be consulted.

S. Woodford, Essex. A. SMYTHE PALMER.

[1] See also my *Babylonian Influence on the Bible* (Nutt), 1897, pp. 70, 102.

Notes and Queries.

WE must give up speaking of the Epistles to the Seven Churches. They are not epistles. Professor Ramsay says so. He continues to call them so, but it is only 'for convenience.' Professor Swete absolutely refuses to call them so. Professor Swete says that the whole Book of Revelation is a letter,

a circular letter, beginning with a salutation, and ending with a benediction. But the Letters to the Seven Churches are not letters, but prophetic messages, and they are cast in the prophetic style.

Call a man a mystic and you almost canonize him now. Mr. Inge's *Faith and Knowledge* has been reviewed everywhere, and nearly everywhere the reviewer has begun by telling us that Mr. Inge is a mystic, and therefore we must read his *Faith and Knowledge*. The reviewer in the *Methodist Times* becomes himself a mystic in telling us. 'If you have read Mr. Inge's great book on Christian Mysticism you will know,' he says, 'that he also has been down those lonely roads that sometimes shut up suddenly in chasms.' More plainly he tells us that the preacher who is going to preach must take a lodging in every province of the kingdom of truth. He must go and live there and learn the language. But when he comes back to his own folk he must not speak the language, or he will be to them as a barbarian. He must translate. Mr. Inge has a gift for translating.

Mr. Inge's *Faith and Knowledge* has a companion in Dr. Rashdall's *Christus in Ecclesia*. But Dr. Rashdall is not a mystic, and nobody has proposed to canonize him. 'We opened this volume,' says the reviewer in the *Church Family Newspaper*, 'with much interest and some apprehension.' That is the proper attitude towards Dr. Rashdall. But Dr. Rashdall's volume has been a surprise. Not in its orthodoxy. But in what this reviewer calls 'its reverent and religious love.' The High Church reviewer expected bitter sayings about Apostolical Succession; the Low Church reviewer expected coldness, if not contempt, in the treatment of Christian missions. Dr. Rashdall has a sermon on Apostolical Succession (it is one of a short group of three or four, for he has a way of gathering his sermons into groups), and it bears hard upon the High Church theory: but there is not an offensive word in it. Dr. Rashdall has a sermon on Missions, and the evangelical reviewer in the *Church Family Newspaper* says 'it is one of the best defences of missionary work that we have ever seen.'

Have you seen the *Week's Survey*—the Week's Survey of Politics, Literature, Art, and Commerce? It is the *Spectator* for a penny. And if it does not give so much, what it gives has quite the proper flavour.

Nowhere has a better informed or more sympathetic account of the ecclesiastical crisis in Scotland appeared than in the *Church of Ireland Gazette*.

Professor Bendall, Professor Bevan, Professor Browne, and Mr. F. C. Burkitt are to be sent to represent the University of Cambridge at the Fourteenth International Congress of Orientalists this year. The Congress meets in April at Algiers.

What literature do you recommend for the study of the doctrine of the Holy Spirit?

It depends upon where you wish to begin. If you wish to begin at the beginning, and if you are not afraid of the modern 'scientific' study of the doctrine, Professor Irving Wood of Smith College would recommend the following books:—

Gunkel, *Die Wirkungen des heiligen Geistes nach der populären Anschauung der apostolischen Zeit und der Lehre des Apostels Paulus*. Göttingen, 1899.

Weinel, *Die Wirkungen des Geistes und der Geister im nachapostolischen Zeitalter bis auf Irenäus*. Freiburg, 1899.

Wendt, *Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch*. Gotha, 1878.

Sokolowski, *Die Begriffe Geist und Leben bei Paulus*. Göttingen, 1903.

Gloël, *Der heilige Geist in der Heilsverkündigung des Paulus*. Halle, 1888.

Denio, *The Supreme Leader*. Boston, 1900.

Walker, *The Spirit and the Incarnation*. Edinburgh, 1899.

Dickson, *St. Paul's Use of the Terms Flesh and Spirit*. Glasgow, 1883.

Smeaton, *Doctrine of the Holy Spirit*. Edinburgh, 1882.

Now you had better add Professor Wood's own book, *The Spirit of God in Biblical Literature*. It is published in New York by Messrs. Armstrong, and in London by Messrs. Hodder & Stoughton (6s.). Perhaps Professor Wood's is the book to begin with. It certainly begins at the beginning. Would it not be more accurate to say that it begins before the beginning? It begins before there is a doctrine of the Holy Spirit. It begins before there is a Holy Spirit.

There are some fine books coming for next month's notice. Among the rest a new edition of Dr. Driver's *Parallel Psalter* (Cambridge Press), a book which shows what the translation of the Bible ought to be. At the same time Dr. Driver's colleague in Christ Church, Professor Sanday, has issued his *Outlines of the Life of Christ*, with its characteristically modest title. There is also a new book by Professor Marcus Dods, a book which has raised great expectations. And there is an attractive book by a less known scholar, the first of a series on the great doctrines of the faith—*The Christian Doctrine of the Lord's Supper*.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The issue of a new book by Professor Marcus Dods is an event of some importance. It is an event of the highest importance when the subject of the new book is the Bible. For although it would be ridiculous to say that Dr. Dods knows no book but the Bible, it is perhaps impossible in our day to name any man who has given himself to the study of the Bible more absorbingly. It may be that Professor Sanday of Oxford has done so, but we cannot think of another to put beside those two.

The new book which Professor Dods has published has itself an interesting history. In the year 1879 William Bross of Chicago, who had been Lieutenant-Governor of Illinois, desired to establish some memorial of his son, whom he had lost a quarter of a century earlier; and it seemed to him that if he could encourage men to write books about the Bible, if he could, in his own words, 'call out the best efforts of the highest talent and the ripest scholarship of the world, to illustrate from science, or any department of knowledge, and to demonstrate, the divine origin and authority of the Christian Scriptures,' this was the best memorial of his son that he could establish. So he entered into an agreement with the trustees of Lake Forest University to that end.

The Trustees of Lake Forest University undertook the responsibility. They decided that once every ten years a prize of six thousand dollars should be offered for the best book on the Bible. The prize is open to all the world. The book must be of a certain length; of which and of all other conditions the trustees will send particulars. They further decided that from time to time they should select and appoint some scholar to prepare a book upon the Bible, a book which would 'illustrate or demonstrate or commend the Christian religion, or any phase of it, to the times in which we live'; and that they should ask the scholar chosen to come to Lake Forest College and read his book publicly before publishing it. The first scholar selected was the President of Princeton Theological Seminary. The second was Professor Marcus Dods. Professor Dods read his book before Lake Forest College in May 1904. It is now published. Its title is *The Bible: its Origin and Nature* (T. & T. Clark; 4s. 6d. net).

There are those in this country who would not have chosen Professor Marcus Dods 'to demonstrate the divine origin and authority of the Christian Scriptures.' For in every country there are men who offer a perpetual sacrifice to the great god of mental sloth. In this country, their victim for many years has been Professor Dods. These men will die before perceiving that

their distrust of Professor Dods is due to their own indolence. Being too indolent to read with care either the books of Professor Dods or the Bible, they will keep their sacrifice burning to the end. But the trustees of Lake Forest University have done wisely. For the recovery of the Bible and the Christ of the Bible, for their re-establishment in the hearts of men of honest intention, this new book by Professor Marcus Dods will do more than any book which has been published in our day.

Among the minor evidences of Christianity it has been customary for a long season to reckon the Fourth Eclogue of Virgil. For the Fourth Eclogue, which was written forty years before the birth of Christ, is a prophetic poem, and the promise of peace and prosperity which it offers to the generations to follow is associated with the birth of a little child. The Church has not always known what to do with the Fourth Eclogue of Virgil. To acknowledge it Messianic was easy at the beginning. But when in later ages every effort after righteousness outside official Christianity was banned, and ascribed to the imitative cunning of the devil, it was impossible to suppose that a mere pagan like Virgil could be found in the line of prophetic succession. But there the Eclogue stands, with its 'little child' in the midst. And now we are ready to receive it again. Our only doubt is whether it belongs to the true science of comparative religion or is merely an echo of the Jewish Messianic expectation.

In the *Classical Review* for February, Mr. H. W. Garrod has a note on the Messianic character of the Fourth Eclogue. Mr. Garrod does not place Virgil among the prophets. The little child is an echo of Isaiah. He believes that it came to Virgil through Herod the Great.

Mr. Garrod's evidence is entirely circumstantial. The Fourth Eclogue was written in honour of Pollio, who was Consul in the year 40 B.C. Now Pollio the Consul was an intimate friend of Herod the Great. When Herod sent his two sons on a mission to Augustus, either in 24 or 27 B.C., the young men, says Josephus, 'lodged at the house of Pollio, who was very fond of Herod's friendship.' Mr. Garrod thinks that the fondness of this friendship may be explained by the supposition that Pollio was instrumental in securing for Herod the throne of Jerusalem. We do not know for certain that Herod owed his throne to Pollio. All that Josephus tells us is that he received it in the year of Pollio's consulship. But it is quite unusual for Josephus to date his years by consulships. And that Pollio had already an interest in the Jews, and in Herod in particular, is clear to Mr. Garrod from the statement of Josephus in another place, that Pollio the Pharisee and Sameas his disciple were honoured by Herod above all the rest, because they advised the citizens to receive him. For Mr. Garrod thinks it extremely probable that this Pollio the Pharisee belonged to the family of C. Asinius Pollio the Consul.

Mr. Garrod's conclusion accordingly is, that every word of the Fourth Eclogue of Virgil is coloured by Jewish ideas of a reign of peace and splendour, of a mysterious Prince and Saviour who should reorganize the earth, and that these ideas reached Virgil from Pollio the Consul, through Pollio the Pharisee or Herod the Great, or both.

One point of interest remains. If the Messianic expectation of the Jews reached Virgil through Herod, then Herod at least knew, if he did not share, that expectation. Mr. Garrod believes that he both knew and shared it. He calls Herod a much maligned man. He believes him guiltless of the massacre of the Innocents. That story, he suggests, is an echo of a much earlier event, the slaying of Hezekiah and his band. Mr. Garrod would like to believe that Herod, if he had found the Babe in Bethlehem, would honestly have joined the wise men in presenting unto Him gifts.

In the *Preacher's Magazine* for March there is

a preacher who is troubled about the little children of Bethel who were cursed by Elisha and then torn by the two she-bears. Many a preacher has been troubled before him. He finds relief in the thought that the little children must have come out of bad homes. They had heard their parents laugh at the story of Elijah's translation. They had heard them say that the chariot and the horses were a figment of Elisha's own brain, and that Elisha had better 'go up' after his master! What the parents said in private the children repeated in public. They even bettered their instruction, mocking Elisha openly, and saying, 'Go up, thou bald head; go up, thou bald head.'

The preacher finds relief in this. It was right that these wicked parents should be deprived of the children whom they were training so ill. It was well for the children to be taken from such evil homes. He remembers that Holman Hunt calls Herod's Massacre of the Innocents 'the *Triumph* of the Innocents.' He thinks that there is a sense, a high and noble sense, in which the death of the little children of Bethel might be called 'the Triumph of the Innocents' also.

But Mr. Crosby (for that is the preacher's name, and he comes from New Zealand) does not believe that the little children belonged to Bethel. The narrative shows that Elisha was on the road to Bethel, but how far he had gone it does not show. Mr. Crosby thinks that he had only just started from Jericho. So it was the children of Jericho that mocked him. For the children were behind Elisha. Had they come out from Bethel they would have come to meet him, and been in front. Now if the children came from Jericho, Mr. Crosby understands why Elisha cursed them. For Elisha had blessed the people of Jericho by healing their waters, and they had addressed him as 'my lord.' They were guilty, not only of unbelief, but also of ingratitude; not only of ingratitude, but also of unpardonable hypocrisy. If the children whom Elisha cursed were children of Jericho, Mr. Crosby has little doubt that they well deserved it.

There has been a great conflict in Cambridge over the teaching of Greek. The question has been, in vulgar language, whether Greek should remain a compulsory subject for graduation. More politely, and perhaps also with a keener sense of the issues involved, Dr. Adam of Emmanuel College says the question is 'whether the language and literature of ancient Greece should hold their place in every sound *curriculum* of liberal education.'

The controversy has called forth much clever writing. But this paper by Dr. Adam, which appears in the *Guardian* of 1st March, seems to lift the subject out of its local occasion. For Dr. Adam's answer is not to the question why Cambridge undergraduates should study Greek, but what is the place of Greek in modern education?

Dr. Adam opens his paper by quoting the saying that 'at the Reformation Greece rose from the dead with the New Testament in her hand.' The author of the saying is unknown, but it is a remarkable saying. In Dr. Adam's judgment it expresses in a single sentence the two great reasons why the language and literature of Greece should retain their place in modern education. The one reason is that Greek is the language of the New Testament; the other that (in Dr. Adam's own words) 'classical Greek literature is the most perfect expression known to man of that love of intellectual freedom which was the dominating feature of the great intellectual Renascence out of which the Reformation sprang.'

Greek is the language of the New Testament, and we cannot know the New Testament if we do not know Greek. But in order to read St. John's Gospel, must we first be able to read Plato's Gorgias? Dr. Adam answers that. It is necessary,

he says. For there are many passages in the New Testament, more particularly in the writings of St. Paul, which acquire a new and deeper meaning when they are read in the light of Greek philosophy, especially Platonism and Stoicism. This field of study has not been well worked yet. Bishop Lightfoot did a little for it in his essay on St. Paul and Seneca. Curtius and Canon Hicks have done a little more. But much still remains to be done. And until it is done we cannot grasp the full historical significance of Christianity in its relation to Hellenism as well as to Hebraism.

Greek is also the best instrument for awakening the intellect. Dr. Adam gives two reasons. First, Greek literature is full of life. 'You Greeks,' said the Egyptian priest to Solon, 'are always young.' It is this youthfulness and vitality of the masterpieces of Greek poetry and philosophy which renders them so stimulating. Greek and Latin are called dead languages. Dr. Adam quotes Lowell Russell in reply: 'Only those languages can properly be called dead in which nothing living has been written. If the classic languages are dead, they yet speak to us and with a clearer voice than that of any living tongue. If the language of Greece is dead, yet the literature it enshrines is crammed with life as perhaps no other writing except Shakespeare's ever was or will be.'

But in the second place, Greek literature, beyond all other means, develops the thinking faculties, and that is the end of education. For it is a rational literature. It seeks the truth; and it has faith in the power of human reason to reach it. It is also a literature which presents strong contrasts to our modern ways of thinking. And Dr. Adam knows no more potent cause of intellectual stimulation than the shock of contradiction and contrast. The contrast is greatest where the things are greatest. It is greatest in Ethics and Religion. 'The fundamental law of ordinary Greek morality, reiterated again and again by Greek poets, from Hesiod down to Euripides, may be expressed in the precept, *Love your friends, and hate your enemies.*'

For these reasons Dr. Adam would retain Greek in the curriculum of every college and higher school. The conflict is over in Cambridge.

Did St. Paul ever see Christ in the flesh? He saw him once in the body. We believe that, and must maintain it. The half-hearted unbeliever tries to satisfy us and himself by saying that St. Paul *had* a vision on the way to Damascus, but it was a spiritual vision. Such half-loaves are worse than no bread. They are offered to tempt us and be taken away. We are told next that other men have had their visions also, that any man of ecstatic temperament may see Christ. We must maintain that St. Paul saw Christ in the body.

But did St. Paul see Christ in the flesh? If he did, it was on earth. For 'flesh and blood cannot inherit the kingdom of God.' He seems to say he did. He says, 'Yea, though we have known Christ after the flesh, yet would we know him so no more.' But Professor Bacon, who discusses the question in his *Story of St. Paul* (Hodder & Stoughton; 6s.), does not believe that St. Paul ever saw Christ in the flesh, and he does not believe that that passage says he did. 'That passage,' he says, 'is simply a mistranslation.'

He says that the italics might show us that it is a mistranslation. What are the words in italics? In the Authorized Version the single word *him*, in 'yet now henceforth know we *him* no more.' In the Revised Version we read, 'yet now we know *him so* no more.' Professor Bacon believes that the italics are all wrong. He believes that St. Paul is not speaking of himself in particular, but of the Jews generally, when he says 'we.' And he believes that he uses the title Christ in its proper sense of Messiah, not simply as an alternative for Jesus. We should render, he says, 'Yea, though (as Jews) we have known a

Messiah of the fleshly type (what Jesus designates *savouring the things that be of men*), yet would we know such a Messiah no more.'

Two books on the Doctrine of the Holy Spirit have reached us from America together. One is entitled *The Spirit of God in Biblical Literature.* It is written by Professor Irving Wood of Smith College. The title of the other is *The Holy Spirit Then and Now.* Its author is Professor E. H. Johnson of the Crozer Theological Seminary. Both books belong to what Professor Wood calls the modern scientific study of the doctrine. Professor Wood's own volume was mentioned last month. Let us look at Professor Johnson's now.

Professor Johnson calls the second chapter of his book, laconically, 'He or It?' Let us look at that chapter. The question of 'He or It' is supposed to be a very puzzling question in the doctrine of the Spirit. It is puzzling to that method of biblical study which follows the old rule of comparing Scripture with Scripture. But that rule is obsolete. The same words may have one meaning in one Scripture and another meaning in another. The modern rule is to compare Scripture with Scripture within the same author's writings. It may be presumed that St. John uses the word Spirit with the same meaning in his Epistles and in his Gospel. But it is not to be presumed that he uses the word in the same sense as Isaiah uses it. If the modern theory of the development of doctrine is true, or, in other words, if there is a science of Biblical Theology, the presumption is that he does not.

Now by the old rule the question 'He or It' has almost always, and sometimes passionately, been answered *He.* By the new rule, by the science of Biblical Theology, the question, says Professor Johnson, is not whether we may call the Holy Spirit *it*, but whether we may call it *he.*

Professor Johnson proceeds by his rule. He begins with the Old Testament. He finds that in the Old Testament the Spirit of God is the life of God, His vital energy, His innermost self. It is therefore at the farthest possible remove from being a distinct person. As the spirit of a man is the man, so the Spirit of God is God. 'Who,' says Isaiah, 'hath directed the Spirit of Jehovah, or being his counsellor hath taught him?' (40[13]). 'Whither,' asks the Psalmist, 'shall I go from thy Spirit, or whither shall I flee from thy presence?' (139[7]).

Then Professor Johnson gathers together all the references of the Old Testament to the Spirit, and finds that they may be easily remembered as an effluence, an affluence, or an influence. The Spirit of God in the Old Testament is represented as the energy of God flowing forth *from* Him, or flowing *upon* things and persons, or flowing *into* persons. Efflux, afflux, influx—the words are unfamiliar, but they are expressive and complete.

Take the first mention of the word Spirit in our Bible. 'The Spirit of God moved upon the face of the waters' (Gn 1[2]). It is an effluence and an affluence. It flows from God, it flows upon the waters. As we pass to the Prophets we find that the prevailing aspect of the Spirit is its affluence. It comes *upon* Balaam (Nu 24[2]), upon frenzied Saul (1 S 19[23. 24]), upon Elisha in double portion (2 K 2[9-15]), even upon the Messiah (Is 42[1] 61[1]) in that anointing which Jesus claimed as His (Lk 4[17f.]). In all this usage the prophet is rather an instrument than an agent. The Spirit controls his faculties rather than elevates his functions. The conception has not yet travelled very far from the ecstatic frenzy of the pythia.

But even in the Old Testament there is a higher view than this. The Spirit of God is also an influence. Joseph was 'a man *in* whom the Spirit of God is.' Isaiah was familiar with the Spirit's affluence on the prophets; but he knew also of its influence in them. 'Where,' he asks, as he remembers the days of Moses, 'is he that put his

holy Spirit within him?' (63^{11}). Daniel is recognized in the courts of Nebuchadnezzar and Belshazzar as one 'in whom is the spirit of the holy gods' (4^{8} 5^{11}).

When we pass to the New Testament we find a change. The Spirit of God is no longer exclusively impersonal. The Holy Spirit becomes *He*. But not at once. This is the fact which Professor Johnson wishes most to insist upon, that up to a certain point the Spirit of God in the New Testament is the same as the Spirit of God in the Old Testament. That is to say, it is simply God Himself in energy; it is simply the energy of God flowing from Himself, either upon men or things, or into men. The point of change is the fourteenth chapter of St. John's Gospel.

The first mention of the Holy Spirit as a person, as the Third Person in the Trinity, says Professor Johnson, is in the fourteenth chapter of St. John's Gospel at the sixteenth verse. It is a new revelation, wholly new and wonderful, however quietly Christ may have uttered it, however gently John may record it. And it has had far-reaching results. One result, alas! is infinite confusion in innumerable books which treat of the doctrine of the Holy Spirit. But that is no fault of the revelation. It is the fault of the writers of our popular theology, who will not take the trouble to understand before they write.

The writers of our popular theology, says Professor Johnson, having once discovered the Holy Spirit, discover Him everywhere. They find Him in the Old Testament, where He is not to be found. They find Him in the Synoptic Gospels, and He is not to be found there either.

They find Him, they find Him in His full personal and trinitarian meaning, in the narratives of the birth of Christ. In the Annunciation the angel says to Mary, 'The holy Spirit shall come upon thee,' whereupon our popular theology has not only discovered the Holy Spirit, but has also discovered that the Third Person in the Trinity is in some sense the father of the Second. Yet the language is *expressly impersonal*. For the words 'the holy Spirit shall come upon thee' are immediately repeated and explained in the parallel phrase, 'the power of the Highest shall overshadow thee.' The absence of the article before 'holy Spirit' and before 'power' might at least have arrested the attention. But, says Professor Johnson, it is much more to the purpose to recognize that up to this point the Holy Spirit has never been introduced as a person; and to give the words a personal meaning now is to contradict every sound rule of Scripture interpretation.

There is an article in the *Contemporary Review* for February on 'The Bankruptcy of Higher Criticism.' It is written by Dr. Emil Reich, traveller and man of letters. The object of the article is to give an account of the religion of the Masais, a negro tribe of German East Africa. Dr. Reich does not himself know the Masais. He is indebted for his knowledge of their religion to a German officer, whom he calls Captain Merker, who has recently published an 'elaborate monograph' on the Masais. But Dr. Reich does not entitle his article the Religion of the Masais. He calls it the Bankruptcy of Higher Criticism.

What has this negro tribe of German East Africa got to do with the Higher Criticism of the Bible? The article is nearly done before we discover that. But the discovery is worth waiting for.

The title of the article and the first few pages of it, although both a trifle rhetorical, are full of promise. 'Hitherto,' says Dr. Emil Reich, 'the school of Higher Criticism has met with no really serious opponents.' A really serious opponent seems to have come at last. He is a root-and-branch reformer, and his words are strong. How comes it, he asks, that the world does not see the incongruity of allowing itself to be lectured upon ancient history, upon the origin of religions, and

upon subjects even more sacred, by some little German philological pedant in some obscure German town? It is because the world lacks a sense of humour. Dr. Emil has that sense. He will not let himself be lectured so. But just when our expectation is raised to the utmost, Dr. Reich suddenly informs us that he has no intention whatever of answering the higher critics, or of touching one of their arguments.

What is the reason? The reason he gives is that 'the works of the higher critics abound in erudition, and to refute them by exposing the nullity of their evidence all along the line would entail an amount of barren labour which serious thinkers scarcely care to undertake.' Dr. Reich is assured of 'the complete wrong-headedness of the whole method of Higher Criticism.' He is sure that its wrong-headedness 'cannot fail to be manifest to anybody who bases his judgments upon the true essence of the matter in dispute, and not upon mere externals.' But he does not say what the true essence is. As a serious thinker he has no time to waste in refuting the higher critics. He passes on to tell us about the religion of the Masais. And just as he passes to that, which is the proper subject of his paper, he shows us that his acquaintance with the higher critics is not intimate enough to keep him from confounding Professor Sanday of Oxford with Professor Sandys the Public Orator of Cambridge.

And as his knowledge of the critics is, so is his knowledge of their criticism. The only criticism that he has heard of is that which reads the Old Testament off the clay tablets of Babylonia. It is the criticism of Professor Friedrich Delitzsch that is Higher Criticism to him. And the reason why the Higher Criticism has become bankrupt is that among the Masais have been found legends of the Creation, the Fall, the Flood, and the Ten Commandments, so like the Old Testament stories, that if you say the Hebrews borrowed them from the Babylonians, you may just as reasonably say that they borrowed them from this negro tribe in German East Africa.

The Higher Criticism will have to wait until Dr. Emil Reich has time to answer it. Meanwhile, what he tells us of Captain Merker's discoveries among the Masais is well worth attending to. Captain Merker is an ideal discoverer. He has spent eight years among the Masais, in the neighbourhood of Mt. Kilimanjaro. He had scarcely settled there when he became aware of remarkable coincidences between many of the native traditions and those which we find in Genesis. But he was not thrown off his guard. He did not greedily pursue the natives with questions. He waited patiently until he won their confidence and they came to him of their own freewill. And when they came, and he could now ask them questions, he was scrupulous not to suggest or bias the answers, he was careful not once to refer to the Old Testament.

What are the Masai traditions? There is a tradition of the Creation. In the beginning the earth was a waste and barren wilderness in which there dwelt a dragon alone. God came down from Heaven and fought with the dragon. The spot where the struggle took place was afterwards known as Paradise. Then God created all things —sun, moon, stars, plants, beasts, and, last of all, two human beings. The man was called Maitumbe, and the woman Naitergorob. The man was sent down from Heaven. The woman sprang from the bosom of the earth.

There is also the tradition of a Fall. God placed Maitumbe and Naitergorob in Paradise, and gave them permission to eat of every tree of the garden except one. He often came down to see them, using a ladder which He had set up between earth and heaven. One day He could not find them. They had eaten of the forbidden fruit, and were crouching among the bushes. The man blamed the woman, and the woman blamed the serpent. God's wrath was kindled

against them, and He drove them forth from Paradise.

The Masais have also their story of the Flood. They have their Noah, whose name is Tumbainot. Tumbainot builds an ark in which he saves himself, his two wives, and his six sons. When the waters are subsiding he sends forth a dove. Four rainbows are the sign which tells the Masai Noah that the wrath of God for the iniquity of man has been appeased.

But the most remarkable parallel between the religion of the Masais and the Pentateuch is that of the Ten Commandments. The Masai story of the delivery of the decalogue, says Dr. Emil Reich, might have been translated almost literally from the Bible. The mountain is there with its peals of thunder and its raging storm. Out of the midst of a cloud the voice of God is heard proclaiming His commandments. And this is the first commandment: 'There is one God alone, who hath sent me unto you. Heretofore ye have called him the Forgiver (*E' majan*), or the Almighty (*E' magelani*), but henceforth ye shall call him 'Ngai. Of him ye shall make no image. If ye follow his commandments it will be well with you; but if ye obey him not famine and pestilence shall chastise you.'

Is Captain Merker sure that these traditions are not due to Christian teaching? He is quite sure. For no foreign missionary has ever penetrated into the Masai country. And if the traditions had come from Christianity it would be impossible to explain why they stopped short at the Decalogue, why the teaching of the New Testament is utterly unrepresented.

Captain Merker had been some time among the Masais before he discovered that these legends are not the common property of the whole tribe. He discovered that he had to gain the confidence of certain privileged families which alone possess the secret and in which the stories are handed down from father to son. These families may die out. Captain Merker believes that he was sent to the Masais just in time.

Land Tenure in Fiji.

By Lorimer Fison, Hon. Member of the Anthropological Institute.

If we would get at the root of the system of Land Tenure in Fiji, we must first of all ascertain the structure of society there, and the more closely we examine it the more complicated does it appear to be. Our difficulty is increased by the fact that custom is not uniform throughout the Group; and it is impossible within our present limits of space to do more than to examine one particular field. Since it has been authoritatively asserted that the land is 'vested in the ruling chiefs, under a feudal system which has existed from time immemorial,' it may be well to select a neighbourhood where the power of the chiefs had reached its highest pitch before the Group was annexed to the British Empire. That place is Bau (Mbau), where the great chief Thakombau used to reign. It had in its neighbourhood a number of affiliated *koro*, or villages, more or less closely connected with it, and it was recognized as their koro turanga levu = great chief town. In them, as well as in Bau itself, we find chiefs of various degrees, full-born commoners—who are called the *taukei ni vanua* (= owners of the land); and in addition to them, men who have but an imperfect status in the koro, or even none at all.

Looking at one of these affiliated koro, we find it to be divided into 'quarters,' of which there may be more or fewer than four, and each of them belongs to a part of the community called a *mata-qali*, a word which fortunately tells its own history. Literally, *mata* means 'eye' or 'face.' Hence *mata-ni-singa*, 'the eye of day' = the sun.

Its secondary meaning is an 'eyeful,' so to speak—*e.g. a mata-i-valu*, 'a band of warriors,' *a mata-vei-tathini*, 'a band of brothers.' *Qalia* means 'to twist together,' as a sailor twists yarns by rolling them together under the palm of his hand on his knee. Mata-qali therefore means a band of men who are twisted together; *and the twist is a common descent.*

A mata-qali is composed of a mata-vei-tathini, or band of brothers, from each of whom may be descended a minor division, called a *yavusa*, and each yavusa may be divided into a number of *vuvale*, consisting of brothers, with their families, who inhabit either the same house or adjoining houses. That is to say, roughly speaking, a number of vuvale make up a yavusa, a number of yavusa make up a mata-qali, and a number of mata-qali make up a koro. The people of a koro are theoretically of common descent, though they are not always actually so; and the koro may be compared to a cable: the mata-qali are the ropes which are twisted together to form it, the yavusa are the strands of the rope, the vuvale are the yarns of the strand, and the individuals are the fibres of the yarn.

If we examine a rope, we may see here and there fibres which do not seem to be of quite the same material as the rest. They seem to have got into the rope by accident. These will serve to represent certain individuals who are born into a mata-qali, but are not full-born members of it. And, in addition to these, there are a number of people attached to it who are not 'twisted in' with the mata-qali at all, but who nevertheless belong to it. Our 'cable' simile fails us here, unless we take these unfortunates to be represented by the frayed-out fibres, which belong to neither yarn nor strand, and yet are held hard and fast. Their status will be investigated farther on.

These divisions are not unchangeable. They run into one another, and it is not always easy at first sight to distinguish one from another. Thus, we may hear a mata-qali spoken of as if it were a yavusa, and even find its distinctive title with the contraction vusa prefixed to it. But this may be easily explained. From an original vuvale, or mata-vei-tathini (band of brothers) several yavusa may descend, each of which may branch out into smaller yavusa, and so expand into a mata-qali.

This process of expansion is clearly shown in the register of the Israelite families given in the 26th chapter of the Book of Numbers. In the first place, the sons of Jacob are the mata-vei-tathini or vuvale. With their children they form the Vusa Ra Yisrael. Each of them becomes the Head of a Household, and his descendants are his yavusa. Among the vei-tathini is Joseph, who branches out into two yavusa—Manasseh and Ephraim. Each of these again becomes a tribe, or mata-qali, and even a cluster of mata-qalis. Thus the sons of Manasseh's grandson, Gilead, who founded yavusa, were no fewer than six, not counting Zelophehad, whose daughters were married to their father's brothers' sons in order to keep the tribal lands intact.

In Fiji many of the original yavusa have grown into mata-qali, some of which are scattered widely among the islands. Their common origin is known by their having the same Kalou Vu (god-ancestor), which gives them the privilege of cursing one another without offence. According to the Fijian reckoning, Joseph would have been the Kalou Vu of all the Ephraimites, as well as of all the Manasseh yavusa on both sides of Jordan. Beyond him, again, would be Jacob, as the Kalou Vu of all the tribes of Israel; while still farther back—unless he had utterly faded out of the tradition of the elders—would be Abraham, as the Kalou Vu, not of the Israelites only, but of the Edomites also, and other nations. It will be seen that the foregoing explanations have a direct bearing upon the subject of Land Tenure, as well as upon the entire social fabric.

The Lands.—The koro has its own lands, distinct from those of other koro. These are of three kinds:—(1) the Yavu, or Town-lot; (2) the Qele (ngg-ele), or Arable Land; (3) the Veikau, Forest or Waste, as our own forefathers used to call it. We must note here that the koro may have several affiliated koro, inhabited by men of kindred stock; but we may continue to speak of one koro only for the sake of convenience, examining the lands in their given order.

1. The Yavu. Each mata-qali has its own yavu, which is the quarter of the town allotted to it. This may be subdivided into smaller yavu, and these again into yavu smaller still, each Household having its own. The Household may be composed of several families, the Heads of which are brothers, own or tribal, according to the Fijian system of relationship, which is that known as the

Classificatory System. This smaller yavu is the Precinct, and may be surrounded by a fence at the will of its owners. The yavu adjoin one another; but you must not build quite up to the edge of your own yavu, nor must your neighbour build quite up to the boundary of his. You and he must leave a space between the two houses corresponding to that which our own ancestors called the allowance for eavesdrip. This leaves a pathway between you. And when you cut down the grass in that pathway, you must not work beyond your own half of it, unless your neighbour be working with you, or have given his consent. The yavu is under the dominion of its owner, and the house standing on it is—in some tribes at least—a Sanctuary which not even the highest chief has a right to violate. If stirred up to fury he may disregard your right; but his so doing would be regarded as *valavala vakaturanga* (a chief-like act), which in this case would be 'masterful wrong.' But if the town be taken in war, the house is no longer a sanctuary. The ancestral gods have shown themselves to be weaker than the invaders, and when they can no longer protect their own, then *væ victis*.

2. The Qele, or Arable Land, is divided into lots in some places, and subdivided into smaller lots, each having its owner or owners. But this does not imply absolute proprietorship as with us. The owner is bound to hand down undiminished to posterity his part of the tribal estate.

3. The Veikau lands (Forest or Waste) are common to the whole community; but each community must keep within its own bounds, unless by special arrangement with its neighbours.

The Landowners. — From what has been already stated it is clear that the land is vested in—or at any rate, is held by—certain joint tribal owners, who have a common descent. These are called the Taukei ni vanua (in Kandavu, the Vu ni vanua), or owners of the land; and we have now to ascertain who they are.

Not all the people are landowners. There may be attached to a community a number of men, who, while they belong to it, are not full members of it. These may be either the descendants of *kai tani*—people of another community, aliens, strangers, foreigners, or men who were not 'born,' as the Germans have it, but with a much wider meaning than the Germans give to the word. These two classes must be clearly distinguished from one another.

The kai tani may have been in the first place fugitives from other tribes, broken men, war-captives, or other commoners, who have attached themselves to a mata-qali, but were not born into it. Some of the tribes can assimilate these foreign particles to a certain extent. One of them may prove himself to be an exceptionally useful man. Wishing to attach him to yourself, you give him one of your daughters, and with her a piece of your land. He himself can never be aught but a stranger, but his son is *vasu* to your son, and inherits the piece of land given with his mother. His grandson will take his place among the townsfolk as long as he does not assert himself too loudly. If he does so, he will be put to open shame by a public reproof from the elders—'How is it that you are loud-voiced here? Hold your peace, for your grandfather was a stranger.'

The Vasu.—The term Vasu, Vatuvu, or Batuvu, has been improperly translated 'nephew.' It is a title of office, not a term of relationship. The word for that relationship is vungo, vunga, quva, suquva, or u. The vasu has extraordinary privileges with regard to his uncle, who is his mother's brother, or his father's sister's husband,[1] and can make free with his property to an extent which would be unaccountable if we did not know the vasu-right to be a survival of inheritance through the mother, which still prevails in some of the Fijian tribes, and under which a man's sister's son becomes his heir to the exclusion of his own son. We find traces of this in the Old Testament. The fact that Joab was David's sister's son may account for his high-handed action towards the king. Abimelech was vasu to Shechem, and so had influence enough there to effect his brothers' murder. If the vasu elect to settle down in his mother's koro, he may do so, and his mother's dower land will be given to him.

The right of the ordinary vasu extends only to his maternal uncle's family; but when a great *marama* (lady of high rank) is given in marriage to a great chief, her son by him is the *vasu levu* (great vasu) not to her brother only, but to all the community of which he is the Head. His right is

[1] *Note.*—Under the Classificatory System of Relationship mother's brother and father's sister's husband are synonymous terms.

of long endurance. One day when I was talking over with my Fijian students the 22nd chapter of the First Book of Samuel, I asked (for my own information) why David sent his father and mother to the king of Moab, when he was afraid that Saul would revenge himself upon them. 'Because David was Vasu to Moab,' they replied. 'Not so,' I said. 'David's mother was not a Moabitess.' 'That is true, sir, but Ruth was,' they replied. 'But that was far away,' said I. 'Yes; but it would be borne in mind,' they asserted; and a thoughtful young fellow went on to point out that Ruth must have been a woman of the royal clan—not necessarily a marama of the highest rank, but certainly a full-blooded member of the clan, otherwise David could not have taken his parents to the king of Moab.

From all this it is clear that, in order to be a full-blown taukei, or landowner, it is necessary that descent should be traced through an uninterrupted succession of full-born males; to which statement we may now add the words, 'and of females also, who came to their husbands in a proper manner.' Even in cases of elopement, which not unfrequently occur, though the offence may be condoned, and the parties recognized as man and wife, the son of such a marriage must not assert himself too prominently. If he does, he will be rebuked by the elders. 'You there! Let not your voice be loud! As for your mother, we know nothing about her. We did not eat her marriage feast, nor did we make presents to her kinsfolk for her.' He would not be looked upon as base-born; but there was a fault in his birth, which should keep him humble in the presence of full-born men.

The Kaisi.—The resources of the language have been ransacked for terms of contempt to pour upon the kaisi, or base-born men. They are Children of the Path, Children of Theft, Children who never had a father, Children of the Unknown, Evil Things, Children of periwinkles, Children of pigs. Other designations are mere untranslatable filth. These wretched kaisi can own neither land nor anything else. They are *tamata tawa vakayalo*—men without souls. They have no ancestors, and consequently no gods, excepting such as they may make for themselves, and they have, therefore, no portion either in this life or that which is to come. So also the Friendly Islanders say that their *mea vale* (worthless, foolish things) have no souls. The full-born Tongan is a descendant of the gods who dwelt in Bulotu, but the mea vale are the children of worms. So also the Institutes of Manu tell us: 'Those animals destroy, both in this world and in the next, the food presented by those who make offerings to the gods and to the dead.'

Emigrants and Kaso.—We have not space to explain the relations borne to the high chiefs by the various grades of the *tamata lalai* (little men), or commoners, but there are two or three things to which brief reference must be made. In the days before Annexation, certain tribes could be found settled on lands where they had been living for many generations, and yet they were not the owners of the soil. Tribes such as these are emigrants, who have either left their own lands voluntarily, owing to disagreement with their kinsfolk, or have been driven thence by internecine quarrels. They begged land from a taukei tribe, and settled down upon it. They are not landowners where they are now living, but they are far above the level of the 'men without a father.' You cannot degrade a taukei into a kaisi. You may drive him from his lands, but you cannot rob him of his ancestors. He is far above the level of a base-born serf. He is, however, only a tenant-at-will; and though he may have occupied the lands for generations, the taukei tribe can always resume possession upon giving formal notice, and presenting some property or other, which is called the 'vakalutu ni qele,' or 'That which causes the falling back of the soil.'

Another class of landless men are the *Kaso*. These are the sons of chiefs by women of inferior rank. The term is significant. The cross spars which join the body of a canoe to its outrigger are called its kaso. The chiefs being represented by the hull, and the commoners by the outrigger, the Kaso are between the two, belonging to neither and yet tied to both. These kaso are vei-tathini (to coin a term, 'brothered together') with the chief's sons by his marama (lady) wife, or wives, but they are far from being of equal rank with them. It takes nobility on both sides of the house to make up a full-blooded chief; and while a kaso is a chief by his father's side, he is a commoner by his mother's. The kaso are landless as far as birthright from the father is concerned. They are dependent on their high-born brother. They are his tail or following, and must do his bidding.

We find in the Old Testament a good illustration of the exclusion of the kaso from the inheritance. Sarah was Abraham's own spouse; Keturah was, as the Fijians put it, *watina lailai*, 'his little wife.' Hence Isaac was his heir; Midian and the rest were kaso. 'And Abraham gave all that he had to Isaac.' To the others he 'gave gifts, and sent them away into the east country.' In other words, he provided for them during his lifetime, but left them nothing. They were kaso. It is not a little interesting to note that though Ishmael was disinherited, he was not reckoned among the kaso, because Sarai 'gave' his mother to Abraham *in her own stead*, whereas Abraham 'took' Keturah. Both Isaac and Ishmael are called 'the sons of Abraham' in the genealogical table given in the First Book of Chronicles (1^{28}), whereas the kaso are called 'the sons of Keturah.' So also the sons of the handmaidens of Leah and Rachel are numbered among the sons of Jacob.

Another clear instance of the Old Testament kaso is Jephthah, the son of Gilead by an alien woman, who certainly was not a 'harlot' according to our meaning of the word. Had she been a mere prostitute, her son could have had no status at all. The Jews were not particular in their use of the term when they spoke of low-caste alien women.

Jephthah, as a kaso, was landless; and since his full-born brethren refused to give him any help, he removed to Tob, where he became the captain of a band of 'vain men'—men of no standing, broken men—like some of those who flocked to David in the cave Adullam. In Jephthah's case, Tob, the place to which he removed, was most likely where his mother came from. The kaso, whose father is a great chief, is always sure of a welcome among his mother's people. But we have no certain information about the place.

Ancient records such as these go far to show that hereditary ruling chiefs were in the beginning simply heads of families. But, especially when descent is reckoned through males, one family takes precedence of another by birthright, and its Head is therefore exalted above his fellows. The Elder Brother, as a general rule, takes precedence of the younger, and the yavusa, of which he is the ancestor, takes precedence of the others. And furthermore, since in many tribes the descendants of the Elder Brother are the Elder Brothers to all generations, no wonder that so much importance is attached to the Birthright. No wonder that Esau was despised for selling his to Jacob; no wonder that Joseph was 'displeased' when he saw the right hand of the dying Israel placed on Ephraim's head instead of that of Manasseh.

From the foregoing necessarily imperfect statement we may gather the broad principles of Land Tenure in Fiji from the commoners' point of view. Their statement is doubtless a fair representation of ancient custom; but we must bear in mind that there has long been in Fiji a power which has been untrammelled by ancient custom, and this is the power of the chiefs. It has been so long exercised that it has established for itself a sort of 'prescriptive right' to override ancient custom. Nor is this denied by the commoners. They acknowledge that they owe service to their lords, and they render it willingly; *but they most certainly deny that they owe it either as tenants or as serfs.* The chief, they say, is their lord, but he is not their landlord. He is but one of the Joint Tribal Owners together with them. As a member of the landowning tribe, he has his own share of the tribal estate; and as far as rightful ownership is concerned, he has not one acre more. The lands were not vested in the ruling chief to the exclusion of the commoners, nor in any class of men that excludes them, and their service rendered to the chief was neither rent for lands held by his tenants, nor homage rendered to a feudal lord by his dependants. In the case of his own tribesmen, it was a freewill, religious offering made to the *Tu*, the Head of the House, the earthly representative of the Ancestral Gods, from whom both givers and receiver claimed a common descent. It differed from so-called ancestor worship only in that its recipient was still in life; for ancestor worship, in the stage it had reached in most of the Fijian tribes, was simply an act of filial piety, supplying the near ancestors with articles of which they stood in need. They partook of the invisible essences of the offerings, and their high-born incarnations consumed or utilized the gross material particles.

In the case of the subject tribes, the service rendered was not rent, but tribute. In the case of the emigrants, it was doubtless rent; but the rent-payers were not the tenants of the chief alone; for the lands they occupied were not vested in him alone. They were the tenants of

all the landowners, including the chief himself. The end of the whole matter is that the tenure of land in Fiji is tribal, and that the title is vested in all the full-born members of the tribe, commoners as well as chiefs. No man, whether chief or commoner, is the absolute owner of the soil; he has no more than a life interest in it. He may dispose of that life interest, if he please, and if his kinsfolk consent; but he can do no more. Nor is the whole tribe the absolute owner of the soil. Each generation does but hold it in trust for the next, and the whole tribe is under obligation to hand down the tribal estate undiminished for ever.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XXVI. 19.

'Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision.'—R.V.

EXPOSITION.

'Wherefore.'—Literally *whence*, but sometimes logically used, *for which cause* as in Mt 14^{7}, 1 Jn 2^{18}, an idiom particularly frequent in the Epistle to the Hebrews (2^{17} 3^{1} 7^{25} 8^{3} 9^{18}). This is the only sense appropriate in this place, where the reference is clearly to the previous description of the work to which he had been called.—ALEXANDER.

'King Agrippa.'—This Agrippa II. was the son of the Herod Agrippa who had been king of Judæa, and died in 44 (chap. 12). At the time of his father's death Agrippa II. was only seventeen, and he was in Rome at the Court of Claudius. In 53 he returned to Palestine, where we now find him at the age of thirty.

The emphasis lies on the word king. Christianity is the religion of glad tidings to the poor, and it began with them. But as it affects all human life, sooner or later it reaches the highest ranks and royalty itself. Since the Incarnation all kings and ruling powers within the sphere of Christian influence have had to make their reckoning with the church. They cannot avoid it, for the life of the church is intimately connected with the welfare of their subjects; and because of their public character and the widespread consequences of their actions, the attitude of rulers towards Christianity is at once most conspicuous and most pregnant with results for good or evil.—RACKHAM.

'I was not disobedient.'—The language of the apostle is significant in its bearing on the relations of God's grace and man's freedom. Even here, with the 'vessel of election,' 'constrained' by the love of Christ, there was the possibility of disobedience. There was an act of will in passing from the previous state of rebellion to that of obedience.—ELLICOTT.

'Unto the heavenly vision.'—The noun is used of Zacharias's vision in the temple (Lk 1^{22}), and again by St. Paul, in reference to this and other like manifestations (2 Co 12^{1}). It is distinctly a vision as contrasted with a dream.—PLUMPTRE.

THE SERMON.

The Heavenly Vision.

By the Rev. Alex. MacLaren, D.D.

St. Paul's words may be translated 'I *became* not disobedient'; as if the disobedience was the prior condition from which he was in the very act of passing by the yielding of his will.

i. Note, then, first, that this heavenly vision shines for us too. The revelation that is made to the understanding and the heart is the same whether it is made, as it was to Paul, through a heavenly vision, or, as it was to the other apostles, through the facts of the life of Jesus, or, as it is to us, by the record of the same facts, permanently enshrined in Scripture. Paul's sight of Christ was but for a moment, we can see Him as often and as long as we will, in the word, in the history of the world, in the pleading of the preacher, in the warnings that He breathes into our conscience, and in the illuminations which He flashes on our understanding. To every one this vision is granted.

ii. The vision of Christ, however perceived, comes demanding obedience. We have not done what God means us to do with any knowledge of Him which He grants unless we carry it into practice in our daily conduct. There is plenty of idle gazing at the heavenly vision, but let us remember that the Heavens are rent, not that we may *know*, but that we may *do*, and unless our knowledge makes us do and keep from doing a thousand things, it is only an idle vision which adds to our guilt. The obedience which we must give is the obedience of faith based upon the recognition of our own unworthiness and Christ's pity and pardon.

iii. This obedience is in our power to give or to withhold. There are two mysteries here, the one that men *can* and the other that men *do* resist Christ's pleading voice. God will not compel obedience. Forced love is useless to Him, and so He has given us the power of choice.

iv. This obedience may in a moment revolutionize a life. Paul fell from his horse a persecutor of Christians and a bitter enemy of Jesus. He rose in a few moments, loving all that he had hated and abandoning all in which he had trusted. There are many analogies of such sudden revolutions. All moral reformation must be done quickly. We know how hopeless it is to tell a drunkard to break off his habits gradually. A great sorrow, a great joy, a great resolve will make 'one day as a thousand years.' The highest instance of thus making time elastic and crowding it with meaning is when we form the swift resolve to yield ourselves to Christ. If we have not already yielded, let us yield this moment, and then renew our surrender hour by hour with the cry, 'Lord, what wilt thou have me to do?'

The Vision.

By the Rev. Canon R. Winterbotham, M.A.

It is not easy to say why St. Paul threw this statement into the negative form, 'I was not disobedient.' Perhaps it was for modesty. He could not claim that he had been entirely obedient, but he might venture to say he had *not* been wholly *disobedient*. Perhaps there is a sort of deprecation in the negative form, 'of course you will not understand; but I could not find it in my heart to be disobedient to the heavenly vision.' St. Paul may have had no such thought in his mind, however; he may have merely used this small elegance of speech in order to say that he *had* obeyed the heavenly vision.

The heavenly vision comes to every one, and the heavenly vision is always Jesus. We may not recognize Him. We may think that it was a vision of some lofty morality, of some fair charities unconnected with the Lord Jesus, or even superior to Him. So long as we are not disobedient that will all clear itself, for there is *no* goodness, save of God in Christ. If we follow our vision, sooner or later we must all find Christ.

Have we been obedient to our Vision? Perhaps we answer that we have not been obedient because we could not. If that is so, it was not a heavenly Vision at all, but a product of our own fancy. If we want to follow the heavenly vision we can, God helping us.

Let us go and learn first what that meaneth, 'I will have mercy and not sacrifice.' The Master does not come demanding gold and time and thought and effort of you and me. That is sacrifice; and before sacrifice comes mercy, that is love. Go, says the heavenly Vision, go and learn to love your brothers and sisters who are in misery and despair; and if we have learnt to love, we will not be disobedient to the heavenly Vision any more than St. Paul was. He received his crown of righteousness, not because he was a great apostle and a holy martyr, but because he was not disobedient to that heavenly Vision. For us also, if we are obedient to our Vision, there awaits the same crown.

The Law of Progression in Respect of Creeds.

By the Rev. Alex. Macleod, D.D.

Everyone will admit that it is a right and necessary thing to contend for truth. But very few have realized clearly that Christian truth is at once a deposit, a trust committed to men and also an ever-developing power by which they are to conquer the world. Some men are guardians and defenders of truth, and others receive a heavenly vision and become interpreters and prophets. St. Paul was both. In his youth he defended the faith of his fathers, sincerely and fervently. And then one day, on the way to Damascus, the scales fell from his eyes and the Crucified One spoke to him and he was *not* disobedient. He became the interpreter and prophet of the new form of the truth. It is our imperfection that the truth committed to our trust does not lead all its stewards from the relationship of defender up to that of interpreter and prophet.

We have seen now that there are two forces in the Christian Church working upon one another, the *Conservative* force and the *Progressive* force. The Divines who drew up the Westminster Confession saw one truth more clearly than all others, that Salvation came from God; that it was the grace, the will, and the election of God, and no adhesion to a Church would secure it. But as the years went on we have discovered that there were sides to the truth which Calvin and those West-

minster Divines failed to perceive. We see that the Bible reveals a love of God for man more tender than the love we find in the Institutes of Calvin. The conclusion we come to is this. It is not a necessarily narrow-minded function to stand by the truth of the old Documents. But, on the other hand, we should be on the outlook for fresh views, for newer visions, and for enlargements of the Creed.

On both sides there are dangers, however. The progressive force in our faith is exposed to the danger of putting novelties before truth. It is a force which tends to dream and to be fascinated by new aspects—when, perhaps, they are only new. The conservative force of faith is exposed to the more terrible danger of making an idol of the forms of truth. The soul in that case becomes shut in by a crust of orthodoxy, and does really sacrifice vital things to this holding fast to the form of words; sometimes goes so far as to sacrifice truth, brotherly kindness, and charity. Safety lies, then, in the interaction of the two forces—the fidelity to received truth and the openness to new truth which is not disobedient to the heavenly vision. So be that the living Christ is in the truth we cleave to—we cannot cleave too closely, too firmly; so be that the living Christ is the new vision which appeals to us, we cannot surrender ourselves too absolutely to its light.

Illustrations.

Not disobedient.—It is said of Henry of Bavaria that at one time, becoming weary of Court life, he determined to enter a monastery. When he presented himself to Prior Richard, the faithful monk gave him the strict rules of the order. The king listened eagerly, and enthusiastically expressed pleasure at the prospect of such complete consecration. Then the prior insisted that obedience, implicit and uninquisitive, was the first requisite of sainthood. The monarch promised to follow his will in every detail. 'Then go back to your throne and do your duty in the station God assigned you,' were the prior's words to him. The king took up his sceptre again, and from then until he died his people said of him, 'King Henry has learned to govern by learning to obey.'—G. Coates.

Power of Choice.—In Holman Hunt's famous picture of 'Christ the Light of the World' there is no latch of the door *outside*. The Christ stands knocking, waiting to be admitted, but the ivy-festooned door must open from the inside. Our Lord never destroys the will, but sweetly inclines us, makes us willing in the day of His power. It is always 'Whosoever will,' or 'Ye will not' that secures or loses us salvation. To Jerusalem, with tears of bitter sorrow, He said, 'I would, but ye would not.'—H. O. Mackey.

The Heavenly Vision.—So was I speaking, and weeping in the most bitter contrition of my heart, when, lo! I heard from a neighbouring house a voice, as of a boy or girl, I know not, chanting, and oft repeating, 'Take up and read; take up and read.' Instantly my countenance altered; I began to think most intently, whether children were wont in any kind of play to sing such words: nor could I remember ever to have heard the like. So, checking the torrent of my tears, I arose; interpreting it to be no other than a command from God, to open the book and read the first chapter I should find.—*Confessions of St. Augustine* (Smellie's ed.), p. 223.

It was at the beginning of these somewhat reckless years that I came to the great decision of my life. I remember it well. Our Sunday-school class had been held in the vestry as usual. The lesson was finished, and we had marched back into the chapel to sing, answer questions, and to listen to a short address. I was sitting at the head of the seat, and can even now see Mr. Meikle taking from his breast-pocket a copy of the *United Presbyterian Record*, and hear him say that he was going to read an interesting letter to us from a missionary in Fiji. The letter was read. It spoke of cannibalism, and of the power of the gospel, and at the close of the reading, looking over his spectacles, and with wet eyes, he said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to cannibals?' And the response of my heart was, 'Yes, God helping me, and I will.' So impressed was I that I spoke to no one, but went right away towards home. The impression became greater the further I went, until I got to the bridge over the Aray above the mill and near to the Black Bull. There I went over the wall attached to the bridge, and kneeling down prayed God to accept of me, and to make me a missionary to the heathen.—*James Chalmers' Autobiography and Letters*, by Richard Lovett, p. 23.

Whoso has felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

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The Evangelion Da-Mepharreshe.

By F. C. Burkitt, M.A., Lecturer in Palæography, Cambridge.

In criticizing my new book, *Evangelion da-Mepharreshe*, Mrs. Lewis has made certain statements about the readings of the Sinai palimpsest of the Gospels which I cannot allow to pass unchallenged, seeing that mere statements about such things are very easily believed by the non-expert public. I must begin by explaining that *Evangelion da-Mepharreshe* is the Syriac name for the Old Syriac version of the Gospels, and that my new book contains the Syriac texts of the two extant MSS. of that version, together with a literal English translation and a full introduction to the many difficult problems connected with the subject. In the course of my work I have had to go once more over the text of the Sinai palimpsest, which, as all the readers of The Expository Times know, is the better MS. of the Old Syriac version of the Gospels. In the course of doing this I have succeeded in correcting the hitherto published readings of the Sinai palimpsest in about 300 places, by means of the photographs generously given to the Cambridge University Library by Mrs. Lewis. Some 50 out of these 300 corrections occur in pages read originally by myself at Sinai; the rest were from pages read by the late Professor Bensly, by Dr. Rendel Harris, or edited by Mrs. Lewis in her book called *Some Pages of the Sinai Palimpsest*. I gather that Mrs. Lewis disputes my new readings in several places,—she enumerates *fifteen*,—and that she considers that in some 70 places more she has been able to read the MS. where I have stated that it is illegible. She says, in fact, 'the text of these passages has been for three years in my desk.'.

When the reading of a difficult palimpsest is in dispute, it is not easy to conduct an argument except in the presence of the MS. itself. There is very little left for the contending parties to do, except to assert their own views. This, however, may be said at the outset, that the Sinai palimpsest, wherever it is clearly legible, presents a text remarkable for its idiomatic and nervous Syriac. There are in it, of course, a few scribal errors, but they are very few. When, therefore, we are trying to make out a passage where the text is blurred and the reading more or less uncertain, we shall not be satisfied that our decipherment is correct, unless what we assert to be the reading of the MS. is itself idiomatic Syriac. It is more likely that the eye of the modern decipherer should fail than that the grammar of the ancient scribe should go wrong. For instance, Mrs. Lewis has 'happily no longer any doubt' that the Sinai palimpsest makes the shepherds say נתעלל in Lk 2^{15}. I do not profess here to be able to read the photograph, but Mrs. Lewis' suggestion is not very probable. The word אתעלל does mean 'to make an entrance,' it is true. But it is only used of evil spirits taking possession of men. I cannot believe that the shepherds made use of terms which would be appropriate only in the mouth of Beelzebub.

To come to details. With regard to Mt 5^{20} I can only repeat that I believe my reading to be correct, and that I divide the lines thus—

דאלא תאתר זדיקותכון | מן ס[פ]רא ופרישא
לא [תעלון] [ל]מ[לכותא] דש[מי]א

The last line is not really crowded: it contains 19 letters, and several lines in this part of the MS. contain 20 letters. Besides, I see the decisive letters דש in the photograph! Mrs. Lewis misses the point when she asks whether our Lord may not have spoken of 'the kingdom.' The full phrase 'kingdom of heaven' is read in Mt 5^{20} by all known MSS, and is certainly the true reading in this passage.

I see the מ in מלכותא, but I cannot see whether ל was prefixed or not. Readers may be reminded that in Syriac writing initial ל takes no more horizontal space than י itself. When Mrs. Lewis states

that the writing is so regular that each single letter occupies the same amount of space as its neighbour, I can only suppose that she was thinking of some other MS. If readers of my book will look at the photograph of the Sinai palimpsest given in vol. ii. p. 28, they will see that in Lk 19^{44} the word על takes up exactly as much room as the letters נשבקו in the preceding line.

Mrs. Lewis is mistaken when she asserts that the palimpsest reads בהון and not בה in Mk 4^{17}. The long and almost horizontal stroke of the ע which follows בה occupies the place which would be occupied by the final ן, and so the word looks at first sight not unlike בהון. But בה עקרא is the reading of the MS., as may be ascertained by looking at the photograph in a good light.

About Mt 27^{43} I do not understand Mrs. Lewis's words. The page in the MS. is here clear, but the photograph is blurred. Mrs. Lewis says 'the true reading will be found by substituting הא for הו at the beginning of the sentence.' Is this a conjecture, or a statement that she has read the MS. so? If Mrs. Lewis wishes to assert that she has read הא תכיל הוא from the MS., I am willing to consider her statement. But if she gives it as an emendation, it is not satisfactory. There are two readings attested in Mt 27^{43} by other authorities, viz. *πέποιθεν*, which is the reading of most Greek MSS. and later versions, and *εἰ πέποιθεν*, which is the reading of D 1–118–209 and the Old Latin, as well as the Coptic and Armenian versions. The suggestion which I made was הו [ד]תכיל הוא [אן], an exact Syriac representation of *εἰ πέποιθεν*. I leave it to the judgment of those who know Syriac whether Mrs. Lewis was justified in speaking of this Syriac construction as 'cumbersome phraseology.' The passage is discussed fully in my Introduction, vol. ii. p. 76.

May I now say a few words upon the final colophon of the upper writing of the Sinai palimpsest, concerning which Mrs. Lewis and I have the misfortune to differ as to the decipherment of a certain word? The question is of some interest, as it concerns the place where the ancient MS. of the Old Syriac Gospels was turned into its present condition of a palimpsest.

When Mrs. Lewis published her edition of the 'Lives of Holy Women,'[1] which were written in 778 A.D. by a certain John the Stylite over the ancient text of the *Evangelion da-Mepharreshe*, she devoted a long Note to the final colophon, which gives the date of the MS. and the place of writing. She read the name 'city of Kaukab of Antioch,' and identified it with the Monastery of the Star, near Antioch, mentioned in some colophons in a MS. of the Palestinian Lectionary. Unfortunately she had passed over in her elaborate edition of the MS. the important colophon on fol. 165*b*, which tells us that the volume was written in the city of Ma'arrath Meṣrên, a small place in lat. 36° N., about equidistant from Antioch and Aleppo. This colophon had been noted and copied out by Professor Bensly when he was at Sinai, and when I saw that Mrs. Lewis had left it out I called her attention at once to the fact. Mrs. Lewis recognized that this *fait nouveau* entirely altered the interpretation of the imperfectly deciphered final colophon. The name of Ma'arrath Meṣrên was found to occur there also; in fact, there cannot be a question that the book was put into its present shape in a monastery at Ma'arrath Meṣrên.

But how about Kaukab? That is the point where Mrs. Lewis and I still differ; and as Mrs. Lewis speaks of my 'erroneous emendation,' I must try and make my contention clear. The colophon, as we now read it, gives the scribe's name thus:—

∴ אנא : בצירא : וחטיא : יוחנן : אסטוניא : דבית :
מרי : קנון : קדישא : דמערת : מצרין : מדינתא : 4321 :
דאנטיוכיא :

I, the mean and sinful John, the Stylite of Beth Mari Qanôn the Saint[2] *of Ma'arrath Meṣrên City, * * * * of Antioch.*

Each word, it will be seen, is divided by two points, and the four asterisks correspond to the four letters, or spaces for letters, which form the word in dispute.

Now any one who looks at this sentence must see that the missing word should be something which further defines the position of Ma'arrath Meṣrên, some word like *district* or *province*. Mrs. Lewis and I agree as to the first two letters; No. 1 is ב, and No. 2 is ו. Moreover, the final letter is *not* א, so that the word, whatever it is, is not in what Syriac grammarians call the 'definite state.'

[1] *Studia Sinaitica*, No. ix., 'Select Narratives of Holy Women,' by A. S. Lewis, 1900.

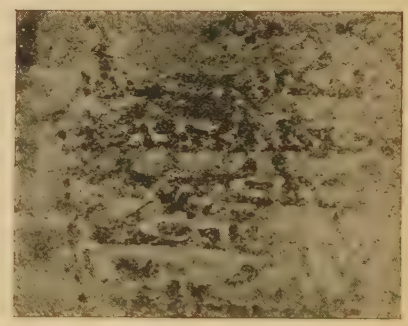
[2] *Sic.* I am now sure of this word, but I only succeeded in deciphering it while this article was passing through the press.

Practically this means that it must be a foreign word, a word taken over from Greek. Such a word is כור *kôr*, an adaptation of *χώρα*, and in common use for 'district.' Thus in Lk 3[1] we read of the כור דטרכונא, *i.e.* 'the *district* of Trachonitis'; and similarly here I believe that the MS. reads כור דאנטיוכיא, *i.e.* 'district of Antioch,' a region in which, as a matter of fact, Ma'arrath Meṣrên is situated. Grammar and sense are both satisfied by this reading. Mrs. Lewis's Kaukab (כוכב) satisfies neither grammar nor sense. It does not satisfy the requirements of Syriac grammar, for a native Syriac name like 'Star' would have to be in the 'definite state,' *i.e.* we must have had *Kaukĕbâ d-Antiochia*, not *Kaukab d-Antiochia*. It does not satisfy the sense, for we have had already mentioned in the colophon the name of the monastery (St. Conon's) and the town (Ma'arrath Meṣrên). The town of Ma'arrath Meṣrên was in the district of Antioch, but it never could have been described as 'Kaukab of Antioch,' whatever that may mean.

But, says Mrs. Lewis, the word is a word of four letters. Here is the point where we differ. I appeal with as much confidence as Mrs. Lewis to the verdict of Syriac scholars. If any one should take Mrs. Lewis's advice, and look at the photographs in the Cambridge University Library, I recommend him to study the one taken in 1895. This is somewhat faint, but clearer than the others. It shows the final letter to be an R. The word in dispute projects a little beyond the line to the left, and the dot which distinguishes the Syriac R from D will be found in its proper place above the final letter, in a line with the : at the end of the preceding line. The reason why the word projects is that between the כו and the final ר is a fault or mark in the vellum, which shows itself as a blur in the photograph. This faulty piece the scribe left blank. This occupies space No. 3 above. It is a little smaller than the others; indeed there is hardly room for a letter there at all. In any case I must repeat that I still believe that the MS. reads כור דאנטיוכיא, 'district of Antioch,' and that I claim to see these letters in the photograph.

I am not generally in the habit of replying to criticisms, and I do not think it necessary to follow Mrs. Lewis' remarks upon the rest of my book. But in the case of these readings of the Sinai palimpsest I felt it necessary to enter a protest, lest those who read the letter by her in THE EXPOSITORY TIMES should imagine the facts to be otherwise than they are.

P.S.—



This reproduction, enlarged from the photograph taken by Mrs. Lewis in 1895, shows the disputed word in the colophon. I rather think that the scribe first wrote כפר by mistake, then washed out the large ם, but only wrote a small ו in its place. This would explain how a vacant space came to be left. F. C. B.

Recent Foreign Theology.

The Parables.[1]

IN his *Menschensohn Jesu Selbstbezeichnung* (Mohr, 1901), Inspector Fiebig illustrated, in the case of one important matter, the service that might be rendered to New Testament exegesis by accurate knowledge of the language, in its various dialects, of Jewish rabbinical documents. I have ventured elsewhere to express the opinion that this little book offers the most satisfactory solution that has yet been given of the problems connected with the phrase 'Son of man' in the Gospels. This result was due largely to the conscientious care — not to say *courage* — with which Fiebig addressed himself to the task of reading the Talmuds. In the volume before us the author

[1] *Altjüdische Gleichnisse und die Gleichnisse Jesu.* Von Lic. theol. Paul Fiebig, Inspektor am Kgl. Predigerseminar zu Wittenberg. Pp. 167. Tubingen u. Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1904.

has put his knowledge of Rabbinical literature to a more extended use. He desires to ascertain to what extent real light may be obtained from that literature upon either the form or the matter of our Lord's teaching. The present work touches, indeed, only the parables, but the restriction is more apparent than real. For one of Fiebig's results is to show how to the Jewish mind, with its inaptitude for abstract definition, the distinctions we mark between different forms of pictorial speech ('proverb,' 'parable,' 'allegory,' etc.) hardly exist. If we allow 'parabolic' to be coextensive with 'pictorial,' and to include also what we express by 'proverbial,' there is clearly little beyond what is parabolic in the teaching of our Lord as contained in the Synoptic Gospels. Fiebig has, of course, no doubt as to the originality of the teaching of Jesus in every respect in which originality is worth claiming. But he recognizes no *a priori* probability in the idea that the *form* of parabolic discourse that meets us in the Synoptic Gospels, in so far as it is different from anything we find in the Old Testament, originated with our Lord. The probabilities lie rather in the direction of supposing that, as regards methods of instructive discourse, He would use what was nearest to His hand and most familiar to His hearers. In the present work Fiebig does not claim exhaustiveness for his treatment of the parabolic material either in the Gospels or the Rabbinical writings. In relation to the Gospels he accepts in the main the results of Jülicher's great work on the parables of Jesus, and finds confirmation in the Rabbinical literature for Jülicher's weighty protest against the allegorizing method of interpretation, which is apt to miss the real meaning of a parable just in proportion as it seeks to find a meaning for each of its details. Where he does join issue with Jülicher, it is in regard to what he considers the latter's too great readiness (as seen, *e.g.*, in his treatment of the Parable of the Tares) to find 'ecclesiastical' elements in some of the Gospel parables, favouring the conclusion that they could not have been spoken by Jesus in the form in which they have come down to us. In regard to the Rabbinical documents, Fiebig is impressed with the enormous amount of critical work that has yet to be done—particularly in the way of fixing the dates of particular documents or of older material which they may incorporate, before the total value of this literatue, as a source from which we may derive light upon the Gospels, can be properly estimated. What has been done during the last century for the New Testament itself has still to be done for the ancient extra-biblical Jewish literature. The present short work is, therefore, to be considered in the light of a justification and preparation of more extensive operations yet to be undertaken in the field of Semitic lore. Those who agree with the general contention of Fiebig that matter of real value for the New Testament student lies hidden in this field, and yet are conscious of unfitness or disinclination for the work of excavating it, will feel thankful that the field is being occupied by so fully equipped and so reverent a worker as Fiebig.

This feeling is likely to be strengthened by a perusal of the present work. It is learned, but neither long nor dull. The author illustrates, in handling his theme, what he marks as characteristic of the Semitic mind, a dislike of mere abstract propositions or possibilities. If the Synoptic Gospels represent Jesus as saying certain things, Fiebig's tendency is to believe that He said just these things, and he is instinctively suspicious of arguments for disbelief founded on merely general considerations, as, *e.g.*, the consideration whether or not the alleged saying is wholly consistent with other sayings not disputed. In the present work, similarly, he has not aimed at formulating propositions that would be applicable to the entire body of Rabbinical literature, a large portion of which has not yet been critically explored. It is enough to deal with a single document containing matter of a kind which, as he gives reason for supposing, must have been current in the days of our Lord. The document chosen is the *Mechilta*, a Midrash on the Book of Exodus, which, as it happens, is singularly rich in parables. The first main section of the book (pp. 14–52) consists of literal translations of relevant portions of the *Mechilta*. The first division contains the 'Meshalim [*proverbs* or *parables*] of the *Mechilta* that are transmitted with indication of their authors.' The dates which Fiebig supplies for the Rabbis, whose parables are quoted, vary from about 90 to 220 A.D., and in a later section (Part ii. Div. 2) Fiebig reaches the conclusion that, judging from literature of the type of the *Mechilta* alone, we must conclude that parables of the type we find there must have been current as early as

70 A.D. When we add to this the circumstance that there is not the slightest indication in the Gospels that the parable in itself was anything new, and find that in *formal* respects[1] the parables of the *Mechilta* and those of the Gospels are clearly similar, the likelihood is increased that the type of parable found in the Gospels is in reality considerably earlier than the time of our Lord. This conclusion has a certain documentary confirmation in the fact that in a Midrash (exposition) on Leviticus, the author, commenting on Lev 25^{35}, brings it into connexion with Prov 11^{17}, proving by a figure known to Rabbinism as *Kal-wachomer* (*i.e.* a conclusion from a less to a greater) that a man doing good to a stranger does much more good to himself. In illustration of his point the writer proceeds to tell the story of a Kalwachomer argument once uttered by the great Rabbi Hillel (who flourished before the time of our Lord). On one occasion at the close of a lecture Hillel was asked by his pupils, *Rabbi, whither goest thou?* (cf. Jn 1^{38}), and replied: *To do a commandment.* The *commandment* was to take a bath, and, on his pupils expressing surprise that this should be considered a commandment, Hillel used the argument, *Kalwachomer*, that if a man might receive legal recompense for keeping clean the statue of a king or emperor, set up in some public place, much more ought he fulfil the law by cleansing his own person, which, according to Gn $1^{26f.}$, was made in the image of God. The argument is doubtless playful, and Hillel is not represented as using the formula, *Mashal; lemah haddabhar domeh*, but the passage nevertheless goes far to confirm the conclusion that parables of the same form with those in the *Mechilta* and the Gospels were in use considerably before the time of our Lord.

In the part of his book directly devoted to the Rabbinical parables Fiebig confines himself as nearly as possible to translations of the relevant portions of the document with which he specially deals, and the procedure will be justified if its result be not only to familiarize the reader, in a way otherwise difficult or impossible, with the atmosphere of Rabbinism, but also to leave him with the impression that, while the aim of Rabbinical commentaries may be restricted to a degree that almost precludes the exercise of striking originality or largeness of vision, they are yet, on the whole, pervaded by a serious purpose, and contain more edifying matter than the unfavourable light in which Jewish scholarship not unnaturally appears in the New Testament would lead one to suppose.

This is a gain that may be considered independent of the soundness or unsoundness of the conclusions bearing generally on the parabolic material of the Gospels, which Fiebig proceeds to draw in the second part of his book.

I am disposed, however, to regard Fiebig's results, as they bear on the Gospels, as in the main sound. They touch specially two matters. The first is *the attitude of mind necessary to interpret the parables.* Here there need be no hesitation in welcoming the confirmation, afforded by a study of the Rabbinical parables, of the view that the parables are not to be treated as allegories or riddles in which every detail is significant. Fiebig regards this confirmation as the main result of his book, and quotes in connexion with it some characteristically incisive remarks of Wellhausen in the latter's recently published commentary on the Gospel of Mark. 'One may not,' says Wellhausen, 'clip everything over a comb.' In other words, one must make up one's mind, looking to the whole situation, as to the main thought expressed or meant to be expressed in the particular parable, and cut it resolutely out of the block of matter in which it is incorporated, without giving a thought to the fragments that remain. Though there is nothing new in this for people who have read Jülicher or our own Bruce or Dods on the parables of Jesus, it may be instructive even for them to learn from Fiebig that, whatever difficulties our Lord's hearers may have at any time felt in understanding a particular parable, these difficulties would not naturally arise from any tendency in the hearers to spread the interpretation over a multitude of details.

The *other* point, on which Fiebig is disposed to lay emphasis, is in relation to a matter much discussed in recent years—the apocalyptic element in our Lord's teaching. To some it will perhaps seem as if Fiebig associated himself rather too readily with the views of writers like Joh. Weiss, whose tendency is to give a degree of prominence

[1] Especially the form of introduction: *''Emshol lekha māshāl* (or simply, *Māshāl!*); *Lemah haddabhar domeh?*' ='I will tell thee a parable (or simply, A parable!); To what is the thing like?' Cf. the forms of introduction in Mt 13 and parallels.

to this element, which the Gospels do not warrant. However this may be, the presence of this element in our Lord's discourses is indubitable, and Fiebig has elsewhere done his part in showing its connexion with our Lord's habit of designating Himself as the *Son of man*. Those who regard with disfavour the tendency of some critics to ascribe portions of alleged discourses of Jesus, as contained even in the Synoptic Gospels, to processes of inventive edifying expansion prevailing in the early Church, will welcome the curb which Fiebig feels himself warranted in placing upon this tendency in relation to the parabolic discourses of Jesus. Jülicher, *e.g.*, finds ecclesiastical expansion in the exposition of the Parable of the Sower, while allowing the parable itself to be a genuine utterance of Jesus. Fiebig's criticism of the general principle of this position seems to me the most interesting and, it may turn out to be, the most valuable portion of this book. If in the first part he shows (I venture to think successfully) that if we would understand the *form* of the Synoptic parables we must not neglect the ancient Rabbinical writings, in the second part he insists that if we are to understand this *matter* we must not overlook the fact that our Lord was in a real sense an apocalyptist. Why should the apocalyptic *speaker* not follow the mode of the apocalyptic *writer*, and include in his discourse not simply visions or allegories (or what may correspond to these) but also interpretations? Nothing doubtless could be further from the truth than to suppose in the construction of our Lord's discourses an element that could fairly be called 'artificial.'

He did not speak as if He were writing a book. But may it not be the case that when One, who nourished His own faith to a considerable extent on the Book of Daniel, and possibly on other writings of the apocalyptic class, found even in the disciples less capacity to apprehend the realities of the Kingdom than He expected, He recognized in that circumstance a call to be, as regards them, an interpreter as well as a seer of visions?

It would not be fair to give here the details of Fiebig's very interesting analysis of the situation depicted in Mt 13 and parallels. Suffice it to say that his argument goes to show that the difficulties which this section of the Gospels present to most readers may arise mainly from a failure to recognize that the distinction there drawn between the multitude who are addressed only in parables and the disciples to whom it is given to know the 'mysteries' of the Kingdom, does not apply to the whole of the teaching of Jesus—parabolic or direct—but only to the part of it dealing specially with the last things.

If this could be substantiated, there would seem to be as little reason to deny that Jesus gave esoteric explanations of some of the parables as there is to deny that He spoke these parables themselves.

On the whole, this is an instructive and stimulating book, and it may be hoped that the reception given to it by students of the Gospels will encourage its author to continue his efforts to extract light in the interpretation of the Gospels from a quarter to which few in the present generation of New Testament scholars can claim such right of access as he possesses. LEWIS A. MUIRHEAD.

Broughty-Ferry.

The New 'Herzog.'

PROFESSOR SIEFFERT of Bonn contributes an elaborate article to the Hauck-Herzog *Realencyklopädie* (vol. xv.) on

PETER THE APOSTLE.

The treatment of the Gospel narratives is critical; all the sources are not regarded as of equal value, but 'tendency' plays a much less conspicuous part in the discussion than in the writings of modern representatives of the subjective school. There is no unscientific ruling out of the evidence of the Fourth Gospel; its statements are weighed as impartially as are those of the Synoptists, due regard being paid to the importance of the Petrine tradition preserved by Mark. Some of the results arrived at by Professor Sieffert, after a careful investigation of the difficult problems involved, may be briefly stated.

There is general agreement that what Schmiedel (*Ency. Bib.* iv. 4561) calls 'the honorific name'—Peter—was, as he himself believes, bestowed upon Simon by Jesus. But it is often asserted that in regard to the time when the name was given the Fourth Gospel contradicts the Synoptists. In the former, as early as the days of John's baptism, Jesus addresses his newly-won disciple as the man of rock; in the latter, 'Peter' occurs first in the account of the choice of the twelve apostles. It is,

however, an assumption that the Johannine narrative describes a formal conferring of the name with the intention that it should henceforth be regularly used; it is also an assumption that the statements in the Synoptic Gospels mean that the name was used for the first time when the twelve were chosen. Sieffert's suggestion is that 'Jesus described Peter as the rock-man as a mark of confidence soon after He made the acquaintance of His future apostle by the banks of the Jordan; on a later occasion, the confession at Cæsarea Philippi, and perhaps also as early as the choice of the twelve, Jesus reminded Simon of His words; thus gradually amongst the disciples Peter became the name regularly used.'

A further question arises: 'Is rock-man a correct description of the character of Peter, as it is revealed in the Gospels?' Beyschlag avoids the difficulty, but disregards the plain meaning of the narratives, when he explains the name as marking out Peter as the first stone and as a pillar in the kingdom which Jesus compared to a building. Hausrath thinks that the disciples fell into the error of supposing that the name referred to the character of Peter; but it is not easy to find any cogency in his attempt to trace its origin to the possibility that Jesus first found a home in the house of Simon. Against the theory of Strauss that the name is not older than the apostolic age, it is sufficient to place the judgment of Schmiedel already quoted, and to mention the antagonistic but equally baseless suggestion of Volkmar that before Simon met Jesus he was known as Simon Peter to distinguish him from other Simons.

Sieffert points out that Peter, as we know him in the Gospels, has all the traits of a sharply defined type of character; he is a true Galilean, and according to Josephus, his countrymen were well intentioned, confiding and courageous, lovers of freedom, but susceptible to outside influences, fickle, and lovers of novelty (Jos. *Vita*, 16, 17; cf. *Bell. Jud.* iii. 3. 2). In Peter's disposition implicit trust and undaunted courage blend with a liability to change, which sometimes amounts to instability. The explanation is not, as Holsten suggests, that the emotional nature was more active than the intellectual. It is rather to be found in the elasticity of a sanguine temperament, quickly responsive to external influences, but not permanently retentive of the impressions made; therefore, easily led now in one direction, now in another, and prone to inconsistency in thought and action. Nevertheless, our Lord's description of Simon as the rock-man is fully justified. The judgment of character which therein finds expression is based upon no mere surface observation. 'Under the quicksand of an excessive mental mobility, Jesus recognized, with the glance that searched the depths of human nature, the firm bed-rock of a loyal heart upon which it was possible to build.' There was reason to hope that in such an energetic nature, when once it had received a decisive impulse, the tendency to instability would be overcome. Of this confidence Peter proved himself to be not unworthy. His Galilean simplicity of trust and his kindly disposition led to a believing and affectionate devotion to Jesus and His work, which made him trustworthy and steadfast, although traces of his natural fickleness from time to time appear.

At Cæsarea Philippi Peter's rock-like character was manifested. This incident is felicitously treated by Professor Sieffert, though on slight grounds he identifies Peter's confession (Mt $16^{13ff.}$) with his words probably uttered about the same time, but under different circumstances: 'We have believed and know that thou art the Holy One of God' (Jn 6^{69}). The confession recorded in the Fourth Gospel points, as Westcott says, 'to the inward character in which the apostles found the assurance of life,' whilst the later confession at Cæsarea Philippi was 'of the public office and theocratic Person of the Lord.' All that Sieffert says of Peter's firmness and decision applies, though we regard the Gospels as recording two occasions on which he displayed these qualities. 'His faith rested not so much on external grounds as on his inner experience of spiritual blessings received from Jesus.'

An exceedingly instructive section deals with the moral peril to which Peter was more and more exposed as he came gradually to realize the approach of the sufferings and death of Jesus. Sieffert thinks that Schmiedel 'without reason' casts doubts upon the historicity of the passage (Mt $16^{23f.}$) in which our Lord, to Peter's dismay, speaks of His passion. After commenting on the incidents in which Peter played a prominent part, as *e.g.*, the feet-washing, the over-estimation of willingness to suffer with Jesus, the sleep in the garden of Gethsemane, the smiting with the sword, and the denials in the high priest's palace, Sieffert shows that to charge Peter with vacillation is not

to offer a sufficient explanation of his conduct. There is a certain consistency in his seemingly inconsistent procedure. 'The weakness of Peter is evident when he is required to be merely passive in the presence of the sufferings of Jesus; on the other hand, the thought of possible action arouses his energy.' When he promised inviolable loyalty he was thinking of heroic intervention, and, as a matter of fact, he had courage to draw his sword in defence of Jesus and to face the danger involved in a public confession of His Messiahship. But in the high priest's palace it might well seem of little moment whether he confessed Jesus or not; 'a situation in itself less dangerous was for a man of Peter's temperament far more seductive.' It was ardent love for Jesus that prompted Peter to make his foolhardy promise, that wrought in him the gloomy grief which induced sleep, that incited him to the committal of a rash deed of violence. It was ardent love for Jesus that made Peter bold to enter the high priest's palace, not only without the protection of acquaintance with members of the household, such as John enjoyed, but also in spite of extra peril resulting from his having compromised himself by impulsively using his sword. Sieffert thinks that it was also ardent love for Jesus which betrayed Peter in an unguarded moment to utter a falsehood in order that he might not be compelled to leave the presence of his Lord. The casual question of an inquisitive servant suddenly exposed Peter to this danger. To escape it he told a lie, but as soon as he realized that his lie involved the denial of Jesus, of which he had declared himself incapable, he bitterly repented. By this terrible experience Peter's spiritual nature was purified and strengthened: from the narratives of his intercourse with the risen Saviour it is evident that his sorrow was abiding, and that the rock-man enjoyed again the complete trust of Him whom he was eager to serve and for whom he even dared to die.

Handsworth College. J. G. TASKER.

Ziller on the Miracles of the Bible.[1]

THE question here discussed is not whether the miracles described in the Bible were actually performed—although Dr. Ziller does not leave us in much doubt as to his own opinion—but what is the connexion between the miracles so described and the conceptions of God and the world which prevail in the Book. Did the biblical writers consider them to be deviations from the order of Nature, or did they merely take them to be marvellous events? Such a writer as J had no notion of a fixed order of Nature; hence he cannot have felt that the marvels he narrates were violations thereof. To E God seemed farther off from man and less comprehensible by him; the activity of such a deity would therefore assume more of the character of an interference with the laws of the world. And seeing that the older belief in a mere tribal god had to yield more and more to the faith in a God and Ruler of the whole world, it might have been expected that the belief in miracles would die out. On the contrary, the prophets continued to proclaim His nearness to His people and His activity on their behalf, and, 'in later Judaism the world was so full of super-earthly divine forces, that men thought they could discern them everywhere, in all realms of life, in the experiences of the nation and of individuals.' The explanation is to be found in the fact that although the prophets themselves had but little experience of what might be deemed miraculous events, they believed that Yahweh was the covenant God of Israel, and as such must have wrought wonders for His people in the past, and was certain to do so in the future. The state of mind thus created is reflected in the New Testament, where the heralds of the final catastrophe manifest their presence by performing miracles of all kinds: 'the blind see, the lame walk, and to the poor the gospel is preached,' the message, that is, of the Messianic kingdom. But some of the ideas connected with miracles, such as those which have to do with devils, demons, and the casting out of evil spirits, together with Paul's 'powers, angels, and dominions,' are, it can hardly be doubted, derived from Persia.

The conclusion of the whole matter is that the only miracles which have any positive religious value are those which are both genuine and wholesome, experienced in ourselves or reproduced in our experience, springing from a normal development of religious feeling and knowledge. 'Where such miracles do not occur it is best to renounce "Faith's dearest child." . . . It is a wholesome and

[1] *Die Biblischen Wunder in ihrer Beziehung zu den biblischen Welt- und Gottesvorstellungen.* Von Dr. F. Ziller. Tübingen: J. C. B. Mohr; London: Williams & Norgate, 1904. Price 1s. net.

strong faith alone that can create the genuine miracle which brings us strength and blessing in both inward and outer distress.' Whether Dr. Ziller's fellow-countrymen will find a wholesome and vigorous faith promoted by an essay on those lines is for them to say. In this country it will probably be thought that he is more successful in taking away than in restoring. J. Taylor.

Winchcombe.

Varia.

Clemens Alexandrinus.—The latest issue of 'Die Griechischen Christlichen Schriftsteller der ersten drei Yahrhunderte' is the first volume of the works of Clement of Alexandria. The volume contains the *Address to the Greeks* (Protrepticus) and *The Tutor* (Pædagogus). The editor is Professor Otto Stählin of Munich.

The whole purpose of Professor Stählin's edition of these two works of Clement is to furnish the best possible text. To this end is devoted the long and thorough Introduction. It deals with the ancient witnesses, the manuscripts, the portions which have been transmitted indirectly, the editions, and the translations. Then, when the text comes, all these authorities are used thoroughly and skilfully. For every writer a critical text is the first necessity. No other text of those two books of Clement should now be used. The usual indexes are provided, most accurate, most complete.

In English very little scholarly work has been done on Clement of Alexandria. Apart from 'The Ante-Nicene Library' and Westcott's article in Smith's *Dictionary of Christian Biography*, only two names are worth mentioning—Dr. J. B. Mayor and Mr. P. M. Barnard. It is evident that Professor Stählin has used Hort and Mayor's edition of the seventh book of the Stromateis with much advantage to himself. He has used Barnard's edition of the *Quis Dives Salvetur* also (in which, by the way, there are indexes as full and accurate as Stählin's own). But we see no sign of any use made of Barnard's *Biblical Text of Clement of Alexandria*, though it appeared in the Cambridge 'Texts and Studies' also (Leipzig: Hinrichs, 1905; M.13.50).

Bovon's Study in the Work of Redemption.—The work of Professor Jules Bovon is finished. He died on the 28th of July 1904. Before the fatal illness came he had nearly completed the revision of the second volume of his great 'Study.' And it was a thorough revision. The second volume deals with the Teaching of the Apostles. On its topic there is nothing in any language which more happily unites sound scholarship, clear insight, and vivacity of style. The new edition differs considerably from the first, but with one exception the changes are minute, careful account being taken of the literature of the subject down even to the occasional magazine article in English. The exception is in respect of the Pastoral Epistles. These Epistles are now separated from the rest of the Pauline letters. This does not signify a doubt of their authenticity, but rather that their teaching stands by itself. Professor Bovon calls it *Paulinism of the Second Degree* (Lausanne: Bridel, 1905; 10 fr.).

Zahn's Galatians.—It has become customary to speak of Professor Theodor Zahn of Erlangen as the veteran. The title is an honourable one. It signifies experience, and, as applied to Zahn at least, it signifies also the utmost alertness of mind. Zahn's *Introduction to the New Testament* is the foremost Introduction in existence, especially for the uses of the British student, and we are glad to hear that it is about to be translated into English. Zahn's Commentary on the New Testament will take the place which Meyer has occupied so long. The most recently issued volume is *St. Paul's Epistle to the Galatians*. The editor is Professor Zahn himself. The introduction is brief, but packed with knowledge. The commentary is full and acceptable, for though Zahn is aware of the latest conjecture, he is not carried away by it. Two passages (2^5 $4^{24\text{-}26}$) receive treatment in extended notes, the discussion in both cases being purely textual, but most thorough and full of good points (Leipzig: Deichert, 1905; M.5.70).

Jacquier's Histoire des Livres du Nouveau Testament.—M. l'Abbé E. Jacquier has issued the second volume of his history of the books of the New Testament. It is occupied with the Synoptic Gospels. English students of the Synoptic Gospels should send for the book. Its largest and best portion is an analysis of the contents of the Synoptics—a clever and original

analysis, which will at least save the student trouble, and may possibly suggest an occasional solution. One thing is certain, Abbé Jacquier knows the literature of his subject (Paris: Le Coffre, 1905).

Emery's Théologie Protestante.—Here is a volume which ought to be translated into English. It is divided into three parts. The first part is a general introduction to the study of Protestant theology; the second describes the conditions of that study; and the third contains a bibliography. The first two parts have their value. The knowledge is ample, the arrangement is clear, and the judgments are sound. But the chief value of the book lies in the third part. It is the most complete and scientific bibliography of the whole range of theological studies which we have seen, and it is marvellously accurate. We have noted a few misprints, but they are of little consequence—'E. J. Payre' for 'E. J. Payne,' 'furn' for 'from,' 'lovest' for 'lowest,' all on page 239. Perhaps the translations of Maspero might have been mentioned; they are not identical with the original. Sayce's Gifford Lectures are more to the point now than his Hibberts. 'E. W.,' not 'E. V.,' are Professor Hopkins' initials. In the 'History of Religions' the Greek and Roman lists are defective. Farnell is not mentioned in the one, nor Warde Fowler in the other. The author, who deserves great credit for his work, is Professor Louis Emery of Lausanne. (Lausanne: Rouge, 1905; 10 fr.).

La Société Israélite.—In 1899 Professor Frants Buhl published *Die socialen Verhältnesse der Israeliten*. The volume has now been translated into French by M. Bertrand de Cintré. The translation is a better book than the original. It contains some new matter by Professor Buhl himself, and a good deal of new matter by the translator, who seems to know everything that has lately been done in French, German, or English bearing upon the subject (Paris: Lethielleux, 1905; 2.50 fr.).

The Unclean Spirit and Seven Others.

By the Rev. John Lendrum, M.A., Elgin.

'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.'—Matt. xii. 43-45.

It is the strangest of Christ's parables. It has that about it which none of the others has—a touch of the weird and uncanny. It calls up such things as the first scene in Macbeth: 'A desert place. Thunder and lightning. Enter three witches.' There is something lurid in it too, something almost Dantesque.

It was not often that Jesus entered this region of the supernatural. As a rule He took His parables and metaphors from nature and the common life of men. The Jews, however, of that time, like the people of India to-day, implicitly believed in evil spirits, and spoke and thought about them not a little. There was, indeed, a special class who made their living through this belief, the exorcists, who professed to have power over evil spirits and to be able to cast them out: and it may be that, when a man they had cured got worse again, or worse than ever, they would excuse themselves by saying that the evil spirit had come back to his old haunt with seven others worse than himself. Such at any rate were the common ideas and popular beliefs of the time, and as Jesus had a momentous message and wished above all to be understood, He had to make use of popular ideas as well as of the vernacular tongue. However strange these ideas may appear to us, they were thoroughly familiar to those He desired to reach.

Jesus, it would appear, had been speaking of

the Jewish people, and especially of their religious leaders the Pharisees, and had dared to declare that though they had once risen above the level of the heathen, they had now fallen very far beneath them. During the Exile they had been weaned from idols. But unhappily this advance in knowledge, instead of making them better men as it ought to have done, had made them worse; for instead of sharing it with others they had kept it to themselves, and become very proud and haughty, looking on themselves as God's favourites and despising the heathen as mere stuff for hell. They separated themselves from others, counting their very touch defiling, laid down all sorts of rules and restrictions, and gave themselves to multiplied washings and purifyings. In a word, their life became like a house swept and cleansed, purged most scrupulously of everything forbidden, garnished with rules and long prayers and broad phylacteries. But it was empty: for it had no love in it, either for God or man. The Pharisees, in making much of rites and rules, forgot the weightier matters of the law. They had lost that humility which is the mother of all the virtues. They professed to worship God, but in truth they had gone back to idolatry; for they had found a new idol in themselves. The unclean spirit of idolatry had been driven out: but now he had come back, and had brought with him seven other spirits more wicked than himself: pride, arrogance, narrowness, hypocrisy, cruelty, greed, hate. Once they had been only idolaters, but now they were full of the subtlest and most unlovely immoralities. That is the meaning of Christ's parable. The unclean spirit of idolatry had been driven out, and wandered in deserts and graveyards, seeking rest and finding none; but at length, as is the way with ghosts and demons, it turned back to its old haunts, and finding its old home swept and garnished and untenanted by any new good spirit, it took other seven worse spirits and entered in and took possession: and the last state of that house was worse than the first.

In this manner Jesus diagnosed the malady of the Pharisees. They had allowed their religion to spoil their morality. That seems a strange, an almost impossible, thing; yet it has happened often, and is a thing against which we have ever to be on our guard. 'There is one proposition,' said Mr. Gladstone once, 'which the experience of life burns into my soul: it is this, that man should beware of letting his religion spoil his morality. In a thousand ways, some great, some small, but all subtle, we are daily tempted to that great sin.' The danger is greatest and most obvious among ecclesiastics, among those who represent religion when it is organized into an institution. They get so devoted to their Church and so absorbed in its interests, that they forget the ten commandments and the law of love. The Roman inquisitors, for instance, tortured their fellow-creatures and burned them at the stake in the name of religion. Archbishop Laud cut off the ears of Puritans, and his successors hunted down the Covenanters. The Jesuit argues that he may do evil that good may come, may lie or plot for the good of the Church and the glory of God. Nor is the evil unknown among modern Protestants. Ministers, and members too, are tempted to do shady things—to cook reports, to raise money in doubtful ways—for the benefit of their Churches. They also give way to jealousy and speak evil of their rivals. They have devoted themselves to religion and cast out the evil spirit of worldliness; but they have not garrisoned their hearts with the new spirit of love, and so the old spirit comes back again and brings with him other spirits worse than himself: intolerance and envy and backbiting and all uncharitableness. As Father Dolling said, 'The human are so ungodly, and the godly are so inhuman.'

The great peril besetting the Churchman or the Christian worker is, that he ceases to be humble. He cannot help seeing that he does a good many things which others ought also, but fail, to do; he goes to church, reads his Bible, gives of his means to the Church, and of his time. And the result is that he begins to be proud of himself and censorious and suspicious towards others. There are, too, things he does not do, and these also may make him proud. He does not drink, he does not attend balls or theatres, he does not bet. There is nothing of such things in his life. His house is as it were swept clean of such defilements, and is garnished with prayer-meetings and hymn-books. But it is empty, untenanted by the spirit of humility which is the spirit of Christ, and so the evil spirit of pride returns, and the last state is worse than the first. He might have been a lovable pagan, but now he is an unlovable Christian.

There are other ways also in which religion—

religion that is, as Mr. Gladstone points out, not pure as it comes from God, but soiled and besmirched as it passes through us—may spoil and even sap morality. There are those who appear to think, or to live as if they thought, that if only they are right in the matter of religion they can leave morality to look after itself. They are, they say, saved or safe, and then, not of set intention but drawn into it by natural sloth, they take things easily and make no effort after a higher purity. Or perhaps, having caught a glimpse of the love of God in Christ, they allow themselves to make this discovery an excuse for slackness: God is good, they say, and therefore we need not be over severe with ourselves or take life too seriously. Of the gospel as of other great and good things it is true, *corruptio optimi pessima.*

But, finally, if such be the malady, where is the cure? Jesus' parable is one of judgment rather than of salvation; and yet in showing us the mistake it suggests the remedy. The mistake was that the house was left empty. When the evil spirit came back he found it to let. But an empty place is never a safe place. A bare space in a garden fills with weeds; an empty house fills with dirt and cobwebs. Nature abhors a vacuum, and so does the devil. When he finds idle hands he fills them with mischief; when he finds a vacant mind he brings up impurities; when he finds a soul to let he at once becomes the occupier. As Amiel has it, 'In the moral world there is no ground without a master, and the waste lands belong to the Evil One.' We see therefore where lies the remedy. The soul, like a house, should never be without a tenant. And of course the true tenant of the human heart is He who is its rightful Lord, Christ Jesus. If He dwell in us He will save and keep us safe. To have Him within us is to have within us a power that will keep us continually humble and bar out pride, a presence of love that will make us ashamed of envy, a Divine Lord we must needs adore and love. We cannot be saved by Christ at a distance, as if He were a mere porter who stands by heaven's gate to let us in; if He is indeed to save us, He must be near us, He must be in us.

At the Literary Table.

THE WARS OF RELIGION.

The Cambridge Modern History. Vol. iii. The Wars of Religion. (Cambridge: *At the University Press.* 16s. net.)

We have been writing volumes of apologetics lately. Many of us have been writing. But what is the use of them all? Here comes a volume that is heavy enough to weigh them down and crush them into the earth. If Christianity has been so ready throughout its history to take the sword, what is the use of our now taking the pen? If the Wars of Religion need something like a thousand pages for the most condensed narrative of them, how can we hold up our heads to advocate the Gospel of the Prince of Peace? No indictment that atheist or secularist ever penned is more damaging to the cause we hold so dear than this unprejudiced and unpitying scientific volume.

For the religion is the Christian religion, and its wars are internecine. It is Catholic against Protestant and Protestant against Catholic. And, moreover, the open war is not the worst of it. There is intrigue, incessant and malicious; there is tyranny and assassination; there is massacre, followed by the blasphemy of public Te Deums. This volume had to be written; there would have been a great gap in the 'Cambridge Modern History' without it; but every follower of Christ must say, Would to God there had been no such volume to write.

In some respects it is the most valuable volume yet issued. It is certainly the volume of most absorbing interest. For the men, and especially the women, who play their part in it are the greatest of modern times. Even the enemy of Christianity will allow that; though he will add that their greatness is in their villainy sometimes, and we have no shield with which to parry his thrust. It was well, too, when the work had to be done, to do it without mercy. The men who write these chapters are authorities on their subject,—in some cases the highest authority living,—and would not condescend to hide the truth in order to save

our face. Nor is there space given to them for apologetic adjectives. We may feel—we sometimes do feel—that evil is made more glaring than strict neutrality demanded, as when Mr. Neville Figgis says, 'The only difference between Knox and Calvin and a Roman persecutor was, that Knox and Calvin asserted for themselves a freedom which they denied to others, and promoted a more anti-human tyranny than the Roman.' But it is time to look such sentences in the face, that we may consider whether the bias is not in us, and so purge out the old leaven at last.

What answer can we make to a book like this? What defence can the defenders of Christianity offer? They can say that this is not Christianity. They can say that, for the greater part, these men and women were not Christians. They can say, and it is an unanswerable defence, that the history of Christianity can never be written, because it is the history of the men and the women who forgot not to do good and to communicate, and never let their left hand know what their right hand was doing.

THE CHRISTIAN DOCTRINE OF THE LORD'S SUPPER.

The Christian Doctrine of the Lord's Supper. By the Rev. Robert M. Adamson, M.A. (*T. & T. Clark.* 4s. 6d. net.)

With all that has been written, and much has been written of late, on the Eucharist, there was a great and crying need for such a volume as this. Most of the recent writing has been controversial. The writers have frankly openly set out to defend certain aspects or theories of the Lord's Supper. They have done well. They have sensibly increased our knowledge of this great doctrine. They have shown us wherein we agree and wherein we differ. But they have been controversial, and controversy is not the end. Mr. Adamson is not controversial. Mr. Adamson's book is historical, and, if the word may be allowed in such a connexion, scientific. The controversies are all here; the history of the doctrine cannot be written without its controversies; but they are here as history, not as controversy. For the student of Christian doctrine, for the use of the educated and interested general reader, there is no book in the English language which we should recommend before this.

There is one thing which Mr. Adamson's book will certainly do. Prejudices die hard. In the Church of England there is an opinion which has been held so long that it has become a general prejudice, the opinion that no Scotchman can write upon the Eucharist, because no Scotchman has a worthy enough conception of it. The late Principal Brown of Aberdeen used to tell that on one occasion, at a meeting of the New Testament Revisers, in the Jerusalem Chamber, Archbishop Trench expressed this opinion. 'Do you remember,' said Dr. Brown, 'the answer of the Larger Catechism?' Archbishop Trench could not quote it on the spur of the moment, but Dr. Brown could. The Archbishop had no recollection that the Confession doctrine was so 'high.' Mr. Adamson is a Scotchman. His book will be read in England. The more it is read the more it will be read. And this is the opinion to which it will give the deathblow. Mr. Adamson uses the old familiar title *The Lord's Supper*, but there is no historian or controversialist, at least none with any sensitiveness to fact and edification, who approaches the doctrine of the Eucharist in deeper reverence or holier expectation.

Mr. Adamson has covered the whole ground of the doctrine. And yet his book is of moderate compass and very pleasant to read. The chapters of greatest freshness are perhaps the twelfth and thirteenth, the one on the Liturgies of the Sacrament, the other on the Lord's Supper in Devotional Literature. The closing chapter, Practical Aspects of the Doctrine, brings out the place which the Eucharist might well occupy among the evidences for Christianity in our day. With this aspect Mr. Adamson seems in close and confident touch, down even to the latest article by Sir Oliver Lodge in the *Hibbert Journal*.

THE SOCIOLOGICAL SOCIETY.

Sociological Papers. Published for the Sociological Society. (*Macmillan*, 1905. 10s. 6d.)

The Sociological Society has got to work. The volume in our hands is its first year's Proceedings. A handsome octavo it is (the Society was well advised in going to Messrs. Macmillan), and it is filled with matter that is both timely and attractive. When the Prospectus of the Society was sent out, many energetic and some notable persons became members; others, less energetic, but quite sympathetic towards its intentions, let the Prospectus lie. The first volume of the Proceedings

arrives to reproach them with neglect, and to prove that the Sociological Society is a fact, and likely to become a force. The men at the head of it (the Chairman is Mr. E. W. Brabrook, C.B.; the Secretary is Mr. Victor V. Branford, M.A.) are giving themselves to it with purpose. Professor Karl Pearson criticised the Prospectus, could see no occasion for the birth of such a society, wanted a sociological genius first, and generally discouraged the whole enterprise. Whereupon, at the second meeting of the Society, we find Professor Karl Pearson in the chair. The Society is likely to prosper.

What does the volume contain? It contains, first of all, an introductory address on the use and purpose of a Sociological Society, by the Right Hon. James Bryce. This is followed by a paper on the origin and use of the word 'Sociology,' written by the Secretary. To the paper is appended a note on Professor Karl Pearson's objections. It is immediately after this note, which does not spare Professor Pearson, though it is faultless in taste, that we come upon Professor Pearson in the Chair, while Mr. Francis Galton is delivering a lecture on 'Eugenics.' The lecture was much appreciated and a little criticized. The appreciations and criticisms are all published, including even some press comments. There follows a 'Eugenic Investigation,' by Mr. Galton. What is a Eugenic Investigation? It is an investigation entered into 'in order to emphasize the undoubted fact that members of gifted families are, on the whole, appreciably more likely than the generality of their countrymen to produce gifted offspring.' The investigation is worked off *Who's Who* and the *Dictionary of National Biography*. Of the names chosen by way of sample, DARWIN is one, within which we find the following entry:—

fa, ½*si son*, Francis **Galton**, F.R.S. (b. 1822), traveller and biometrician; gold medal R. Geograph. Soc., 1853; Royal medal, 1886, and Darwin medal, 1902, of the Royal Society.

The next paper is on Civics, which is explained as applied Sociology. It is given by Professor Geddes. Again the criticisms are published, and they are very well worth it. And that is little more than half the volume.

The second half is not more interesting, but it is of wider interest. Professor Westermarck has a paper on 'The Position of Woman in Early Civilization.' Mr. P. H. Mann has a paper on 'Life in an Agricultural Village in England.' Professor Durkheim and Mr. Branford have papers on 'The Relation of Sociology to the Social Sciences and to Philosophy.'

Turn back to Professor Westermarck now. Professor Westermarck shows that the position of woman in savage society is not so intolerable as it is popularly pictured. No doubt she does the ploughing, where there is any ploughing to be done. But then the savage man attends to the cattle, and these occupations have come to each of them by the progress of civilization. The man was the hunter once, and when he caught a beast, and it occurred to him to tame it, it naturally fell to him to attend to it. The woman, on the other hand, had to supply the household with vegetable food, and when it occurred to her that it would be more profitable to sow corn than to gather berries, she naturally was left to prepare the soil for the seed. No doubt, again, when the savage travels he uses his women folks as beasts of burden. But this is dire necessity. For as the little caravan proceeds, the man must be free from all encumbrance, that he may seize the spear or shoulder the gun when a tiger or a snake or a hostile Indian appears.

THE LIFE OF HUGH PRICE HUGHES.

THE LIFE OF HUGH PRICE HUGHES. By his Daughter. (*Hodder & Stoughton*. 12s.)

The man of individuality must always have his life written, whatever form his individuality may take. Mr. Hugh Price Hughes was an 'embodiment of movement.' His daughter who writes his life says so. That was his individuality. His life had to be written.

His life has been written by his daughter. It has been written with consummate skill. Dorothea Price Hughes could write well on any subject. She has imagination and method. On this subject she writes supremely well. For she has knowledge and courage, and the thrill of nerve which makes the reader respond.

There is very little in the book, and there is very much. It is the writing that gives it fulness—the rich shading in the writing, the movement, the frequent change of view-point. It is only afterthought that discovers how little of event the volume contains. Surely, we say, an embodiment of movement must furnish us with events at every turning. It is not so. There is just one event in

the book—the conversion of Hugh Price Hughes. After that the movement is steadily, uniformly forward. By the way, did not Hugh Price Hughes inaugurate the 'Forward Movement'? No, he did not inaugurate it: he was the Forward Movement. Wesleyan Methodism did not altogether take to the Forward Movement at first. But the Wesleyan Methodists found that they could not cast out the Forward Movement without casting out Hugh Price Hughes. And even in those dark days when Wesleyan Methodism rose in wrath against Hugh Price Hughes,—for the embodiment of movement had rushed chivalrously into a deep error of judgment,—even then, not the most conservative Wesleyan Methodist proposed to cast out Hugh Price Hughes. He himself, you remember, would have resigned; but one of them, in the name of all the rest, wrote to him and said, 'I know you are a genuine lover of Methodism, and for her sake I entreat you to listen to your friends, and they are legion in the Conference, not to take this step.'

SHRINES OF BRITISH SAINTS.

Shrines of British Saints. By J. Charles Wall. (*Methuen.* 7s. 6d. net.)

What is a shrine? 'A shrine,' says Mr. Wall, 'is literally a place or receptacle for the preservation of some precious object, and in Christian countries is applied to the tomb or coffer containing the relics of a saint.' Relics are another matter. Mr. Wall does not deal with relics, except so far as they affect the form and decoration of the shrine, and the position they occupied in the sanctuary. His business is with shrines, with the shrines of British saints. There was a time when the saints' shrines in Britain were famous throughout Christendom. They are famous no longer. They have nearly all been destroyed. And it was not solely the reforming wave which swept over this country in the sixteenth century that did it; it was chiefly due to the avaricious and jealous king who at that time ruled with Tudor autocracy. Henry VIII. could not brook that even the saints in Paradise should share the reverence which was due to his own august person. And Henry VIII. coveted the riches of the accumulated offerings of centuries. Mr. Wall may endure the Reformation: the much-married king of the Tudor dynasty he cannot endure.

It was not an easy task to discover and describe the British shrines. There may be something left for others yet to glean. But this book is full enough almost to belie the author's own complaint that the British shrines have perished. Mr. Wall rarely leaves the shrine to describe the saint. His business is with the shrine, and he describes it well. And the volume is vastly enriched with illustrations—mostly full-page illustrations, and very fine—of all the famous shrines that are still to be found in the land.

THE MYTHOLOGY OF THE BRITISH ISLANDS.

The Mythology of the British Islands. By Charles Squire. (*Blackie.* 12s. 6d. net.)

One day Pwyll sat upon the magical mound outside his palace at Narberth, when he saw coming towards him a lady, on a pure white horse of large size, with a garment of shining gold around her, riding very quietly. He sent a man on foot to ask her who she was, but the man could not overtake her. Next day Pwyll sat on the mound again, and again the lady came in sight. Pwyll sent a horseman. The lady moved on, as gently as before, but the horseman could not overtake her. The third day Pwyll himself rode after her. When he was at his topmost speed, and saw he was gaining nothing on the lady though she rode so leisurely, he called to her to stop. 'I will stop gladly,' said she, 'and it would have been better for your horse if you had asked me before.' She told him that her name was Rhiannon, daughter of Heveydd the Ancient. The nobles of her realm had determined to give her in marriage against her will, so she had come to seek out Pwyll, who was the man of her choice. Pwyll promised to visit her father's palace that day twelvemonth.

Pwyll was well received and banqueted. As they sat at meat, Pwyll between Rhiannon and her father, a tall auburn-haired youth came into the hall, greeted Pwyll and asked a boon of him. 'Whatever you will,' said Pwyll thoughtlessly. The youth claimed Rhiannon as his bride, holding Pwyll to his promise before them all. He was Gwawl, the son of Clud, whom the nobles would have Rhiannon to marry. The bridal festival was appointed for that day year.

When the day came, Rhiannon sat beside her unwelcome bridegroom. A beggar entered, carrying a leather bag. 'I crave a boon,' he said to Gwawl. 'I am a poor man; I only ask to have

this bag filled with food.' Gwawl consented. But the more they put into the bag, the less there seemed to be in it. Gwawl was astonished. The beggar acknowledged that it never would be filled until some one possessed of lands and riches should tread the food down with both his feet. 'Do this for the man,' said Rhiannon to Gwawl, and Gwawl did it gladly. But the beggar was Pwyll. He slipped the bag over Gwawl's head and tied it at the mouth. He blew his horn and his followers trooped in. 'What have you got in the bag?' asked each one in turn. 'A badger,' replied Pwyll. And each man kicked the bag as he passed. Then was the game of 'Badger in the Bag' first played.

As a matter of morals the story is bad. But it is supposed to have some religious significance. And, as Cowper would say, Religion and Morals, far from being one, have ofttimes no connection. It is understood to be a sample of the religious edification with which our British forefathers and foremothers entertained their offspring. It is a brief, but not unworthy, example of the religious and immoral fare upon which the noble savage of these islands nourished his immortal soul.

It is also a specimen of the delightful reading which Mr. Squire's book contains. Mr. Squire's book is a popular introduction to Celtic Mythology. It deserves the handsome form in which his publishers have produced it.

THE WONDERS OF LIFE.

THE WONDERS OF LIFE. By Ernest Haeckel. Translated by Joseph McCabe. (*Watts.* 6s. net.)

Where is Huxley now? In Germany, they tell us. At the University of Jena. Haeckel, they tell us, is our Huxley now.

If that is so, then the cause for which Huxley fought has fallen upon evil days. For Huxley fought on the platform and in the monthly magazine mainly; Haeckel is confined to books, and even to translations of books. More than that, Huxley's agnosticism at least left an open door to the sky; Haeckel's materialistic monism grovels on the earth. Huxley, it may be, had no language but a cry, but it was a cry for the light: Haeckel is content with the darkness.

And yet it seems there is a deeper darkness than even Haeckel's. Haeckel's philosophy is monism, materialistic monism—one thing only in the universe, and that thing substance. But Haeckel believes that substance has two fundamental attributes. As matter it occupies space; as force and energy it is endowed with sensation. But there is a monism which denies the sensation, and regards energy as a function of dead matter. Haeckel calls his monism Hylozoism. The other he calls Hylonism. Hylonism was the creed of Democritus and Lucretius of old; Haeckel says it is held to-day by most chemists and physicists. Hylozoism is dark enough, but in contrast with the Egyptian darkness of Hylonism there are some who may think it light. They say Haeckel's books are selling in this country. This contrast may account for it.

For where all believe in atoms, and nothing but atoms, the man who holds that atoms have souls may feel himself moved by the missionary enthusiasm. Says Professor Haeckel, 'In conversation with distinguished physicists and chemists I have often found that they will not hear a word about a *soul* in the atom.' So Haeckel and all his followers are moved by missionary zeal. 'Matter and movement, nothing but matter and movement, but movement is endowed with sensation; let us go out and persuade the world that atoms have a soul.'

Notes on the Religious, Ethical, and Theological Books of the Month.

IT is the most fundamental doctrines of the Christian Faith that are receiving most attention. The Atonement, perhaps, has scarcely returned to its own. But Creation, Incarnation, and Redemption are everyday objects of study. And the special contribution of our day to these high themes seems likely to be some approach to their unification. It is not surprising, therefore, that the Rev. William James chose *Spiritual Life the Goal of Nature* as the subject of his Davies Lecture for 1902. He starts from the dust of the ground; he arrives at the man of God, perfect and entire, wanting nothing. The wonder is that such a book, going so long a journey, retains its interest throughout. It is partly due to Mr. James and his own deep interest in it. (Aberdare. From the Author).

With all that has been done for the understand-

ing of the Gospels in our day, we may be sure that something will be left for our children to do. And we had better leave them to do it. We may not hamper them by prophesying, in case they should feel that they must piously fulfil our prophecies. But it is admissible to point out what are the problems we are leaving unsolved. Mr. Peyton would say that there are three things which we have not been able to clear up—the Incarnation, the Crucifixion, and the Resurrection. But it seems as if these three were really one. It is the relation between soul and body. The one thing which we have been trying to explain in our day, but which we must leave to our children, is the reason why the Resurrection of Christ had to be a bodily Resurrection.

That is the problem which Mr. Edward Carpenter tackles in *The Art of Creation* (George Allen; 5s. net). The audacious title is not chosen simply to arrest the book buyer; it describes the work. 'There is in Man a Creative Thought-source continually in operation, which is shaping and giving form not only to his body, but largely to the world in which he lives.' That sentence needs explaining. It needs the book to explain it. Out of it there arises this, that Mr. Edward Carpenter, no apologist for Christian dogma, finds that the resurrection of the body of the Lord Jesus Christ is simply a continuance of His own work of Creation.

Professor Huxley's successor in the Chair of Agnosticism has not yet been appointed. He has not been appointed, according to the judgment of Dr. Halliday Thompson, because the Chair is not vacant. Professor Huxley occupies it still. And so Dr. Halliday Thompson has published a volume of lectures delivered in Gresham College, and has called it *Professor Huxley and Religion* (Allenson; 2s. 6d. net). If Professor Huxley were not only the living force on the side of Agnosticism which Dr. Halliday Thompson believes him to be, but were also with us in the flesh, he would have answered Professor Thompson. But there is no advantage taken of the fact that there can be no reply.

The agitation in India over the Criticism of the Bible has not settled yet. There is perhaps more than one reason for its acuteness. Muhammad described Christians as 'the people of the Book'; and no doubt the Muhammadans of India would rejoice to learn that the Book has been discredited. But more than that, to the Hindu, Christianity is Christ, and the keenness of the situation arises out of the fact that the critics and Christ are supposed to be in conflict. Accordingly, there comes from India a strong trumpet-blast against the Higher Critics, and its title is *Old Testament Criticism in New Testament Light.* The author is Dr. G. H. Rouse, the Head of the Baptist Mission in Calcutta. The book is published at the Mission Press. Dr. Rouse knows the subject—at least he knows it better than some of the writers whom he quotes with approbation. His conclusion is that the critical theories of the Old Testament have not yet been proved, and are not at present even probable.

Messrs. George Bell & Sons have added to their Bohn's Historical Library an edition of *Carlyle's French Revolution.* The edition is in three volumes, being printed in a good large type, with introduction, notes, and appendixes; and it is illustrated with frontispiece, photogravures, and other full-page engravings. We have often thought that there should be a Dictionary of Carlyle, as there is a Dictionary of Dante and other difficult writers. If there were, the French Revolution would come in for a large share of its explanations. But until the Dictionary is ready this edition will do. The editor is Dr. John Holland Rose.

The mind of the Rev. W. W. Peyton, Emeritus minister of St. Luke's, Broughty Ferry, is a mind of inexhaustible originality. Mr. Peyton is drawn to the Gospels, where also there is inexhaustible originality—drawn, no doubt, by natural affinity. He has now undertaken a work on *The Three Greatest Forces in the World.* There will be three volumes of it. The three forces are the Incarnation, the Crucifixion, and the Resurrection. The volume dealing with the Incarnation is just out (A. & C. Black; 3s. 6d. net). Among other things, it contains a discussion of the Virgin Birth of our Lord, and the discussion, like all the rest, is original. The Virgin Birth is a fact but not a miracle. It is in the direct evolutionary line. For 'nothing can stand outside Evolution in our day.' There is Virgin Generation in the lower creation, and there is Virgin Generation in the higher. That which has been will be. In the Resurrection, when the evolutionary process reaches

that height, they neither marry nor are given in marriage. 'The creation will return to its primitive ideas in resplendent developments.'

It is with particular pleasure that we welcome a new edition of Dr. Driver's *Parallel Psalter* (Clarendon Press; 3s. 6d. net). We welcome it not for its own sake alone, but also for what it signifies. It signifies a steadily increasing and spreading interest in the accurate study of the Bible, and, in particular, a sense of dissatisfaction with any translation, however time-honoured, which is not the very best that can be made. Dr. Driver hopes that some day the Church of England will undertake a revision of the Prayer-Book Version, even if it will not adopt a new translation. His book will lead to the fulfilment of his hope. Its purpose, however, is not to supersede the Prayer-Book Version, but to stand beside it and explain it. For the student of the English Version it is one of the few books which are indispensable.

To the Florin Series of Standard Oxford editions Mr. Frowde has added Mrs. Browning. It is a complete edition of the poetry, and it includes the two famous essays on 'the Greek Christian Poets' and 'the Book of the Poets.' It is most accurately printed on good paper, and tastefully bound, so that the price is as surprisingly small as anything that our cheap age has given us.

The Life Victorious is the well-chosen title of a volume of short sermons by the Rev. Herbert Windross (Hodder & Stoughton; 3s. 6d.). Sermons, we say; for they are sermons though they are called 'papers,' and were published first in certain Methodist periodicals. They are short modern sermons, addressed to the average church-goer, from whom they do not expect too much spiritual striving, but whom they would encourage to meet the buffeting of life in the assurance that God does all things well. Occasionally the title or the text is itself a sermon. Once Mark Rutherford's favourite text is chosen, 'From the horns of the wild oxen thou hast answered me.' The wild oxen are life's temptations. 'Here is a factory girl with temperance principles. She is surrounded by companions who make it a practice to "take something" every day. She toils in the same enervating atmosphere; she is subject to similar lassitude and faintness. Is not the temptation to break her pledge veritably a struggling under the horns of wild oxen?'

The sermons in some recent volumes have been alarmingly short. Is it a sign of the times? There could not be a worse sign. But if men must preach short sermons, by what compulsion must they publish them? What can the Rev. Joseph Newton tell us about the 'Survival of the Soul' in a sermon which could not have taken ten minutes to deliver? His sermons are not all so short as that, but they are all short, and suffer accordingly. And the pity is the greater that his titles are generally so full of promise. He calls his book after the title of the first sermon, *The Problem of Personality* (Hodder & Stoughton; 5s.). But later titles are the 'Unwise Great,' 'Helmed by the Highest,' 'Apostolic Specialism,' the 'Fruitage of Faith.' And Mr. Newton has always something to say, if only he would give himself time to say it.

Professor B. W. Bacon of Yale has written *The Story of St. Paul* (Hodder & Stoughton; 6s.). And if Professor Bacon's Story of St. Paul is the true story, most of the Lives of St. Paul which we possess had better be burned. From that delightsome land in which we sojourned for a season with Conybeare and Howson,—that land in which there were no obstacles, no contradictions between the Acts and the Epistles which could not easily be brushed aside,—we have travelled a long long way. Now there is contradiction at every step. St. Luke is 'clearly wrong' here and 'anything but right' there. It is a new land altogether. These are not the people whom we used to know. St. Luke is found guilty at every step of legendary embellishments; even St. Paul is not the same; the Jews and Jewish Christians, with their magic and 'mongrel Judaism,' we scarcely seem to have heard of. Is it necessary to say that Dr. Bacon's *Story of St. Paul* abounds in matter of interest for the exegete? It is not necessary. One of his exegetical proposals is mentioned on another page.

Surely the theory of preaching is not studied as it used to be. There was a time when every month would bring its volume of Homiletics. Even the Yale Lectureship seems to have ceased. Or if it is only that it has not drifted our way of late, that also seems to show that in this country at least preaching has ceased to be regarded as one of the

Fine Arts, and that we have adopted the maxim that the preacher is born and does not need to be made. But the greatest preachers—preachers like the late Dr. Dale of Birmingham—read every book on the theory of preaching which they come across. There must be something in it. There must be room for a living, scientific, aggressive study of the subject, such as has just been published by Professor Dargan of the Baptist Theological Seminary in Louisville, Kentucky, under the title of *A History of Preaching* (Hodder & Stoughton; 7s. 6d.).

It is a History of Preaching; but a History of Preaching cannot be written without containing a theory of preaching—probably more than one theory, but the author's theory at least. Dr. Dargan's History of Preaching both makes his theory and is made by it. For let a historian be as objective as he may, he still sits in judgment on every preacher whose preaching he describes, and if he is a true historian he gathers something from every great preacher to make his theory the more perfect and the more practicable. On the whole, we have found Dr. John Ker's Lectures our best tutor in Homiletics. After Ker we would say Dargan. And Professor Dargan covers the whole ground.

The new volume of the Century Bible is *Job* (Jack; 2s. 6d. net). The author is Professor A. S. Peake. Professor Peake has recently written with great fulness on the central problem in the Book of Job, the problem of suffering. He is accordingly able to state the problem briefly and clearly here, and he leaves himself room for some adequate discussion of the structure of the book. The notes are inevitably much taken up with the question of translation. Altogether they are just such notes, and the book is just such a book, as the ordinarily intelligent English reader will find of most service to him.

Dr. Gregory's 'Books for Bible Students' are now numerous enough to make a fair theological library. But they are not done yet. There has just been added to the series a scholarly and practical *Introduction to the Study of Christian Ethics*, by A. Ernest Balch, M.A. (Kelly, 2s. 6d.).

The most recent addition to the most charming of all modern series of books—we mean the Eversley series—is Mr. John Morley's *Oliver Cromwell* (Macmillan; 4s. net). It is a revised edition. It is revised most particularly in the light of Mr. Gardiner's criticism of the first edition in the *Contemporary Review*. For other reasons also it is the best edition to buy, being so pleasant to handle and so restful to the eye.

Mr. Bryce has prepared a new edition of *The Holy Roman Empire* (Macmillan; 7s. 6d.). The book was first published in 1864; that is, forty years ago. In that time it has passed through twenty-one editions or reprints, besides being translated into German, Italian, and French. It would, therefore, be difficult to calculate the influence it has had upon the thoughts of the most thoughtful; and its influence has always been for good. There are some of us who are ready to admit that we owe our conception of history and the writing of history to *The Holy Roman Empire*. The new edition has been thoroughly revised. It is also considerably enlarged, and a chronological table of events has been added.

For the difference between Idealism and Personal Idealism read the new edition of Dr. G. H. Howison's *Limits of Evolution* (Macmillan). Probably Dr. Howison was wise, even though it was mere worldly wisdom, to call his book after the first essay in it. But many of us are really much more interested at the present moment in the philosophical movements which go by the name of Personal Idealism than in anything connected with Evolution, upon which we have now, for a little, had enough. And it is Personal Idealism that is the subject of the book. It is Personal Idealism that runs through all the essays, not excluding the essay on the Limits of Evolution; it is Personal Idealism that binds them together and makes them into a book.

What, then, is Personal Idealism? For answer, read the book. But Professor Howison attempts to summarize the answer in his very preface. And this is what he says. Idealism is the doctrine that mind is the only absolute reality. So far good. But Idealism always runs the risk of ending in a Universal Mind, all-embracing, all-sustaining, all-determining, within which distinct personal minds can neither live, move, nor have any being. Against this Monism Dr. Howison protests. He says, 'Instead of any Monism, these essays put forward a Pluralism: they advocate an

eternal or metaphysical world of *many minds*, all alike possessing personal initiative, real self-direction, instead of an all-predestinating single mind that alone has real free agency.'

Read the new edition, we said. There is much new matter in it. But the most significant thing is a new preface. For in that preface Dr. Howison explains how, after he had used the title Personal Idealism for several years to define his own theory, a volume under that very title was published in England, containing a collection of essays by eight Oxford men who hold a philosophical view which, on vital questions, is almost diametrically opposed to his. Therefore, in reading about Personal Idealism, remember that there are two distinct theories which go by that name.

Writing a book on *Eternal Elements in the Christian Faith* (Oliphant; 2s. 6d. net), the Rev. D. Butler, M.A., 'Minister of the Tron Kirk, Edinburgh,' has put aside all matters of doubtful disputation and gone right to the heart of his subject. He has gone right to Christ, telling us what He is, and what He is to us. It is a book for the perplexed in faith.

Taking the occasion while it serves,—for we are all getting ready for the study of Religion now,—Dr. John Robson has issued a new edition of his *Hinduism and Christianity*. The new edition is a considerable improvement upon the earlier editions. It is clearer and yet more compressed. It seems to seek more earnestly to reach the principles or great leading thoughts round which gather the multifarious phenomena of Hindu Religion. The earlier editions served their purpose well; but we have made progress in our comprehension of religion as a science—the new edition is more scientific. Let no one suppose, from its title, that this book is written simply to glorify Christianity at the expense of one of the 'heathen' religions. It does glorify Christianity, but only by the legitimate method of showing that the religion of the Hindus, when most appreciated, cries out most loudly for Christ (Oliphant Anderson & Ferrier; 3s. 6d. net).

There has come from Messrs. Oliphant Anderson & Ferrier another book of intense human interest, and of paramount interest to the student of religion. It is entitled *Holy Himalaya*. It gives an account of the religion, traditions, and scenery of the Himalayan province of Kumaon and Garhwal. The author is Mr. E. Sherman Oakley, M.A., of the London Missionary Society (5s. net). Mr. Oakley has lived for fifteen years in this province; it is a province of exceptional value for the study of religion; and he has used his opportunities so well that it will be impossible henceforth for any student of Hinduism to ignore his book. Moreover, Mr. Oakley is a man of letters. He has style. He has such style as the late Professor Huxley had—a style quite proper for science, yet ever suggesting poetry; just such a style as the man must have who would bring us into touch with Religion. More than that, Mr. Oakley has sympathy. He is a missionary. He knows the answer to the question, Hinduism or Christianity? But no Hindu devotee could rejoice more unfeignedly in the discovery of the least particle of truth or goodness in the Puranas. For the study of Religion get a book that covers a small field first—get a fascinating book. For the study of the religions of India begin with Oakley's *Himalaya*.

Here is a whole volume on the *Culture of Simplicity* (Revell; 3s. 6d. net). The author is Mr. Malcolm James M'Leod. It is a good pursuit, but, like happiness itself, simplicity is most likely to escape us when we set out deliberately to overtake it. One of Mr. M'Leod's chapters is on simplicity in the pulpit. That chapter, at least, should be read. Mr. M'Leod shows that simplicity is better than grandiloquence, and a different thing from vulgarity.

Thoughts Concerning Omnipotence (Rivingtons; 3s. 6d. net) is not an attractive title for a book. But the Rev. William Harris, M.A., has succeeded in showing that his subject is one of great practical concern for us. For what is the value of Monotheism, that discovery with which we credit the Israelites? It is the discovery of the omnipotence of God. And as soon as God is seen to be omnipotent, He is found to be only good. Among the gods it is rivalry that is the root of all evil.

After criticism comes construction. Professor Briggs of the Union Theological Seminary, New York, is a critic of many years' fighting. Now, in his volume on *The Ethical Teaching of Jesus*

(Scribner; $1.50 net), he sets out to tell us what the reconstructed Gospel narratives contain. Not what is left after criticism has done its work. Professor Briggs believes that the criticism of the New Testament has shown the New Testament to be richer than before in all that makes for sobriety, righteousness, and godliness. He does not believe that the Beatitudes, as we have them in St. Matthew, were spoken by our Lord. He does not believe that our Lord spoke more than four Beatitudes, even as they are found in St. Luke. But what of that? The other Beatitudes are not lost. Elsewhere in the Gospels they are found. And when they have their proper setting, the setting which he believes they had originally, they are of more value themselves, and they make the whole teaching of Jesus more finished and effective. The average reader takes not easily to such a book as this. It seems to upset his whole mental equilibrium. To which Dr. Briggs would answer, that his mental equilibrium is probably in much need of upsetting. And it is certain that the man who gets nothing from this living responsible author is either very far advanced or very far behind.

Professor Auguste Sabatier of Paris did not come to his own in England till after his death. Since then, volume has followed volume in English translation. Now we have some knowledge of the fruitfulness of his imagination, some conception of the mental force he must have been among his comrades. The latest issue is a translation of two essays, one on the *Doctrine of the Atonement*, the other on *Religion and Modern Culture* (Williams & Norgate; 5s.). The doctrine of the Atonement is traced along its 'historical evolution' from the narrative of the Fall to Vinet. The other shows how, in our day, religion and culture have ceased their enmity, and come to one another's aid against the savage irreligion of materialism.

The Theology of St. John.

By Professor the Rev. George G. Findlay, D.D., Headingley College, Leeds.

III. The Salvation of the World.

'The world' fills a great space in St. John's Gospel, the term occurring in it nearly thrice as often as in the Synoptics, and in his First Epistle half as many times as in the thirteen of St. Paul. The rarity of ὁ κόσμος in the Apocalypse is made up for by the conspicuous frequency of 'the earth' (ἡ γῆ), its equivalent in this Book, where the warring spheres of 'heaven' and 'earth' stand for 'God' and 'the world' as seen in Gospel and Epistle.

God, the Word, and the World are the three factors of the Prologue of the Gospel; these are the protagonists in the drama of 'the eternal life that was manifested unto us.' The world came into being through the Word of the Father, who finally appeared in the person of Jesus Christ; He belonged to it, and it to Him, from 'the beginning.' 'The life' that animates the world was grounded in Him. His light shone through nature on the opening eyes of man; 'the light' sought response in human reason and affection, only to be confronted with 'the darkness' of sin. So the conflict began which fills human history, and which reached a terrible climax in the rejection of the Son of God by contemporary Judaism. Always 'the light' was there and had its witnesses, such as John the Baptist who announced its noontide coming; always the clouds had obscured it. So the world becomes, to St. John's eyes, a huge contradiction and confusion.

1. The Word of God.

In its broad primary sense, the *cosmos* is finite creation, the ordered world of God's making, with the Word for its unifying principle and spring of life. Again, it is the world of humanity—man with the system of things about him, the human race in its unity, under its relations to nature and to God. In this connexion 'the world' is sometimes, implicitly, contrasted with the Israelite people, as when the Samaritans are reported saying, 'This is in truth the Saviour of the world.' By far the oftenest ὁ κόσμος signifies 'the world' of men in its given moral condition, the existing order of human life, as it is darkened by sin and

meets the Divine love and light with repugnance. The world made by God has become the world opposed to God. Here is the great enigma, the burden of 'all this unintelligible world.' This riddle forms the matter of the book 'sealed with seven seals,' which St. John sees in the Apocalypse held in the hand of 'Him that sitteth on the throne,' over whose mystery he 'had wept much.' 'None on earth' is found 'worthy to open the book or to look thereon,' until 'the Lion of the tribe of Judah' appears, 'the Root of David,' who is at the same time 'the Lamb that was slain' and has 'purchased men of every nation' to be priests in God's kingdom. By Him the world is conquered; its problem is mastered. The world's darkness is checked and driven backwards by the light of God shining in its fulness through the life and death of Jesus Christ.

The world, taken as it stands and as a whole, is, with St. John, the antithesis of God or 'the Father.' Satan is its ἄρχων, and it 'lieth in the wicked one,'—within his grasp and domain. God's Son is sent into it as into an enemy's country, a land of rebellion and misrule. 'The lust of the flesh, the lust of the eyes, the vainglory of life' are its ruling passions. It hates the Son of God and rejoiced in His death, showing thereby its hidden hatred to the Father and having now 'no cloak' for its sin. It 'loves its own'—such men as those who assailed Jesus, men who are, as He said, 'from beneath' and are children of Satan, who are actuated by the world's lusts and judge everything by its standards. The world 'cannot receive the Spirit of truth'; through the blindness of its sin 'it seeth Him not neither knoweth Him.' The Light of life cannot manifest Himself to it. Thus the moral facts of life present themselves to St. John in sharp, unqualified antitheses. He sees two realms, of light and darkness; two families, of God and the devil; two destinies, of eternal life or perdition. He paints in black and white, with no medium shades.

2. The Judgment of this World.

Into such a world Jesus Christ could not enter without 'coming for judgment.' The fact that He, the true light, is there and men know Him not, is a judgment upon them of the most fatal kind. The verdict of truth is that they 'love darkness rather than light, because their deeds are evil.' They will not brook the reproof that His presence carries with it; the world hates Him, 'because he testifies about it that its works are evil.' Precisely because He 'tells men the truth,' they 'will not believe' Him. What can be more desperate than the plight of a world which thus receives the Son of God, the Word of God through whom it was made? In the crime of 'not believing in' Him the sin of the world culminates; it has reached its *ne plus ultra*. Satan confronts Jesus as 'the prince of the world' in secure possession. Sin strikes with malignant hand at the life of God incarnate in His Son; and if it could, would empty the throne of the universe. The rule of contemporary emperors — Tiberius, Caligula, Nero, Domitian—gave political expression to the idea of the world then existing which filled the apostle's mind. 'The whole earth,' as the Apocalypse says, 'wondered after the wild beast; and they worshipped the dragon, because he gave his authority unto the beast.' The Cæsar-worship of the time was, in such cases, little less than a worship of fiends and monsters; and this was, in effect, the religion of the Roman Empire.

So far, the relation of the world to God is one of sheer antagonism, and St. John's theology would seem to be a hopeless dualism and pessimism, positing an impassable chasm between God and the mass of mankind, whose infernal depth the coming of Christ only served to reveal. But this distressful aspect of our Lord's mission throws into brighter relief its other side. Despite its hatred to Him, God has all along 'loved the world'; the gift of His Only Begotten is proof of this. Though judgment was unavoidable wherever Christ stood in the presence of evil, it was not 'to judge the world' that 'God sent His Son, but in order that the world through Him might be saved.' 'The darkness,' deep and black as it is, forms but an episode. Light was there before it, shining on the world's first making and on the dawn of human consciousness; it 'now shineth,' breaking through the heaviest clouds in a 'glory full of grace and truth'; 'the darkness passeth away.' Evil is not rooted in matter; sin is no principle of finite creation. Its beginning on earth lies within the history of our race; and its end. In departing, at the moment when the world seemed to have vanquished Him and to be silencing His voice in death, Jesus says, 'Be of

good cheer: I have conquered the world!' It is not He that is driven out of the field, in the struggle ending on Mount Calvary; but 'now,' He says, 'is the judgment of this world; now shall the prince of this world be cast out.' On receiving the worst blow the world could inflict upon Him, when one of the chosen Twelve proved himself a devil and had gone forth to arrange for his Master's apprehension and death, He declares, 'The hour is come that the Son of man should be'—not dishonoured and undone but—'glorified, and God glorified in Him.' By the end of the first Christian century St. John knew what a victory the death of his Master had proved in point of fact, and how certainly the judgment of the world upon Him would be by itself reversed. 'This is the victory,' he writes, 'that hath overcome the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' The world shall adore Him on the cross, whom it nailed there as a false Messiah and blasphemer. The faith of the Church will compel it to this homage.

The Cross, then, is the crisis in the age-long conflict of light and darkness, the point at which the prince of the world, seemingly victorious, received his overthrow. Our Lord's presentiments anticipated this hour; its shadow fell across the Baptist's witness to Him, and across His earliest ministry in Jerusalem. On Passion-eve He says, 'Father, *the hour* is come!' the goal of the Son's mission announced by His forerunner, and the hour expected ever since Jesus set out upon His work. He must 'bear the sin of the world'; that sin in its weight of horror, in its concentrated hate and hatefulness, will fling itself upon Him. He will bear it as the Lamb, innocent, submissive, slain for His people's guilt and by their hands—the 'lamb of God' suffering by God's appointment, that by His death He may atone for and eventually remove the curse and the burden of a world's sin.

The teaching of Jesus, and the influence of His life, brought to the world in the first instance condemnation: 'If I had not come and spoken to them,' He said of the Jews, 'they had not had sin; but now they have no cloak for their sin.' Only through His death—by His 'blood' (as the Epistle puts it)—is the coming changed from a mission of judgment to one of forgiveness and the world saved from perishing.

3. The World-Saving Death of Jesus.

In the thought of St. Paul and St. John alike, the idea of 'propitiation,' with consequent forgiveness, is attached to *the death* of Jesus Christ. His death, to be sure, was no isolated fact; it was the death of One who had lived the life of Jesus, pursuing a path of obedience to God and faithful love to men which led Him to the cross, who had given to men the Father's word for an abiding treasure; the virtue of His whole earthly course was carried into the death of Jesus, and His years of living sacrifice were consummated in the hours of the dying sacrifice. But it was only in reaching this consummation that His obedience attained its specific saving effect, Godward and manward. The death of the Son of God redeemed His life from defeat as a mission of grace to mankind. In His words to Nicodemus, indicating the heavenly secret carried in His breast, Jesus predicted a 'lifting up of the Son of man,' resembling that of the brazen serpent erected by Moses for the poisoned Israelites dying in the wilderness; He 'must be' thus 'lifted up, that whosoever believeth may in Him have eternal life.' Otherwise salvation is impossible; the world will perish. A few days before the end Jesus referred again, in agitated tones, to this 'lifting up' as the means by which all men will be drawn to Him; yet He shrinks from it, so that He could have prayed, 'Father, save me from this hour.' As other words spoken in the same connexion show, His lifting up imports at the same time a casting down; it is effected by a death resembling that of the seed-corn dropped into the earth, to lose its own life, so that many lives may spring from it.

Three parallel sentences in the fourth chapter of the First Epistle, that speak of Christ's mission as the outcome of God's love to the world, run thus: 'God hath sent His only-begotten Son into the world, that we might live through Him'; He 'loved us, and sent His Son to be the propitiation for our sins'; and 'the Father hath sent the Son to be the Saviour of the world.' When the matter is narrowed to a point, and you ask St. John how, and in what capacity, Jesus Christ gives us life or 'saves the world,' how He 'gave His flesh for the life of the world,' His answer is, 'By His propitiatory death.' The death of Jesus St. John represents, then, as the focus of His entire work, the hinge on which the world's salvation turns.

This formed the goal of His earthly course, as it is portrayed in the Gospel; this forms the starting-point of the heavenly course of Jesus, portrayed in the Apocalypse. He is seen there 'a lamb standing as slain'; in this character He remains the object of perpetual praise from the universe.

4. The Firstfruit to God and to the Lamb.

The fact that in love God sent His Son into the world to save it, proves it to be salvable, however deeply condemned. Our Lord found the token of this in 'the men whom' the Father 'had given' Him 'out of the world.' The disciples of Jesus and the Apostolic Church presented 'a firstfruit to God and to the Lamb, redeemed from men' (as the Apocalypse puts it), an earnest of the full 'harvest of the earth.' Here is a sure sign that 'the darkness is passing,' the pledge of a better day for mankind. These are men 'chosen out of the world,' a sample of what the world itself may become. For the world's sake and out of goodwill and hope for it, Jesus does not ask that they should be taken away when He departs. They are to remain, and to be 'kept from the evil one'; He looks on them with sympathy and confidence as 'His own which are in the world.' He commends them in this character to His Father: 'They are thine,' He says,—God's dear possession, the destined habitation of the Spirit, and the means for the recovery of all His lost rights amongst mankind. He prays, at the same time, for 'all those who will believe in' Him 'through their word.'

The whole future of religion and of the race was wrapped up in this handful of men. 'The words which thou gavest me,' He says to the Father, 'I have given them; and they have received them.' The eternal word is lodged with them, and must propagate itself through them. In this sense the Church continues the Incarnation. The Vine depends upon its branches, and, humanly speaking, can do nothing without them. Well may Jesus pray to the Father to 'keep them,' to 'sanctify them,' to 'make them truly one.' He foresees the day when, through their santification accomplished after His own fashion, and through their perfected union with each other grounded on His unity with the Father, the world will accept Him as the Sent of God. For this end He 'sends them into the world,' as He had Himself been sent. Through their agency, when 'lifted up from the earth,' He will 'draw all men' to Himself.

5. The Spirit and the World.

At this point, in providing for the equipment of His disciples and the perpetuation of His own teaching and work, Jesus brings into view the agency of *the Holy Spirit*. He thus opens a new and momentous chapter in revelation. He is going away with His task apparently unfinished, leaving the world unsaved, unsubdued. It was not their personal loss so much as the seeming failure of their Master that confounded the disciples and cast them into a stupor of grief, as they sat with Him at the Last Supper, compelled to see that His death is coming and the hopes for the kingdom of God resting on Him are undone. The Lord consoles them by the promise that in place of His bodily presence, which could not be permanent, they will have 'another Paraclete,' to stay for ever. Their coming Advocate and Helper is none other than 'the Spirit of truth, which proceedeth from the Father.' He is 'the Holy Spirit,' with which the Forerunner had announced that Jesus should baptize men. This Spirit the Father had given to His Son without measure. They 'know Him' therefore; He had long 'dwelt with them,' and hereafter 'shall be in' them.

The conception of the Spirit given by our Lord to His disciples at this stage is no longer that which they might have derived from the Old Testament, of a mere influence or energy of the Divine Will acting upon the human; He describes a veritable Person,—'another Paraclete' such as He had been, but One possessing men more intimately and actuating them more powerfully than He could do, partly because this Other One is pure Spirit unhindered by any trammels of the flesh, and partly because the Holy Spirit will operate now upon the basis of His own completed mission. The advocacy of the Paraclete will have behind it the last achievements of the Son of God,—His death and His exaltation. 'He will testify of me,' said Jesus; 'He will take of the things that are mine, and show them unto you.' Those things will now be there to take. Up to this point, St. John observes, 'the Holy Spirit was not yet'—it was as though He were not—'because Jesus was not yet glorified.' There was no sufficient foundation for Him to build upon; the great

saving facts to which the Advocate would appeal were not yet in evidence.

Our Lord counts on the co-operation of the Paraclete and the disciples for His vindication, for the reaping of the fruits of His passion and the actual saving of the world. His life had claimed all men for the Father; His death had 'purchased' them (to use the language of the Apocalypse); but His Spirit and the Church, His Bride, will enter into possession on His behalf. 'He, the Spirit of truth, shall testify of me; and ye also shall testify, because you have been with me from the beginning.' Their part of the task the apostles are still carrying out by the writings of the New Testament, to which the Spirit of God daily puts His seal, in the regeneration of souls and in the facts of the Christian consciousness.

The dealings of the Spirit of truth with the world begin on the same lines as those of Jesus; He comes as an *accuser*—so first on the day of Pentecost: 'When He is come, He will convict the world of sin, and of righteousness, and of judgment.' The 'sin' of the world has its evidence, now awfully completed by the death of its great Victim, in the fact that men did not believe on Jesus; the 'righteousness' belonging to Him, the accused of the world, is manifest by His 'going to the Father,' where He abides approved and crowned; the 'judgment,' which the world must endorse, is that falling upon its false 'prince,' which must fall for the same reason, and through the operation of the Spirit of truth, upon all evil powers regnant amongst mankind. The suit which the exalted Christ will thus prosecute through His Advocate before the conscience of the world, condemning the world for its salvation while He vindicates Himself as its Lord and Saviour and vindicates God upon its sin, shall be carried sooner or later to success. The ἔλεγχος of the Spirit means a real convincement. 'The world' is one day to 'believe,' on the evidence of the Christian life in the disciples and under the pleadings and reproofs of the Holy Spirit, in its Redeemer's mission. Not in vain and for mere judgment did God 'send his Son into the world, but that the world through Him should be saved.'

6. The New-Born of the Spirit.

Conviction of sin, leading to confession and forgiveness through the blood of Jesus, is the first part of the Holy Spirit's work in the world's salvation. Forgiveness of sin for the sake of Christ's name has been experienced by all John's 'little children,' and this is the mark of the Christian consciousness universally. The Spirit's further chief office was stated quite early in our Lord's teaching, in the conversation with Nicodemus. 'The Spirit' is there the antithesis of 'the flesh,' as in the later teaching He is made the accuser of the world. He effects *regeneration*, in which men are 'born over again' as from the beginning. This new birth completes and amends the man's physical birth, bringing him into 'the kingdom of God,' where he finds 'life'—the proper and full existence of a human being—even as his natural birth introduced him to the world of sense and time, of sin and death. St. John does not use the term 'flesh' freely in its ethical sense, like St. Paul; but its application here, signifying at once the animal element in man contrasted with his spirit and the sinful element in him opposed to the Spirit of God, seems to be identical with that of the other apostle. On the other hand, 'regeneration' is an idea prominent in St. John; and together with forgiveness of sins, this expression covers the ground occupied by 'justification' and 'adoption' in St. Paul.

As regenerate or 'born of the Spirit,' men become 'children of God'; they are indeed 'begotten of God' through His Spirit, which St. John once calls, in this connexion, 'His seed' abiding in the soul. From the hour of their re-birth sin is alien to them, and they 'cannot continue in sin, because they are begotten of God.' They 'know the Father'—'know the love which God hath toward us'; and thus they 'know that they have eternal life.' In these children of God the purpose of His Son's coming is realized. The Father's 'name,' with the fulness of light and the abundant life that centre in it, has been conveyed to them; they 'have the Father and the Son,' who 'come' to them and 'make Their abode with' them.

Throughout it is understood, as St. John lays it down on the first page of his Gospel, that *faith* conditions the regenerative process. Men are not passive subjects of the Spirit's influence: 'to as many as received Him—to those that believe on His name'—Christ 'gives right to become children of God.'

The operation of the new birth is mysterious, like all life in its inception; its effects are patent, as are those of the untracked wind: 'thou hearest

its voice, but canst not tell whence it comes and whither it goes.' On the moral tokens of the new life the First Epistle dwells much, signalizing freedom from sin, confidence toward God, and especially a brotherly love that is ready to go all lengths in self-sacrifice, as the features of God's children, the characteristics of the men born of the Spirit. 'We know that we have passed out of death into life, because we love the brethren': on the other hand, 'he that loveth not his brother, abideth in death'; he deceives himself who thinks to love God the Unseen, when he does not 'love the children of God' in whom His likeness is exhibited. What the children of God now are, is manifest; they resemble Jesus, the Son of God —'as He is, so are we in this world.' Jesus has set the type of the regenerate man, and bids His brethren 'do' as He 'has done unto' them and 'walk even as He walked.' He so lives in them by His Spirit, the Vine in its branches, that this is possible; and it is imperative. It is idle for men to talk of loving Him, who do not keep His commandments. 'What we shall be, doth not yet appear.' This will 'be manifested' when He is manifested.

It is in this connexion that St. John speaks, but once, of the παρουσία, exhorting his readers so to bear themselves that they may have no shame or fear in the thought of meeting the returning Saviour. The promise, 'I come again, and will receive you to myself,' is, apparently, the only saying of our Lord, given by St. John, that points to the Second Advent. Other sayings about His 'coming,' or His 'seeing' the disciples 'again,' refer to His resurrection or to His virtual coming in the Spirit. The Apocalypse makes up for this comparative oblivion of the Second Advent on St. John's part. The apostle's mind, in its normal mood, was preoccupied with the actualities of the Incarnate life, and of the new creation wrought by the Spirit of truth which is going on before his eyes. He sees salvation and judgment, eternal life and death, in constant operation. All that former ages prepared, all that coming ages and worlds may unfold for the Christian, as to its essence and principle, is comprised in the Person of Christ and the conscious life of faith.

In continuation of the reproving and regenerating activity of the Holy Spirit, He is represented in the Epistle as the defender of the Church's faith. The Paraclete's advocatory office becomes polemical. Being 'the Spirit of the truth,' He is bound to assert the Lord's true nature. The Spirit of God vindicates Jesus as the Christ and the Son of God against 'the spirit of error,' which inspired the false prophets and antichrists infesting the Asian Churches in St. John's old age. Endued with the Holy Spirit, St. John's Christian readers have 'an anointing (the "chrism" that makes Christians) from the Holy One'—from God Himself—by virtue of which they 'all know.' There is a *communis sensus* in the body of a pure Church, a Christian intelligence and vital instinct, by which in all essential matters error is repelled. This comes of the Holy Spirit, concerning whom Jesus said to His people, 'He dwelleth in you; He will guide you into all the truth.'

7. The True Churchmanship.

The designations of the Christian state given by St. John centre in the idea of *fellowship with the Father and with His Son Jesus Christ.* On this ground is based the true communion of human souls with each other; it is the 'fellowship' of those 'walking' together 'in the light.' In this communion the apostle lives; and he writes with the longing to make his readers full participants therein. The Divine κοινωνία which constitutes the Church, depends in each Christian upon three conditions: on his 'cleansing' by 'the blood of Jesus, God's Son, from every sin'; on his possession of 'the Spirit which is of God'; and on his habitual 'walking in the light,' or 'doing righteousness,'—or 'keeping my commandments,' as Jesus stated the terms on which the disciples should 'abide in His love.' These elements of Church communion have their objective ground in the testimony of 'the three that bear witness' to the fact that 'Jesus is the Son of God,' to which St. John points towards the close of his Epistle—namely, 'the Spirit and the water and the blood.' While 'the blood' represents the propitiatory death concluding our Lord's earthly course, 'the water' carries us back to His baptism, in which, by anticipation, He 'fulfilled all righteousness' entering on His life of obedience to God and love to men.

The fellowship between God and the soul, on which the true life rests, is so inward and deep that it is often described as *a mutual indwelling.* In the like terms our Lord in the Fourth Gospel spoke of His own earthly relations to the Father.

Promising that the Holy Spirit shall be *in* His disciples, He tells them in the same breath that 'we'—the Father and the Son—'will come unto' them 'and make our abode' with them, provided that they continue in His love. 'God is love,' says the Epistle, 'and he that dwells in love dwells in God, and God in him.' Again, 'He that keepeth His (*i.e.* God's, or Christ's) commandments, dwells in Him, and he in Him. And in this we know that He dwells in us, from the Spirit that He gave us.' These sayings, charged with all the mystery and rapture of the Christian life, are as characteristic of the Johannine experience as the phrase 'in Christ' is of the Pauline.

Through their fellowship with Christ and God believers are in perfect safety. 'My sheep,' said Jesus, 'hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, and no one shall pluck them out of my hand.' The bond connecting Him with His disciples is stronger than death; He continues to guide and defend them, when He has returned to the Father. In the Revelation St. John sees the Good Shepherd still, in the heavenly pastures, 'leading' His flock 'to fountains of living waters.' Already they 'have the light of life'; they 'know the way,' and the end. 'The truth that abideth in' them 'shall be with' them 'for ever'; 'doing the will of God,' they shall 'abide for ever.' 'The love of the Father' casts out from their hearts 'the love of the world,' with its lusts and pride, and the 'fear' that 'hath punishment'; 'the Son' of God has 'made' them 'free,' to 'abide in the house' of His Father.

With the felt security and permanence of his union with Christ, a rich peace and joy accrue to the Christian man: 'Peace I leave with you,' said Jesus, 'my peace I give unto you'; 'My joy will be in you, and your joy shall be fulfilled.' The company of Jesus was itself joyous; John the Baptist described himself as 'the bridegroom's friend, rejoicing greatly' as he 'hears his voice.' Christ's own joy was that of friendship and fellowship. Before leaving His disciples, Jesus says: 'Henceforth'—and that 'henceforth' has a far forward look—'I call you not servants, but friends; for all things that I have received of my Father, I have made known unto you.' This personal union of Jesus and His disciples, cemented by the Holy Spirit, the unreserved fellowship of intelligence and sympathy, the solidarity of moral interest uniting the Son of God with men, is the most wonderful characteristic of the new life; in this is found its peculiar happiness, and its unfailing strength. To the 'friends' and 'brethren' of Jesus it is natural that He should say, 'I will come and take you to myself, that where I am you may be also.' This is their loftiest 'hope,' and a chief incentive in the pursuit of holiness; they must be pure 'like Him,' for they are to 'see Him as He is.' Jesus described it as a joy and reward to Himself that His beloved should be, as He said, 'with me where I am, that they may behold my glory.'

8. The Life Eternal.

Eternal life is the Johannine word for salvation. This rises above temporal distinctions and degrees; it embraces present and future alike, the seed and fruit of the new being implanted by the Spirit. The possession of this treasure is, normally, a conscious possession on the part of Christians. John writes his letter 'in order that you may *know* that you have eternal life,—you that believe on the name of the Son of God'; 'we know that He [God] abideth in us, from the Spirit that He gave us.' While in the Synoptics 'eternal life' is held out as a matter of inheritance and as reserved for 'the world to come,' our apostle has seized on sayings of Jesus which claimed such life as an immediate realization: 'He that believeth on the Son, *hath* eternal life;' 'He that believeth Him that sent me, *hath* eternal life, and cometh not into judgment, but hath passed from death into life.' Such life begins, as the texts above—quoted from the third and fifth chapters of the Gospel intimate, with the removal of condemnation. As in St. Matthew Jesus speaks of a future 'eternal life' contrasted with 'eternal punishment,' so in St. John the state of the believer in Christ is the opposite of his who disobeys the Son of God and in consequence 'shall not see life, but the wrath of God abides on him,' and who in his fear of the future 'hath punishment.' That condition, indeed, is 'death.' Eternal life is already his who looks with faith to Jesus when lifted up in sacrifice before the eyes of the world. All that Christ is and brings to men—His entire person, teaching, works, propitiation, everything that the flesh and blood of the Son of man signify and communicate—goes to supply the bread of life eternal to a hunger-smitten world.

'The bread of God' is received in no outward

material way: 'It is the spirit that giveth life.' This abiding medium for the conveyance of God's gifts in Christ, Jesus speaks of under the other symbol of 'water': 'He that believeth on me, from his belly there shall flow rivers of living water. This He spake of the Spirit, which those who believed on Him were to receive.' A super-abundant life, a river-like outflow of mental and emotional and moral energy, was manifest in the apostles and the early Church; and such phenomena attend every new access of the Spirit, every era of Divine revival.

9. The Signs of Jesus.

The miracles, or (as St. John always calls them) the 'signs,' of Jesus demand a place in the consideration of His life-giving work. These are adduced as manifestations of 'His glory'; but they served this purpose in a transitional sense. 'Signs and wonders' attract attention, and may awaken faith in the first instance; but a faith that stops there, that does not learn through 'the works' of Jesus to trust in Himself, is not permanent nor saving. His deeds of miraculous healing and feeding and sight-giving, and of raising the dead, were not wrought for the sake of proving His mission; they were the outcome of His nature, acts of saving help and love to mankind wrought inevitably, and almost irrepressibly, by the Saviour and Son of God, and through His intuition of the working of God. He gives sight to a blind man, saying, 'When I am in the world, I am the light of the world.' He cures the Bethesda paralytic, first in body then in soul, that He may 'make the entire man whole.' For the body is part of the man, the organ of his spirit, and needs salvation. His own body Jesus spoke of as 'this temple'—so the disciples after His resurrection understood that early saying of Jesus, which was quoted against Him at His trial. For the same reason He must finally raise men from 'their graves,' 'losing nothing' of that which the Father has given Him. For this reason, Jesus could not stand indifferent or impotent in face of disease and hunger; storm-tost on the lake, or weeping by the graveside of Lazarus, He shows Himself the helper of His friends and the Master in God's world, even as a Son over His own house. The physical miracles, in St. John's reading of them, served not as external evidences to revelation and the Gospel, but as a part of the revelation itself—'good works shown' us 'from the Father,' which teach Christ's gospel for the body while they symbolize and illustrate His gospel for the soul.

Greater than the deeds of Jesus, greater and more than all His words, there was *Himself*. 'I am the way,' He cries at last, 'the truth, and the life.' It was, and is, the living Son of God, by His personal leading, and personal dealing with men and with God, who brings men to God. Personalities, not abstractions—doctrines, institutions—make up the real universe: Jesus is 'the way.' Jesus is 'the truth': the realities of God and of man, of being and character and destiny, centre in Him; they are made intelligible, reliable, for all men in the knowledge of Him. 'Living for evermore,' Jesus 'is the life': life's fountain, life's renewal, life's nurture, life's ideal, life's fellowship and employment, are given in Him—not in the doctrine or history of Him, but in *Him*. 'Because I live,' said He, 'you shall *live* also.'

10. The World-Mission of Christendom.

But we must return again from the individual to the world. St. John's representation of our Lord's work, and of the Christian life as grounded thereupon, is constructed from the *missionary* point of view. Christ the Son came from the Father 'into the world,' the whole world. The Holy Spirit is, above all, Christ's advocate at the bar of history and to the conscience of our race. The individual Christian is the witness of his Lord to the world; he is an organ of Christ's mission to mankind, so far as his activity may reach. The aim of the whole Christian movement is 'that the world through Him might be saved.' To convey God's gifts of love to the world, to get its sin actually removed through His sacrifice, to bring the world under His authority and to drive out its usurping prince with the 'wild beasts' and 'false prophets' he sets up,—this is the *raison d'être* of the Johannine Church; the Book of the Revelation gives a strange and powerful expression to this world-aim.

With what significant words, in leaving the table of the Last Supper and turning from His happy converse with the chosen, our Lord steps out to the dread encounter of Passion night: 'But that *the world* may know that I love the Father, and as the Father gave me commandment, so I do. Arise, let us go hence!' All sound Church-fellowship, and the joys of brotherly love and comradeship shared in the household of faith, have their issue

there—outside; they serve to train and arm and hearten the Church for its martyr-service to the world. Christ's secrets of love are learnt only that they may be taught—'that the world may know' them. The thirsty soul comes to Him and drinks, to slake its own desire; out of it in turn there flow 'rivers of living water.' All experiences, faculties, acquisitions of the Christian life, are to be valued from this standpoint: not merely as they belong to the complete Christian personality, and to the equipment of the Church, the segregated Christian community, for its own purposes, but as they tend toward the realization of a Christian world, as they contribute to the building of the New Jerusalem, as they further the arrival of that hour when 'the seventh angel' will 'sound his trumpet,' and the 'great voices' shall be heard saying, '*The kingdom of the world* hath become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever!'

Contributions and Comments.

'A Fateful Dogma.'

The latest considerable work that has been published in connexion with the *Babel-Bibel* question contains the following sentences:—'The course of the patriarchal history gives itself out as the story of a family from which the twelve tribes spring who are afterwards called "the children of Israel." In later times descent from a single ancestor became a religious dogma ("I called him when he was yet *one*," Is 51^2)—but a fateful dogma, which led to particularism, and which was energetically combated by the preaching of John the Baptist and of Jesus' (Alfred Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 225).

The first thing that awakens our surprise in these words is the expression 'gives itself out.' Truly an achievement this! But at present we shall devote no detailed examination to this famous 'gives itself out,' seeing that the solid foundations of the patriarchal history have been quite recently pointed out in the present periodical. All that we contemplate is a small addition to this previous proof, for in what follows I think the stage of demonstration is again reached. Our first argument will be taken from the history of Joseph. If the history of the *tribes* of Israel was the source whence the fortunes invented for Jacob's sons were derived, as modern theories will have it, then (1) the very *existence* of Joseph would be inexplicable. For later history knows only the two tribes, Ephraim and Manasseh. The expression 'tribe of Joseph' occurs only in Nu 13^{11}, in introducing a note regarding the tribe of Manasseh; and the case is similar in 36^5. How now could anyone, starting from the actually existing two tribes, have come to derive them from a common father? Other tribes are traced back only to a common *mother*, a comparatively easy matter when polygamous marriages were the rule. Why should the inventive fancy, which is supposed to have rendered obstetric services at the birth of Jacob's sons, not have been content in the case of Ephraim and Manasseh to trace back their ancestral fathers to a common mother? (2) If the sketch of Joseph's life was a reflexion of the later history of the tribes of Israel, what is related of Reuben in Gn $37^{21ff.}$ would also be inexplicable. For *when* did the tribe of Reuben come forward in defence of the tribes of Ephraim or Manasseh? (3) The modern theory is shattered also by what is said of Judah in the history of Joseph (Gn 37^{26}, etc.). For if ever two tribes of Israel were rivals, Ephraim and Judah were so. There is the familiar saying, 'We have no part in Judah, etc.; to thy tents, O Israel' (2 S 20^1, etc.). So that in this point, again, it is plain that the history of the patriarchs of Israel does *not* 'give itself out' as a family history, but that it actually happened as it is related. And this is enough to rob of all justification the remark of A. Jeremias that the descent of Israel from a single ancestor came only 'in later times' to be an element in Israel's historical consciousness.

It is not the case either, as the above author alleges, that this consciousness is first expressed in Is 51^2. The conviction that the people of Jahweh were the direct and real posterity of Abraham, Isaac, and Jacob, already finds utterance, for instance, in both the passages that speak

of the call of Moses. In Ex 3^{15} Jahweh is called 'the God of Abraham, Isaac, and Jacob'; and so in 6^{3} the Divine announcement is to the effect that the God who reveals Himself to Moses is identical with the God of the three patriarchs. Who, again, does not at once recall the words, 'Get thee out of thy native land, etc., into a land that I will show thee, and there will I make thee to be a great people' (Gn $12^{1ff.}$)? In all these passages, that is to say, the descent of Israel from Abraham is mentioned not only as a genealogical feature, but as a fact of *religious* significance. Moreover, two of these passages (Gn 12^{1-3} and Ex 3^{15}) belong, even according to the more recent critical analysis of the Pentateuch, to the older deposit of recollections which Israel retained from the time of Abraham and Moses. All the less can it be regarded as justifiable to say, in opposition to the biblical tradition, that the descent of Israel from one ancestral father became only 'in later times' a religious conviction of this people.

What right, again, has Dr. Jeremias to speak of this element in Israel's religious consciousness as 'a fateful dogma'? This language implies, in the first place, that the O.T. statements about the place of Abraham in the history of redemption are products of human *dogma*-construction. But such a view is irreconcilable either with the demonstrably well-founded character of Israel's historical tradition or with the personal testimony of the prophets as to the origin of their oracles. For, in the light of not a few indications in the historical books of the Old Testament,[1] which speak positively in favour of their reliability, the people of Israel cannot be credited with having *inscribed the blank pages of their annals with the products of their own imagination.* The prophets, again, whose words are preserved in the O.T., protest most emphatically against the notion that these were simply the product of their own minds. Consequently the development of this alleged later religious dogma should not be attributed to them.

Why, once more, is the O.T. statement of the religiously significant relation of Abraham to Israel characterized by Dr. Jeremias in the above sentences as a 'fateful' dogma. The first reason alleged is that it 'led to particularism.' But it had not this effect with *competent* representatives of the O.T. principle. At the very starting-point, in the passage which is fundamental as to the destiny of Abraham, we read: 'In thy seed shall all families of the earth be blessed'; and how clearly in harmony with this is the prophecy that all peoples are to flock to the mountain of the house of Jahweh, etc. (Is 2^{2-4}, Mic 4^{1-3}, Zec 8^{23}). Further, in contiguity with the passage (Is 51^{2}) cited by Dr. Jeremias, stands also the consoling word: 'I have set thee for a light to the heathen, that thou mayest be the bearer of my salvation to the ends of the earth' (49^{6}); and, again: 'My house shall be called an house of prayer for all peoples' (56^{7}); while he in whose person O.T. prophecy closed its mouth when its mission was accomplished, declared as the interpreter of his God: 'Great is my name among the nations' (Mal 1^{11}). Hence it is not in accordance with historical truth when the fundamental O.T. view of Abraham's religious position is set down simply as a 'fateful dogma which led to particularism.' *Whom*, let us ask, did that view lead to a particularistic frame of mind? Narrow-minded men, who thought it necessary to restrict the far-reaching scope of the Divine plan of salvation. They were willing to hold by only the one part of this plan, namely, that the real posterity of Abraham, like a vineyard (Is 5^{1-7}), should become the nursery of the true religious and moral system. The other part of the plan, the idea that Israel should become at last the central point of a Kingdom of God comprehending humanity—they in their narrow-mindedness forced into the background.

Finally, what means the appeal in this connexion to John the Baptist and to Christ? Is the O.T. statement of the religious significance of Abraham in relation to Israel proved to be 'a fateful dogma' because, as Dr. Jeremias alleges, 'it was energetically combated by the preaching of John the Baptist and of Jesus'? No. John, it is true, warned the Pharisees and the Sadducees that came to him not to rest their hopes of salvation upon their Abrahamic descent (Mt 3^{9}), since God was 'able of these stones to raise up children to Abraham.' But in all this he meant to combat only a *false exploiting* of this hope. *Those* alone were to quail who thought it possible to combine this hope of salvation with immoral conduct. But the hope *itself* was in no way declared thereby to be an ungodly one.

As little ground would there be for Dr. Jeremias' conclusion even if Jesus spoke of the sphere of

[1] See these testimonies collected in my recent booklet, *Glaubwürdigkeitsspuren des Alten Testaments.*

expansion of the true religion of His Gospel, without taking any account of Abraham. The history of the true religion exhibits stages of development. Christ not only 'fulfilled' (*i.e.* spiritualized or gave an inward character to) the requirements of the Old Covenant, but also transfigured many features of O.T. prophecy. Did He not, for instance, strip the Messianic kingdom completely of its worldly character (Jn 18^{36})? But it is not the case that Jesus fixed the destiny of the redemption procured by His death without any regard to Abraham's religious significance. Looking forward in spirit to the successors of that Roman centurion who distinguished himself by the strength of his faith, He declares, keeping the O.T. in view, that they would sit at table with Abraham, Isaac, and Jacob (Mt 8^{11}). But He spoke also of the children to whom the bread of the Gospel must *first* be offered (15^{26}), and declared that 'salvation is of the Jews' (Jn 4^{22}).

The fundamental O.T. view of the place of Abraham in the history of redemption is thus not characterized by our Lord's words any more than by those of the Baptist as 'a fateful dogma.' On the contrary, we think we have adduced sufficient proof that the sentences quoted from Dr. Jeremias at the beginning of this note serve not to illustrate but to obscure and rob of value the religious contents of the Old Testament. Once more, then, the attempt to treat the O.T. as simply one constituent in a great general picture has led to a failure to recognize its own true character.

Bonn. ED. KÖNIG.

The Study of the English Bible.

I SHOULD earnestly hope that there are many University colleges where the real study of Holy Scripture is encouraged.

I would venture to name the London College of Divinity (now in existence for some forty years). As a former student of some five-and-thirty years ago, I can testify that a *thorough* knowledge of the text of Holy Writ is fostered there; but also accompanied by the most necessary study of ancient history and of the geography of the lands which have formed the dwelling-places of the human race. For forty years I have myself endeavoured with a *paragraph* Bible to delve into this exhaustless mine; and I have found a little accurate general knowledge of history and of geography in its true aspects to be the handmaids of divine study. But, above all, a paragraph arrangement of Holy Scripture prevents one falling into the crevasses of narrow readings, and keeps the leading sense clear and full. J. GARFORTH.

Spexhall Rectory.

Balaam's Prayer.

PROFESSOR ADDIS is undoubtedly right in his reading of אַחֲרִית in Nu 23^{10} as 'posterity.' The same word should stand also at chap. 24^{20} instead of 'latter end,' as in R.V. (!). The writer's meaning would spring into eye at once, if the verse read (as it ought): 'Let me die the death of righteous (men), and let my posterity (or future) be like his.' To the English reader 'his' seems to refer to 'righteous,' whereas it points back to 'Jacob Israel,' as just described.

A similar correction of the text should be made in Ps 37^{37}, where one or other of marginal readings 'future' or 'posterity' should take the place of 'latter end.' Indeed there seems to be no example of אַחֲרִית = 'latter end' = 'death.' A. THOM.

Tullibody.

St. James and Hermes.

THE Epistle of James defines *θρησκεία* 'pure and undefiled.' As an illustration see at the end of chap. 12 of the Ποιμάνδρης of Hermes Trismegistos, *καὶ τοῦτό ἐστιν ὁ θεός, τὸ πᾶν . . . τοῦτον τὸν λόγον, ὦ τέκνον, προσκύνει καὶ θρήσκευε. θρησκεία δὲ τοῦ θεοῦ μία ἐστί, μὴ εἶναι κακόν.* 'Et hoc deus est, universum . . . hoc verbum, o fili, adora et cole. *Cultus autem dei unus est, malum non esse*' (Gustav. Parthey, *Berol.* 1854). C. TAYLOR.

Cambridge.

The Almond.

WHEN it is said that the oil bowls of the holy lamp were to be almond shaped (Ex 25^{33}), it cannot mean that this form was chosen for ornamental purposes merely. Everything used in the sanctuary was symbolical, or would be made so by the masses, and at the time of writing the dislike of images was too strong to permit of any having a place in the shrine except those which long usage had endeared to the people, and which meant so

much to them they could not be removed. The cherubim on the Ark and the almond bowls of the lamp are examples of this. The symbolism expressed by the almond was probably life, either in the abstract or in some of its manifestations. This plant blossoms very early in the spring, hence its Hebrew name, its flowers appearing before the leaves; it is thus very noticeable, and would become connected with the spring, as the swallow has in Britain (cf. Jer $1^{11.12}$). But, as is seen in the nature myth, 'The Descent of Ishtar to Sheol, the spring was regarded by the Semites as a returning to life, and of this the almond tree is the earliest forerunner. It would thus easily and readily become a symbol of life, and as the light which burned perpetually in the sanctuary was the symbol of the presence of the Ever-living and Life-giving One, so the bowl which held the light was an associated symbol. It is noteworthy that Aaron's rod which budded bare ripe almonds (Nu 17^{8}, He 17^{23}).

If this view be correct, it will explain the saying, 'The almond tree shall blossom' (Ecc 12^{5}). The verb here nowhere else has this meaning, but means 'to despise,' 'reject,' 'cast off,' with most likely in regular use many related meanings. The almond tree casts of, *i.e.* its flowers or fruit. The old man falls off like ripe fruit from a tree. Or if the verb be taken as a passive, we get an even better meaning. The almond tree is discarded, the man is cast off by life, he is growing old and decrepit, and will soon sink into his grave. It may be that the almond here is the bowl of the lamp representing man himself; as the flame sinks down and goes out, so the life in an old man burns dimly for a while, and is finally extinguished.[1] This interpretation gives a meaning in consonance with the figure of the caper-berry (marg. 'desire'), one of the three figures used in this verse, and which certainly refers to the extinction of the virile strength in an old man. The middle figure, 'The grasshopper shall be a burden,' is impossible, unless the word 'grasshopper' be a euphemism of which the translation has been lost. It is most likely a euphemism, but is connected with the Arabic word of the same consonants (حجب), which means 'to be concealed.' In the Republic of Plato reference is made to the same marks of declining life. The figure of the almond may thus refer to the decay of life in the whole man, while the third, and probably the second, figures refer to particular manifestations of the decease of the powers of a man in old age, which must soon end in the total death of which they are the forerunners.

Ross G. Murison.

University of Toronto.

[1] The Talmud (Tract Sabbath), in explaining why even the Sabbath lamp may be put out to benefit a sick person, says: 'The light is called *Ner* and the soul (life) of man is called *Ner*. It is better that the lamp made by man should be extinguished than the lamp which belongeth unto the Holy One, blessed is He.'

Notes and Queries.

Many students of Scripture now possess the *Dictionary of the Bible*. But, in spite of that, there will be a great circulation of Dr. Sanday's new book. For, although it is practically his article on Jesus Christ taken from the second volume of the Dictionary, it is that article in a most convenient form, and enriched with a most valuable new map of Palestine. For the new map Professor Sanday has made use of the articles on Roads and Travel by Professors Buhl and W. M. Ramsay in the Extra Volume of the Dictionary. Dr. Sanday has given his book the title of *Outlines of the Life of Christ* (T. & T. Clark; 5s. net). It is a fine handsome volume. It will whet the appetite of every real student for that 'larger work on the same subject' which Dr. Sanday promises, but which he says is not likely to appear for some years.

Two years ago Sir Henry Jackson, the Governor of Fiji, having discovered that Dr. Lorimer Fison had made a thorough and unique investigation into the customs of Land Tenure among the Fijians, begged an account of it, read it, and sent it to Mr. Chamberlain, then Colonial Secretary. 'I consider,' wrote Mr. Chamberlain, 'that the Colony owes Dr. Lorimer Fison a debt of gratitude.' Dr. Fison has rewritten his narrative for The Exposi-

TORY TIMES. It is published in this issue. What have we to do with Land Tenure in Fiji? We have to do with Abraham, Isaac, and Jacob.

How much of the Bible is read in the pulpit? A Methodist local preacher, writing to the *Wesleyan Methodist Magazine* for March, says that, with the exception of a few favourite chapters, the pulpit Bible is a sealed book. The editor of the magazine is in favour of the preparation of a Methodist lectionary.

The editor of the *Preacher's Magazine*, which is also Methodist, is also in favour of a lectionary. But he seems to think that there is a more pressing need in the pulpit than Lessons to read. He means a man who will take the trouble to read them. 'Every preacher,' he says, 'ought to feel that the most solemn and impressive part of his public ministration is the careful reading of the Lessons'; and he is at one with the late Dr. Pope, who advised his Didsbury students to read the appointed Lessons in Hebrew and Greek in their studies before they read them in the pulpit.

The Rev. W. H. Griffith Thomas, Vicar of St. Paul's, Portman Square, London, has been appointed Principal of Wycliffe Hall, Oxford.

Why is it that in England the Reformation began at the top, while in Scotland it began at the bottom? Why is it that in England there have been no heresy hunts worth the historian's attention, while heresy hunting has been Scotland's history? Why is it that the difference between Homoousion and Homoiousion and the idea of men dying for it, is a subject of mirth in England, while in Scotland men do not laugh but die?

These queries and others have been awakened by a re-reading of Mr. Henderson's *Religious Controversies of Scotland*. It is a book worth reading twice. It is a book to be proud of. The movements it describes are great movements, the men are great men. It is a national tribute. For religious controversy is the inevitable outcome of religious life. We may not have the one without the other. And if we are really done with controversy in Scotland we have entered upon another reign of Moderatism.

Young Scotland is an unofficial magazine for the youth of the United Free Church of Scotland. It has reached its third number in March. The worst thing about *Young Scotland* is the paper upon which it is printed. The paper is the only bad thing. All the rest is good. And the page entitled 'When Lecturing' is very good.

What is the difference between a Presbyterian and an Episcopalian in Ireland? The difference is that the one calls the first day of the week Sabbath, the other calls it Sunday. And both are wrong. The ancient and honourable name of the day is Dies Dominica, the Lord's Day. They have found that out. The Episcopalians have found it out. Henceforth, the editor of the *Irish Ecclesiastical Gazette* hopes, the Church of Ireland will use the proper title, and *give a lead to all the world.*

We are not at the end of the Babel-Bibel business yet. Professor Delitzsch has been freely handled but not put to silence. He has just published another lecture. He reasserts his former assertions, and claims that in all essentials his position stands. He ventures upon new assertions. And this time it is the New Testament that is under a debt to the mythology of Babylon. To the new lecture Professor Ed. König has already replied. His reply is found in a pamphlet hot from the press of Edw. Runge in Berlin, its title being *Die babylonische Gefangenschaft der Bibel als biendet erwiesen* (M.1.20). And that we may not miss the points newly raised, Professor Prášek of Prague will contribute an article shortly to THE EXPOSITORY TIMES.

Now concerning the collection. At a conference of clergy in Halle last year, Pastor Zeller of Magdeburg delivered an address on 'St. Paul as Missionary Collector.' A summary of the address is published in the *Church Missionary Intelligencer* for March. Pastor Zeller asks the question, What made St. Paul a good collector? And he answers, Chiefly this, that he worked on behalf of his collection. He deliberated, arranged, wrote letters, made practical suggestions, designated people to whom the cause was to be entrusted, and set limits of time within which the collection was to be made

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When Professor Harnack was in America last year he was accosted by an interviewer in Boston, who threw three questions at him and waited for an answer. He answered the questions. But he was taken by surprise; and after he had time to think, the answers did not satisfy him. So when he reached the University of Yale, and the students called for a speech, he took the opportunity of answering the interviewer's questions more deliberately. The questions and the answers are given in the second number of the *Yale Divinity Quarterly*.

The first question was this: 'What aim have you in your historical studies?' It was a wily question. If Professor Harnack should say that his aim was to establish the Faith he would be called an apologist. Yet he could not say that his aim was to destroy it. He replied that he had no aim. The historian, he said, has no business to have an aim. His sole business is to ask questions. If, after unprejudiced research, his questions are answered in accordance with his own wishes, let him publish the results and rejoice. But if not, it is still his duty to publish the results.

The second was a double question: 'Is there an historical kernel in the Gospels, and were the Gospels the product of Greek thought?' Clearly in its first part it is the question of an unbeliever, of an unbeliever of phenomenal stupidity and ignorance. Surely, says Professor Harnack, we are to blame that such a question should be possible. 'When I heard the question,' he says, 'I first felt indignant and ashamed; and then I asked myself, What can I do to make such a question impossible ten years hence?' But the second part of the question is scarcely better informed than the first. What it means to ask is whether the Gospels really originated in Palestine or were the product of the mythology, ethics, and philosophy of Greece. Professor Harnack expressed his emphatic conviction that the Synoptic Gospels were almost purely a product of the Jewish Palestinian mind.

'What do you think of the Abbé Loisy?' That was the third question. It was a question for the newspapers. Professor Harnack answered that Abbé Loisy is both a very devoted Catholic and also a very advanced critic. He is a more thoroughgoing Catholic, he said, than the pope or the Jesuits; and he is a more advanced critic than most Protestants. How does he manage to combine the two? He does not combine them.

He keeps them apart. That is the peculiarity of his position. And that is its impossibility.

The Abbé Loisy is not the only person who separates the Jesus of history from the Christ of the Church. In September 1903 Professor Pfleiderer delivered a lecture before the International Theological Congress at Amsterdam on the 'Early Christian Conception of Christ.' He has now expanded the lecture into a book, which has been published by Messrs. Williams & Norgate under that title. The Christ whom we know is sawn asunder by Professor Pfleiderer as completely and as unctuously as by the Abbé Loisy.

We boast of the scientific achievements of the nineteenth century. Its greatest scientific achievement, according to Professor Pfleiderer, is the separation which has been made 'between the Christ of Faith and the Man Jesus of History.' 'Now,' he says, and it is with much satisfaction he says it, 'we have reached the historic truth concerning the Founder of our religion; we can present His form, in its simple human grandeur and stripped of all mythical accessories, as the ideal of a lofty and noble religious hero, worthy of the veneration of the mind and heart of the modern world.'

It is not possible even yet, perhaps it will never be possible, to write a Life of this Jesus of history. Numerous are the Lives which have been written, but Professor Pfleiderer is dissatisfied with them all. They either add to the real Jesus some of the mythical elements of the Christ of the Church, or else they are carried aloft into the region of ideal fiction, in accordance with the imaginative disposition of their author. Harnack's *What is Christianity?* is the end, as Renan's *Life of Jesus* was the beginning, of 'a long succession of romances.'

But if it is not possible to write a Life of the Jesus of history, it is quite possible to write a Life of the Christ of the Church. That is what Professor Pfleiderer does. That is the purpose of his present volume. The method is new. He proceeds by disintegration. He takes the Christ of the Church to pieces and shows us how He has been built. He separates out the materials of which the figure has been formed; he shows us what they are and whence they came.

The Christ of the Church, says Professor Pfleiderer, has been formed out of those myths or legends which are the common property of religion all over the world. The elements of the figure are roughly separable into five groups. There is Christ the Son of God; Christ the Conqueror of Satan; Christ the Wonder-worker; Christ the Conqueror of Death and the Life-giver; Christ the King of kings and Lord of lords.

The materials of each of these conceptions were taken from various sources. They came from Judaism, from Hellenism, from Mithraism and the Græco-Egyptian Religion, from Zoroastrianism, and even from Buddhism. They came gradually, and gradually the conception gathered shape. Take the conception of the Son of God. Follow it out in the New Testament itself. There are three stages in the history of its formation; and Professor Pfleiderer believes that these three stages may be successively and distinctly traced.

First of all, the man Jesus was raised to be the Son of God by a divine act of adoption. In its very earliest conception this act was connected with the resurrection from the dead and the ascension to heaven. But afterwards it was associated with the voice from heaven heard at His baptism. The adoption of Jesus as the Son of God did not imply that He was supernatural, it only signified that to Him had been given the office and power of the Messiah.

The next step was due to St. Paul. It was made at a date scarcely later than the first step—for Professor Pfleiderer is well aware of the difficulty of finding time for these developments. By St.

Paul Jesus was regarded as the Son of God, not in virtue of adoption, but because a spiritual personality, pre-existing in heaven, had become incarnate in Him. This new being, this Christ-Spirit, or Spirit-Christ, was not looked upon by St. Paul as God. He was still a man, but an ideal heavenly man, the express image of God and His firstborn Son, who from the beginning was destined to appear on earth in order that He might redeem mankind from the curse of sin and death and the law.

These two stages in the conception of Jesus as the Son of God may be described as the Man-God and the God-Man stages. The one was the apotheosis of a man; the other was the incarnation of a God. The last stage was their combination. It was accomplished in the second century, and among Christians of Gentile origin. It was due to the prevalence of an idea with which the Gentile Christians had long been familiar, the idea of Virgin-birth. Supernaturally conceived by the Holy Ghost and born of the Virgin Mary, Jesus of Nazareth at last attained to the full stature of Godhead in Christ.

Such is Professor Pfleiderer's theory of the rise and progress of the conception of Christ the Son of God. It is a simple theory; but when Professor Pfleiderer sets out to establish it, his troubles begin. He has to fetch his proofs from far, and they are sometimes too evidently far-fetched. But his greatest trouble is with time. Give him the utmost stretch of time that can be given: it is still utterly inadequate for his purpose.

Is the fear of Hell an instrument of conversion? Mr. Clement F. Rogers, writing to the *Guardian* of 22nd February, denies that it is or ever has been.

Who says that it is? Gibbon says so. But the only evidence which Gibbon quotes is the peroration of Tertullian's *De Spectaculis*. The Lives of the Saints say so. Mr. Rogers denies that. He has read extensively in the Lives of the Saints, but he does not seem to have come upon a single saint who was converted by this fear. Puritanism says so. Mr. Rogers does not deny that. For three hundred years, he admits, Puritanism has emphasized the doctrine of Hell as an essential part of its theology, and evangelicalism has pushed it as an instrument of conversion. Therein lies the offence, and the reason for Mr. Rogers' article. In America the offence has been greater than in England. But even in America, says Mr. Rogers, when Professor Starbuck induced some hundreds of converted persons to tell him how they were converted, only fourteen per cent. ('who may easily have been mistaken') attributed their change to the fear of Hell.

In the familiar beginning of that familiar chapter of St. John's Gospel, the 13th, there is a difficulty which is probably felt more or less distinctly by every reader every time he reads it. The difficulty is in the statement with which the first verse ends. This is the verse: 'Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.'

The difficulty is in the last clause. Not in the translation of it. There is a slight difficulty in that also; and the Revisers, feeling it, have offered in the margin the alternative translation, 'he loved them to the uttermost.' But the deeper difficulty, the difficulty which everybody feels at least a little, is in the statement itself—'he loved them unto the end or to the uttermost.' Why is this statement made? Why is it made just then? It seems to stand by itself, without a proper occasion. But if the occasion is the washing of the disciples' feet, which follows, then it should be brought into closer connexion with that incident.

In the *Baptist Review and Expositor* for January Dr. S. M. Provence proposes a way of removing

the difficulty. It is a matter of punctuation. He would not put a full stop at the end of the first verse. He would make the sentence go right on to the end of the fourth verse. There is the difficulty that 'he loved them unto the end' contains a finite verb, and seems to end a sentence. Dr. Provence would throw the phrase into a parenthesis.

He then offers a free translation of the whole passage: 'But before they began to eat the paschal supper, Jesus, knowing that the time was at hand when he would leave this world and return to the Father, although he loved his friends who must remain in the world (them he loved to the last), and the feast being ready, the devil having previously put it into the heart of Judas Iscariot, Simon's son, to betray him, knowing that the Father has given all things into his hands and that he came from God, rises from the table and lays off his cloak; and taking a towel he wound it around his body.'

Dr. Provence claims that this 'fits all the circumstances.' Jerusalem was crowded with visitors who had come to the feast. Every householder had his guests. Our Lord was the host of the evening in this upper room. The company had left their sandals outside. Their feet must be washed, and there was apparently no servant. A question of priority arose among the disciples. Perhaps it was about this very service, which someone must perform. Jesus took the service upon Himself.

Now there is no doubt that this is what St. John sets out to tell us. Before he tells us, he introduces all the preliminary circumstances. He even draws one moral from the incident, the moral of Jesus' unalterable love. But surely, says Dr. Provence, he does not introduce that moral as if it were itself the story he means to tell us.

If there is one thing more than another which it is better to do than to talk about, that thing is Prayer. Nevertheless people will talk about Prayer, and especially the wrong people, the people who do not pray. Let us continue praying, but when occasion arises let us talk a little about it also.

An occasion has arisen over the issue of Dr. Hastings Rashdall's book, *Christus in Ecclesia* (T. & T. Clark; 4s. 6d. net). In that book there are three papers on Prayer. The first is on the Matter of Prayer, the second on the Manner of Prayer, and the third on Intercessory Prayer. Now when Dr. Rashdall writes upon anything he endeavours to be scientific and very frank. He is scientific and very frank when he writes upon Prayer. Does he find a place for Prayer? Does he find a place for Intercessory Prayer? He does. For the time has come when the straitest sect of the professors of natural science has been compelled to acknowledge that, in the cautious words of Dr. Rashdall, 'it is not impossible that prayers for the sick may produce a real effect, even apart from the influence which the consciousness of being prayed for must often have upon the mind of a sufferer.'

What a change is here from the attitude of Professor Tyndall. But in the name of science Dr. Rashdall can go even farther than that. In the name of science he can say, Do not cease to pray. There may come a time to you when science seems to cover the earth with the gross darkness of materialism. Yet do not cease to pray. There may come a time when you can see no Will in the universe better or holier than your own. Even then do not cease to pray. In your darkest moment you will discern at least a 'tendency that makes for righteousness'; put yourself on the side of that tendency, urges Dr. Rashdall, put yourself on its side by steady and persistent prayer, and it may be that the practical experience of the effects of treating that tendency as a Person will supply you with one great argument for the belief in a living God with whom the

human soul comes into a real personal relation in prayer.

The Bishop of Ripon has contributed an article to the *Hibbert Journal* on 'The Education of a Minister of God.' It is still felt that there are not men enough offering themselves to be educated as ministers of God. Dr. Boyd Carpenter believes that there is a matter of deeper concern than that. The men who offer themselves do not receive a good education.

A minister of God, says the Bishop of Ripon, has to be educated both intellectually and spiritually. He has to be educated intellectually. If he need not be learned with the learning of an expert, he should yet be able to appreciate the general direction of the tide of thought, and the way in which it has been influenced by currents set in motion in other days. On questions of thought, scientific discoveries, and criticisms, he needs to be abreast of his age. He must have, in short, an adequate intellectual equipment.

But the Christian minister must have more than an intellectual equipment. He is a messenger. He carries a message of eternal significance to men. It is well that he should understand his own age, but unless he compels men to measure life by the standard of eternal values, his office is that of a lecturer, not of a preacher. He lacks that prophetic and ministerial force which men expect from those who minister in spiritual things.

Intellectual equipment in touch with modern needs, and a personal spiritual meetness needed in every age—these are the two qualifications with which the Christian minister should go prepared to his work. Education may furnish the one: it cannot furnish the other. Personal ministerial fitness is a gift beyond all human power to bestow. But the man who offers himself for this high office has a right to expect that the Church will afford him the means of reaching an efficient standard of intellectual equipment.

Does the Church provide such an education for its theological students? Does any Church provide it? The Bishop of Ripon does not believe that any Church provides it. He is careful to abstain from criticising the theological institutions of the land. But he mentions three things which ought to be aimed at in every school of clerical training; and it is clear that he cannot name any school in which the aim is realized.

What are the three things which the theological student of our day should know? They are, first, the difference which the scientific method in theology has wrought. Next, the recognition that religious belief stands upon a basis of ethics. Lastly, the contents of the religious consciousness, both in non-Christian religion and also in the experience of Christians.

Dr. Boyd Carpenter does not deny that there is a general recognition now of the scientific method in theology. But he thinks it is quite superficial, and sometimes quite perverse. It is supposed that what the scientific method has done is to prove untrue certain things which had formerly been believed to be true—things like the turning of water into wine, or the rising of Christ from the dead on the third day. That is a misunderstanding. That may be one of the results of the scientific method and it may not; it is not the scientific method itself. The Resurrection of Christ from the dead may still be true, but now we must prove it true, not by deductions from theories in the air, but from facts upon solid ground. Certain movements of water and air used to be explained on the theory that Nature abhorred a vacuum. That explanation will not do now, but the movements are there still. 'If,' says the Bishop of Ripon, 'a girl believes that her lover is good because she thinks him good-looking, she may be correct in her conclusions, but her reasons are bad. If a man who wears a charm passes through battle unhurt, I may dispute the virtue of the charm without denying the fact of his preservation from wounds

or death.' The scientific method in theology searches for the true causes of religious phenomena; it does not necessarily disprove the phenomena themselves.

Well, that is the first thing that our theological colleges should do for a man. It should teach him the scientific method. The results will not necessarily be disastrous to faith. It should teach him the scientific method whatever the results may be.

In the second place, theological education must recognize the demand of our day for an ethical basis to all belief. It must recognize—to quote one sentence from the Bishop of Ripon which ought to become immortal—that 'the creed, whatever it is, must make an ethical response if it is to become a spiritual power.' He goes on, and here at least he is on solid ground: 'The only avenue to spiritual conviction is an ethical one. You may reach intellectual ascent, theological harmony, neat and compact systems of belief, through other channels, but without the sanction of the moral nature there is no faith. As it is true that as soon as the moral sense is revolted, belief in previously-accepted doctrine disappears, so it is true that it is only when the moral nature is called into active response that we can expect spiritual conviction. If, therefore, our teaching shows no point of contact with ethic, it will be, as far as spiritual response or faith is concerned, entirely valueless.'

That is the second thing which theological education must give a man. And it is as revolutionary a thing as the first. Dr. Boyd Carpenter illustrates it a little. He recalls the question of Sophocles, 'When gods do ill, why should we worship them?' He quotes from Benjamin Jowett: 'The stories of the gods of Olympia were felt to be fictions, because they were found to be immoral.' He says that the saving element in the Old Testament itself is the ethical one. The prophets insisted on it. They stood for righteousness. And standing for righteousness, they stood for faith. He comes to Christ. Christ taught that no man can reach God except through the conscience. 'If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift.' He comes down to our own day. 'If the revival in Wales,' he says, 'shows us men paying their old debts, returning loans, exhibiting a high and honourable contrition for past wrongs—in fact, first reconciling themselves with their brothers—we begin to count the revival a true work.'

The last great novelty which should enter into the education of a minister of God in our day is a recognition of the witness of the religious consciousness of man, not only in the spiritual experience of Christendom, but also in the experience of religions that are not Christian. These two things may be studied separately. For the study of Christian experience the Bishop of Ripon suggests such books as James's *Varieties of Religious Experience*, Granger's *Soul of a Christian*, Starbuck's *Psychology of Religion*, and Forrest's *The Christ of History and of Experience*. The two things may be studied separately, but they are not separate. And perhaps the greatest revolution of modern times will take place when the study of other religions becomes a regular part of the theological curriculum, and men are taught to understand the value and significance of the religious consciousness, wherever and however it may have expressed itself.

Is there a place in true religion for the Myth? We are freely told in these days that the early narratives of Genesis are myths. Is that possible? Is it possible that we may have to adjust ourselves to that belief yet?

Dr. J. A. Stewart, White's Professor of Moral

Philosophy in the University of Oxford, holds that it is quite certain. He says that the Myth is the highest form of religious instruction. He believes that if the early narratives of Genesis had not been myths they would not have served their purpose, they would not have conveyed to man that knowledge of God and of man's own life which they do convey. If the early narratives of Genesis had not been myths they would long ago have been buried in oblivion.

Professor Stewart has published a book on the *Myths of Plato* (Macmillan; 14s. net). In that book he shows that in the Dialogues of Plato the Myth, although but an occasional instrument of instruction, is an instrument of the highest value. The Myth is mostly placed in the mouth of Socrates himself. And it is made use of at the moment when the argument has touched those eternal things which are of the deepest interest to men. It is as if Plato had realized that, much as reasoning or logical debate may do, there is a point in the search after the knowledge of God and the duty of man where it stops short, and the rest must be done by the Myth. Professor Stewart accordingly gives this volume to the study of the Platonic Myth. He gathers the Myths out of the Dialogues, translates them, annotates them, and shows by many means, but chiefly by a long illuminating Introduction, that not in the Dialogues of Plato only, but everywhere, the highest and absolutely essential form of religious instruction is the Myth.

What is a Myth? It is a story. It is a fanciful tale in which, by the aid of imaginative language, the fundamental conditions of the knowledge of God and the conduct of life are set forth. Its characters are not real nor its events historical. At least they need not be. It does not matter whether they are or not. They are often absurdly unreal and unhistorical, as when animals are made to think and speak as men. Professor Stewart would at once describe the story of the Fall as a myth, the evidence that it is a myth being quite unmistakable when the serpent is made to speak.

Now the Myth is not a story with a moral. Indeed, the less of a moral there is in it the more it is a Myth. Nor is it simply a story. It is a story in which such language is employed, or such a situation is created, as brings the mind into the presence of the Eternal; or, to use Professor Stewart's words, into a state in which we feel 'that which was and is and ever shall be' overshadowing us. The charm of the Myth is the charm of Poetry generally. There is no essential difference indeed between the Myth and such Poetry as is truly religious like the *Divina Commedia*. It is a species of Poetry which uses its own vehicle to fulfil its ends, that vehicle being the imaginary experiences of imaginary beings which go to form a story.

Professor Stewart, then, says that the Myth is essential to instruction in religion. What does he mean? Can we not instruct our children directly by teaching them actual facts and events? No, he says, we cannot. He recalls the words of Plato in the second book of the *Republic* about the religious instruction of children. The education of children, says Plato, is not to begin with instruction in 'facts' or 'truths.' It is not to begin, as we should say, with the 'elementary truths of science' and the 'facts of common life.' We fill our primers with such things, and thrust them into our children's hands. But Plato says we do wrong. Children cannot yet understand what is true in fact. We must begin with stories, with fictions, with what is false in fact. We must teach them what is literally false in order that they may get hold of what is spiritually true. And it is not simply because their only interest is in stories, although that is significant; it is because the story is the only possible means of instructing them in the things that are unseen and eternal.

Professor Stewart agrees with Plato. And it is, he seems to say, because we have been taking the wrong way with our children, that there are so

many atheists and agnostics among us. For science is opposed to religion. Science and religion, says Professor Stewart, cannot be reconciled. If we teach our children the facts of science when they are young and neglect to tell them stories, we are making it hard, perhaps we are making it impossible, for them ever to attain to a knowledge of a living personal God.

Now, without a personal God there can be no religion. This is religion, the recognition of a personal God with whom I, a person, have to do. But natural science denies a personal God. When natural science or metaphysics occupies itself with the idea of God, it always arrives at the conclusion that God is not a person. The god of modern metaphysics is the Absolute; the god of modern science is Nature, and they are none the less impersonal that they are spelt with capital letters.

That is why science is opposed to religion. The God of religion is a personal God; the God of science is impersonal. Science cannot help itself. With all the will in the world it cannot find a personal God. For personality means portion. If there is one person in the universe called God, there are other persons in it called men. Therefore God is only a part of the universe. But how, asks science, can a God that is only a part of the universe be its Maker and Ruler?

Professor Dods' New Book.[1]

By Professor the Rev. W. Sanday, D.D., LL.D., D.Sc., Oxford.

Dr. Marcus Dods always writes genially and attractively, in an easy and agreeable style, with just a pleasant subdued colour, and in a way that none can fail to understand. He is always well informed, and has a special skill in weaving in apt quotations. He addresses himself to the general public, and makes it his object to carry the average man safely through the great transition of thought that is characteristic of our time. Those who trust to his mild and reasonable guidance are not likely to go far astray.

In the little volume before me he has undertaken to sum up in seven chapters, which were originally lectures, the present position of opinion in regard to the Bible. He has done this under the following heads:—'The Bible and other Sacred Books,' 'The Canon of Scripture,' 'Revelation,' 'Inspiration,' 'Infallibility,' 'The Trustworthiness of the Gospels,' 'The Miraculous Element in the Gospels.' I am not sure how far the reader will agree with me, but I am inclined to think that under the first, the third, and the last but one of these heads the treatment is freshest and most interesting.

I may give just a few specimens of this treatment, which seem to me to be also noteworthy for their own sake. The following, I think, goes to the heart of the failure of Buddhism:—

'To subdue all desire was to become superior to life; and perfected triumph was to enter Nirvana, a state of passionless, apathetic, unmoved existence or non-existence. This was a view of life he could not possibly have taken had he believed in God, and his system fails because deeper even than the thirst for righteousness is the thirst for God' (page 8).

'I would be disposed to say that the two attributes which give canonicity are congruity with the main end of revelation and direct historical connection with the revelation of God in history' (p. 54).

'What is the infallibility we claim for the Bible? Is it infallibility in grammar, in style, in history, in science, or what? Its infallibility must be determined by its purpose. If you

[1] *The Bible: Its Origin and Nature*, by Marcus Dods, D.D. Edinburgh: T. & T. Clark, 1905. 4s. 6d.

say that your watch is infallible you mean as a timekeeper;—not that it has a flawless case, not that it will tell you the day of the month or predict to-morrow's weather' (page 151).

'Before we form any opinion about the Gospels, and even though we see much in them that we cannot accept, they set before us this unique figure—a figure far beyond the creative power of the writers, and carrying in it its own authentication, its own direct appeal to heart and conscience and reason. We need as little fear the nibblings of criticism as we fear the minute erosions of our shores by the ocean' (page 157).

'Too much may very easily be made of the distance in time between the events and their record. A second generation is sometimes spoken of as if it arrived all at once, and in a day displaced and abolished the first generation, like changing guard at a military post, or like the sudden displacement of day by night in the tropics' (p. 183).

'What, then, was our Lord's purpose in performing miracles? The answer is, He performed them not to convince people that He was the Messiah, the messenger and representative of God, but because He had that understanding of God's love and that perfect fellowship with God which made Him the Messiah. . . . But just because the primary purpose of the miracles was to give expression of God's mercy and not to prove our Lord's Messiahship, on this very account they can be appealed to as evidence that Jesus was the Messiah. The poet writes because he is a poet, and not for the purpose of convincing the world that he is a poet. And yet his writing does convince the world that he is a poet' (pages 225–227).

Thoughts like these seem to me to be really helpful. One of them is taken from the chapter on Infallibility; the main point, however, as it is formulated on page 137, is hardly stated with the writer's usual felicity. The awkwardness is due to the attempt to bring under one head the lesser fallibilities that are found in the Bible with the one great infallibility in the Person of Christ.

For myself, I should deprecate the antithesis that is drawn out in chap. ii. between the Romanist and the Protestant view of the Canon; as though 'the Romanist accepts Scripture as the Word of God because the Church tells him so, and the Protestant accepts it as the Word of God because God tells him so' (p. 41; cf. 57, 58), in other words, because his conscience commends it to him. The verdict of the individual conscience is surely strengthened by having the support of a number of consciences; and that is, in the last resort, what the judgment of the Church comes to. Is it not better to try to find out the real principle that lies behind other people's beliefs than to foster our own self-complacency by treating our beliefs as so much better than theirs? The strength of the Protestant position lies, not in the fact that it is more securely founded, but rather in that, at some point in the chain, it implies more personal reality of apprehension. When Luther pronounced the Epistle of St. James 'an epistle of straw,' it was a subjective and rather hasty opinion, which as such was open to correction; but it did mean that he had a real understanding—not of St. James but of St. Paul.

We observe that the centre of gravity of Dr. Dods' book rests much more on the New Testament than on the Old, and in the New Testament specially upon the Gospels. The reasons for this are very intelligible, when the point of view is so essentially practical. At the same time there would be something to be said for the opposite method; because, historically, the idea of inspiration and of a 'sacred book' attached to the Old Testament before it attached to the New, and therefore we must study it in the Old Testament if we would really trace it back to its origin. It is also, I suppose, in connexion with the Old Testament that the greatest advances in recent thought have been made.

I have said that the seven chapters of the book were originally delivered as lectures. It is explained in a preliminary note that these were given under the 'Bross Foundation,' which is associated with Lake Forest College, Illinois, U.S.A. It may be rather tantalizing to British scholars to gather from the same note that a munificent prize of 6000 dollars (roughly = £1200) is offered for competition for works of apologetic theology coming under the heads laid down in the Trust, the MSS of which, however, must be sent in by 1st June of the present year. Unless their attention has been called to this announcement before, it is to be feared that our countrymen will not have very much chance of competing.

The Exodus Festival and the Unleavened Bread.

By Rabbi the Rev. S. Fyne, Swansea.

The reason assigned in Deuteronomy (16^3) for the unleavened bread during the Passover festival is, that Israel may remember that they were 'sent out of Egypt in *haste*'; in other words, that Israel may remember the pressure—the supernatural pressure—God brought to bear upon an obdurate Pharaoh, as to have wrenched from him not only his permission to depart, but even his insistence upon their instant departure.

This we know. But this is not the reason given in Exodus. New as this may sound to some, it is a fact, nevertheless, that in this instance, as in that of the observance of the seventh-day Sabbath, the Book of Exodus (12^{17}) gives quite a different reason—a reason at once more poetic, more symbolic, and, perhaps, even more appropriate—bearing not so much upon the Departure, as upon the *sojourn*. To appreciate, however, the reason given in Exodus, we must first digest the following physiological fact:—

Any dough made of the five specified kinds of grain (wheat, barley, rye, oats, and spelt—T.B. Pesachim, Mish. ii. 5) will rise of itself, though no artificial aid, as barm or yeast, be put in—will rise of itself if only allowed to. The alcoholic properties, or ferment peculiar to, and inherent in the cereal, contain all the force and vigour, all the potentiality and energy sufficient to make the dough rise of its own accord. The *leaven*, yeast, or barm do not create, but only stimulate the ferment already possessed by the cereal. It makes the dough rise sooner; but rise it would even without it. The ancient Egyptians never did put any barm into their bread, but left it entirely to time and congenial temperature to produce the state of leaven required in the bread. Thus 'Chameż,' *i.e.* Leaven, rises of itself; and so would 'Mażah,' *i.e.* Unleaven, if only permitted to. But it is just here where the difference lies; that while in the former this natural tendency is encouraged, or at least given free play, in the latter it is rigidly suppressed and circumvented—kept down by design.

The 'Mażah' dough is deprived of all and every opportunity of self-rising. Its energy is stifled, its force checked, its development stunted by the overpowering heat of the oven into which it is precipitated in all haste, which reduces the possibility of its rising to a minimum. Even this minimum is successfully checked in advance by the application of the ratchet—the ragged, sharp-toothed wheel driven all over its surface, which, cutting into the dough deep furrows of sharp indentation, cuts off its last chance of ever rising.

Hence, while 'Chameż,' as self-rising, may well stand as the symbol of 'self-emancipation,' 'Mażah,' on the other hand, with all the 'rise' taken out of it, serves as the appropriate symbol of self-impotence, of utter self-helplessness—of an emancipation, effected *not* from *within*, but from *without*.

The analogy between Israel's position in Egypt and that of the 'Mażah' is so complete, so striking, that it needs but stating to be recognized.

Other nationalities, besides Israel's, were at various times reduced to subjection, and experienced much oppression. To take modern instances, let us name Italy, Greece, and the Balkan States for example. But these peoples, having remained on their native soil, the subjection and oppression, great though they were, still left space for the national soul to breathe in. With all the oppression, the oppressors were powerless to stifle or smother the organs of national respiration of the subjected nationalities. Spite of all restrictive measures, the national *leaven* of the subdued asserted itself, produced internal motion, agitation, and ferment; and, nurtured by time, aided by congenial temperature, and favoured by opportunity, the 'dough' began to rise. The people bestirred themselves, began to move. They called meetings, organized demonstrations, fanned the embers of patriotism into a blaze, and the 'dough' rose to its full height. The oppressed rose to a man, broke the yoke of foreign domination, and so, by their own inherent strength, brought about their self-emancipation.

They rose, Chameż-like, by their own efforts. They themselves generated all the 'leaven' required for the 'rise'—all came from within. 'Chameż' is the symbol of *their* emancipation,

and 'Chameż' should *they* therefore eat on the anniversary of their restoration to independence.

With Israel, however, the case was very different. Israel was on foreign soil during the period of his subjection. Strangers in the Valley of the Nile they were, amidst the proverbially suspicious native, whose suspicion had but to be roused from the throne to make him see to it that the Hebrew in his midst shall not rise, if he can help it. And he *did* see to it; so that the Hebrew 'leaven' remained very much unlike Chameż! At one stroke of the pen, or stylus, the free Hebrews were deprived of all rights of citizenship, and precipitated into the fiery furnace of Egyptian thraldom, which overpowering heat soon arrested all internal motion, checked all national agitation, stunted the 'leavening' propensity, stifled all aspiration for independence, and took the 'rise' out of the 'dough' completely. Even this did not quite satisfy the oppressor. The Hamite was still apprehensive lest the Semite might rise in spite of it all; and so had recourse to the rachet — to cruel and murderous enactments, which treated the Hebrews in true 'Mażah'-fashion. The sharp-toothed wheel of torture, of diabolic atrocity, was driven over the enslaved now and again, and this ratchet, cutting deeply into the 'dough,' had performed its fiendish work to perfection. It punctured the paste so thoroughly, crushed their spirit so completely, that it left them past raising themselves—lying flat 'Mażah'-like, insipid and spiritless—a real object of pity. If Emancipation had to fall to their lot, it had to come all from *without*; for from *within* there was left neither energy, capacity, nor even hope.

Israel's position in Egypt was, as shown, analogous to the 'Mażah.' So apt, so faithful, so complete, and so striking is the comparison, that the 'Mażah' is the very symbol of an emancipation from such a state. We need not, therefore, be surprised if this is the reason given in Exodus (12^{17}).

'You shall observe the unleavened bread.' Why? 'Because,' continues the text, 'on this self-same day have I BROUGHT you out of the land of Egypt.' You, implies the text, *did not* —because you *could not*—come out of your *own* accord, by your *own* efforts, but had to be *brought* out. You were past self-rising. Yours was *not* a self-emancipation as to make 'Chameż' the appropriate symbol; your Emancipation was a *Redemption*, pure and simple, and for a Redemption '*Mażah*' is the appropriate symbol. Hence on this anniversary ye shall eat 'Mażah!'

'Zionism,' the great Jewish national movement which is stirring the nation just now to its very depth, is seeking to agitate the national 'leaven' and make the 'dough,' as it were, rise this time of its own accord—to render the Jewish national resuscitation, *not* a *Redemption* but a *Self-Emancipation*! and, perhaps, unconsciously, spare the nation the necessity of having to eat 'Mażah' on the anniversary of the next restoration! That *one* 'Matzah' festival a year is enough to satisfy the scruples of even the most orthodox of the nation, we all agree; and it would be but sheer justice on the part of the European nations, were they to extend a helping hand to a nation with such a history as the Jews, to help them to help themselves, and effect their own restoration.

Recent Foreign Theology.

PROFESSOR W. LOTZ of Erlangen makes an earnest attempt in the work before us (*Das Alte Testament und die Wissenschaft*; Leipzig: A. Deichert; price M.1.20) to vindicate the uniqueness and the permanent value of the Old Testament as containing the record of a Divine Revelation. He examines the changes of view that have been necessitated by literary criticism and by Assyriology, and shows that in the legitimate conclusions that have been reached by these two sciences there is nothing that ought to disturb the mind of Christians. As he himself anticipates in his preface, his book may provoke hostile criticism from extreme men on both sides, but it will probably appeal to many as an example of a safe middle course. For ourselves we confess that we have more sympathy with his treatment of the *Babel-Bibel* question than of the 'higher' criticism. But there can be only one opinion as to the excellent spirit and the candour with which the author deals with his whole subject.

The closing chapter of the book, which raises the question of how far questions of biblical criticism ought to be taken account of in the pulpit and by teachers of youth, contains much that is suggestive and valuable.

The well-known series of 'Texte und Untersuchungen' edited by O. v. Gebhardt and A. Harnack, has been enriched (Neue Folge, xi. 3) by a work by A. Berendts dealing with two somewhat obscure subjects that do not appear to have received the attention to which they are entitled. These are: (1) *Die handschriftliche Überlieferung der Zacharias- und Johannes-Apokryphen*, and *Die Bibliotheken der Meteorischen und Ossa-Olympischen Klöster* (Leipzig: J. C. Hinrichs; price M.2.70). The work will commend itself to experts.

Students of Hebrew metre, whether believers in it or not, will welcome the little work of Professor Giesebrecht (*Jeremias Metrik am Texte dargestellt*; Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister; price M.1.80), which applies a metrical scheme to the whole of the Book of Jeremiah, at the same time distinguishing the passages which our author believes to be non-original parts of the text. He proceeds on somewhat different principles from Sievers (Erbt), who appears to him to be too much wedded to the traditional text, Cornill, who allows the prophet too much metrical licence, and Duhm, who allows him too little.

The best testimony to the worth of Baethgen's Commentary on the Psalms (Nowack's *Hdkom.*; Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister; price M.8) is to be found in the fact that it has now reached a third edition. The special distinguishing feature of the work in its latest form is that it takes full account of recent metrical attempts, and expresses special indebtedness to Sievers. The author hopes in a future work to do still more for the text of the O.T. by the aid of metrical schemes.

Part 16 of Muss-Arnolt's *Concise Dictionary of the Assyrian Language* (Assyrian—English—German) has just been published. It brings the work down to the word *šaṭru* (Berlin: Reuther & Reichard; price 5s. net for each part).

Those who wish to see the tide of 'Pan-Babylonism' checked, and we imagine most of our readers are included in that category, will do well to study Professor Ed. König's brochure, *Altorientalische Weltanschauung und das A.T.* (Berlin: Ed. Runge; price M.1). The baselessness of many of the theories of Winckler, Delitzsch, and A. Jeremias is exposed in a very convincing fashion. There are a few instances in which it may appear to some that the author's zeal leads him to prove too much or to refuse a legitimate concession to his opponents. We may instance his treatment of 'Rahab.' In spite of our great esteem and respect for Professor König, we cannot withhold some sympathy from the view expressed by W. Lotz (as quoted on p. 42), and we can see no danger to the uniqueness of the biblical revelation in admitting that Babylonian myths *may* have coloured the *language* of certain Scripture passages. There is, we are persuaded, an element of truth in the contentions of men like A. Jeremias, Gunkel, and Bousset, and even of H. Winckler and F. Delitzsch; but they all carry the application of a legitimate principle *too far*. We need hardly add that, apart from some minor points of this kind, we are in the fullest sympathy with our author's methods, and that the general conclusions at which he arrives are those which we believe will finally stand when the *Babel-Bibel* controversy is ended.

Professor König's latest pamphlet has just reached us. It is entitled *Die Babylonische Gefangenschaft der Bibel als beendet erwiesen*, and is published at the price of M.1.20 by Max Kielmann of Stuttgart [*not* Ed. Runge of Berlin, as was stated by mistake last month, p. 336b]. Here we have one of the most convincing refutations of Delitzsch's earliest and latest contentions that we have read. The 'identity' of Babylonian and Biblical conceptions vanishes under Professor König's examination, and is shown to amount at best to analogy, often of a remote character, and quite susceptible of explanation without the hypothesis of borrowing. Similarly the 'monotheistic' currents detected by A. Jeremias in the Babylonian religious literature prove to be nothing more than 'monarchistic' currents, while the bearing of this brilliant writer's contentions upon the *matter*, as well as the *form* of Scripture, is exhibited as much more serious than Dr. Jeremias himself appears to realize. Professor König has rendered

an immense service to O.T. and N.T. alike by this brochure, which deserves to be very widely read.

Maryculter, Aberdeen. J. A. SELBIE.

Zöckler on Christian Ethics.[1]

PROFESSOR ZÖCKLER'S work differs from ordinary histories of ethics in several respects. Of the three commonplaces of ethical writers he selects and isolates virtue for special illustration, omitting goods and duties. In tracing the development of the idea of virtue in the Church from the beginning to the present time, he keeps in special view the numerical classification of the virtues, as, *e.g.*, in threes, fours, sevens, and eights. The prominence of this feature in an ethical treatise somewhat jars on one at first. Still the point is an interesting one, and it is kept subordinate to the main line of exposition. The work is historical in aim; original exposition is absent. Still the research displayed is very great, and the amount of useful information given respecting a multitude of writers enormous.

Dr. Zöckler calls attention to the slight use of the term 'virtue' in the New Testament; it only occurs once in St. Paul. And yet Gospels and Epistles abound in ethical teaching. The fact is that Christian ethic moves in a higher plane and uses another terminology. It is throughout instinct with religious motives and ideals. Its emphasis is on the milder virtues. Plato and the Stoics, on the other hand, magnified the stronger virtues—prudence, courage, temperance, justice. These cardinal virtues descended to Christian writers and reappear in different combinations at every step. The Aristotelian classification, as is well known, was very different, and also had its influence in after days. Very soon the three 'theological' virtues—faith, hope, love—were added, forming a seven-linked chain of virtues. A further development was the formation of an antithetical list of vices of varying number, which came in for very prominent treatment in ethical writers. A new vice appears in the monastic circles of the fourth and fifth centuries in the East—*acedia* (*accidie* in Chaucer) = depression, despondency, 'the plague that destroys at noon-day.' Gregory the Great's list of vices, confronting the seven virtues, is 'vainglory, envy, anger, despondency, avarice, gluttony, luxury.' Ambrose and Augustine did splendid service in lifting the whole subject out of the region of ancient thought in which it had long moved. Augustine is never tired of summing up all Christian graces in love to God. Ambrose does his best to give the four old classical virtues a Christian spirit and significance. 'The attempt to give a Christian tone and character to the fundamental ideas of the ancient system of virtue was of itself a work of eminent historical import, proceeding as it did from a bishop of the Church who, before his entrance on an ecclesiastical career, filled one of the highest positions in the empire, and whose episcopal authority was able to assert itself against one of the most powerful emperors.'

The strongest part of Dr. Zöckler's work is the very full and lucid exposition given of the ethical teaching of the Middle Ages. The five centuries from Gregory the Great to Peter Lombard are comparatively barren. The next four centuries, on the other hand, are crowded with great names — Bernard, Abailard, the two Victors, Bonaventura, Aquinas, and Duns Scotus. Aquinas combined Aristotelian with Platonist ideas, the doctrine of virtue as the mean between opposite extremes playing a prominent part; Neo-Platonist influence is also felt. Not the least valuable part is the account given of the host of minor writers, both in East and West, evidencing just as great activity in the ethical as in the theological field. The mystical school with its practical tone formed a powerful counterpoise to the wire-drawn refinements of the philosophical scholastics. Some writers, of course, combine both tendencies. This was pre-eminently the case with Bonaventura, the Seraphic Doctor. Forty pages are devoted to the treatment of the virtues and vices in the art, poetry, and preaching of mediæval days. The preachers are not lacking in sensational features. Geiler of Kaisersberg has forty-two sermons on 'Ants.' In a sermon on Zaccheus, Geiler makes faith the root of the sycamore tree, hope the stem, and love the topmost twig; love again bears the fruit of the seven virtues.

The Reformation and post-Reformation ethic is treated more briefly as the Luther, Melancthon, and Calvin type, etc. The division of the Decalogue here comes into use. The Calvin school

[1] *Die Tugendlehre des Christenthums geschichtlich dargestellt in der Entwicklung ihrer Lehrformen, mit besonderer Rücksicht auf deren Zahlensymbolische Einkleidung.* Von Otto Zöckler. Gütersloh: Bertelsmann, 1904, *geb.* M.7.

also uses the threefold division of Tit 2^{12}. The Catholic school is sketched, as well as a selection of modern philosophical writers. The entire work is an able contribution to development in the ethical field. J. S. Banks.

Leeds.

Marti's 'Dodekapropheton.'[1]

This is the concluding volume of the *Kurzer Hand-Commentar zum Alten Testament.* When a specimen of the proposed work was issued in 1897, the general editor, Professor Marti, wrote a short statement of his views and aims. He pointed out that the great changes which had come about in men's ideas respecting Old Testament subjects during the last quarter of a century could not be without influence on all new commentaries. This will be felt in the departments of philology and archæology, but the chief requisite of all is a genuinely *historical* exegesis, a consideration of the meaning of the various parts of Scripture as that meaning is defined by the circumstances of writer and people, and by their particular position in the long line of witnesses. Moreover, the religion of Israel should be put, for purposes of comparison, alongside the successive stages of the religions of its neighbours and relatives. A commentary written from this standpoint will certainly demonstrate 'the importance of the Old Testament as a help to our comprehension of the Christian religion and the history of religion in general. And it will inspire a fresh conviction of the incomparable value of the treasure which the Christian community possesses in the Old Testament, the jewels which shine with ever-increasing lustre as we take pains to see them in their right setting and surroundings.' And now Dr. Marti repeats the words of 1897, and in a few well-chosen sentences submits the results to the judgment of the public. We have found many opportunities already of indicating our opinion. The names of the collaborators, Benzinger, Bertholet, Budde, Duhm, Holzinger, Wildeboer, are a guarantee for competent knowledge of the literature of the subject and independent treatment of its problems. Taken as a whole the commentary has undoubtedly come up to the high standard set forth at the beginning. And it is a matter for congratulation that the series closes with a contribution from the editor himself.

How difficult it is, in a very brief notice, to give a satisfactory impression of the character of a *commentary*, especially when it covers more than half a dozen of the prophetic writers! Some idea may perhaps be conveyed by making a fairly long extract from the introduction to the Minor Prophets, which stands at the head of the present volume. After showing from Ecclesiasticus that a Book of the Twelve Prophets was extant about 200 B.C., Marti proceeds: 'But this testimony of Jesus Sirach by no means proves that the Book of the Twelve Prophets existed about 200 B.C. in its present form and compass. The text of the several books and the limits of their contents were far from being definitely fixed. We must not allow ourselves to be influenced by the notion that some recognized authority had already declared that the very words were holy, and watched over the strictly unaltered transmission of them. On the contrary, the one anxiety was to publish the prophecies of earlier centuries in such a shape as to make them useful to contemporaries, and there was no hesitation in enriching them with new material. The one unalterable conviction, about 200 B.C., was that the prophetic writings constituting the essence of the collection were twelve in number. This had attained comparative solidity: everything else was more or less fluid; fresh elements, of greater or smaller extent, might continually be attached to the margins of the twelve divisions. The results of exegesis furnish a direct proof that this possibility became an actuality. They not only show it to be extremely probable that many parts of the text may belong to the second century B.C., *i.e.* to a later age than Jesus Sirach, but also that some portions can only be understood as originating then. On the one hand, we need only refer here to Zec 9–14, a prophetic writing which, to all appearance, must be dated in 160 B.C. (see Exegesis and Introduction to Zec. iii.), and on the other, to Mic $5^{4f.}$, verses which reckon up eight Maccabees and also are acquainted with John Hyrcanus (135–104 B.C.), and consequently must have been composed about 135 B.C. (see on Mic $5^{4f.}$). It should be distinctly kept in mind that the insertion of Zec 9–14 in the Book of the Twelve Prophets was facilitated by its being an anonymous docu-

[1] *Dodekapropheton: Zweite Hälfte.* Erklärt von Dr. Karl Marti. Tübingen: J. C. B. Mohr; London: Williams & Norgate, 1904.

ment, and that it may have been connected with Zech 1–8, because both documents treated of individual guides and leaders of the people, Zec 1–8 of Joshua and Zerubbabel, Zec 9–14 of the evil and the good shepherds: Zec 9–14 might therefore well appear to be a suitable accompaniment, and, indeed, a good continuation of Zec 1–8. Hence the results of exegesis show that, as in Isaiah, so also in the Dodekapropheton, passages were admitted which undoubtedly belong to near the end of the second century.'

For the sake of clearness it may be well to look at one only of the minor prophets in the light of the above conclusions. We shall never understand MICAH if we do not admit that his part in the Book which bears his name ends with the third chapter. The succeeding ones are a collection of fragments, some of them very precious fragments, originating with prophets who differed widely from each other both in opinions and sentiments. Even 4^{1-4} is not earlier than the second Isaiah. It is the apt expression of the noblest sentiments and expectation of a period when Israel was not unwilling to communicate to other nations a share in her privileges, but was still convinced that she stood and would ever stand first. Marti says: 'The prediction 4^{1-4} was not uttered by Micah or Isaiah, or an older prophet than either. Jer 26^{18} precludes the belief that Micah may have predicted a glorious future for Jerusalem. Isaiah's genuine utterances do not admit of the conjecture that he announced for Jerusalem such a significance for all the rest of the world: even when Sennacherib withdrew he held out the prospect that the city would be destroyed (see Is 22^{1-14}). The contents of the prediction show that it did not come from an earlier prophet, for they remind us of Ezekiel, Second Isaiah, and the later centuries. This may be said of the ideas that Zion and the temple have a significance for all nations, that the Torah will serve for the instruction of the whole of human kind, and that all peoples taught by Yahweh will be united in a kingdom of peace; cf. the parallels, Zec 8^{20-23} 14^{16-21}, Is 60^{5-12} 66^{23}, also Is 28^{26} $30^{20f.}$, Ps 25^{8} 94^{10} (all of them late passages, from the period after the Exile). The post-exilic period is also indicated by details, such as the meaning of בְּאַחֲרִית הַיָּמִים = the Messianic final period, the physical lifting up of Jerusalem; cf. Is 40^{2} 47, Jo 4^{18}, Zec $14^{8.\ 10}$, the use of דֶּרֶךְ in a religious sense, as signifying the mode of life prescribed by God; cf. Ps 25^{4}, Pr 2^{8}.'

But many who will yield assent to this reasoning will require stronger arguments than the commentary adduces in favour of the much later date, say of $5^{4f.}$. 'These verses are not by the author of the prediction of the new David, who, in $5^{4f.}$ is entirely forgotten. According to v.^{3} his power extends to the end of the world; in $^{4f.}$ "Assyrian" incursions are presupposed, and it is not the Messiah who rids the land of them, but seven, eight princes, and these are not set in array against the foe by the Messiah, but by the community ("we," cf. וְהַקְמֹנוּ, v.^{4}). Vv.$^{4.\ 5}$ form a supplement to 1, 3, which, however, does not refer to the "many nations" of 4^{11}, but, apparently, to the wars of the Maccabees against the Syrians, and says: If it occurs to the Assyrian in the Messianic age to wish to disturb the peace, then, as in the Maccabean age, there will be leaders at hand who will vanquish the foes and so establish peace. "Asshur" here = Syria, as at Is 19^{23} 27^{13} 30^{31}, etc. . . . According to this view $5^{4f.}$ comes from the second half of the second century B.C., say the time of Simon, sixth in the series of Maccabean princes, under whose rule a period of peace and prosperity came in (1 Mac 14^{4-15}). The disturbance of this by the Syrians was energetically thwarted under the leadership of Judas and John, the seventh and the eighth shepherds, sons of Simon (1 Mac 16^{1-10}); cf. on v.^{4}. Ps 110 is a companion piece to this appendix.' It is open to question whether the seven or eight shepherds are to be identified with the seventh and eighth Maccabees. The wording of the passage would seem to imply that they will help Israel contemporaneously with, not in succession to, each other. And there is nothing in the expression itself to compel us to think of a definite number: 'seven, eight,' means any large and indefinite number. The fact that we are not acquainted with any events save those of the Maccabean age which would correspond with Mic $5^{4f.}$ does not entitle us to conclude that there were none. Again, the 'strongholds (5^{11}), of which there were many in the land, especially in the Maccabean age,' are not a conclusive indication of date, and although it must be granted that the entire passage, 5^{9-13}, looks more like a literary composition than an original prophecy, one doubts whether the Jews of that age were in need of a threat that

their cities, horses, chariots, idols, etc., should be destroyed. The men who rallied round Judas did not trust in these things. The apostates were more affected by their fears and hopes of the Syrians.

There are many other points that one would like to discuss. For instance, does בְּהַר צִיּוֹן, 4^7, make 4^8 superfluous, and should those two words therefore be struck out as a gloss? It seems to the reviewer that the place where Yahweh will reign might easily be mentioned and yet not exclude the subsequent statement that the kingdom shall be restored to that place. The former prediction lays stress on the person of the ruler, the latter on the restoration of the nation's glory. And, in any case, it is but a question of style; redundance is one thing, interpolation another. In the same connexion it may be pointed out that 'das Ermattete,' the exhausted, the wearied, does not seem to convey the idea of הַצֹּלֵעָה nearly as well as 'her that halteth' or 'limpeth.' The verb צָלַע does not occur often enough to give us opportunities of comparison, but the noun צֶלַע is sufficiently common in the sense of 'stumbling.' Dr. Marti agrees with Grätz in הַנִּלְאָה for הַנִּהֲלָאָה. This is supported by the *quae laboraverat* of the Vulgate. But the reading of the M.T. would be a good synonym for the parallel word הַנִּדָּחָה (v.^{6}), and the LXX understood it so, rendering this by *τὴν ἐξωσμένην*, and that by *τὴν ἀπωσμένην*.

The student of Mic 4–7 needs, above all things, to get clearly before his mind the bearing and significance of each one of the many sections here heaped together without much apparent regard to historical sequence. No better help could be provided than the one which he will find here. The two main portions are clearly distinguished, and the subordinate parts are set out with very appropriate headings. With a specimen of the searching analysis to which these minor parts are subjected this notice must close. Under the title, 'The Demands which Yahweh makes on His worshippers,' 6^{1-2}, we read: 'As 6^{1-8} forms the substance and starting-point of chap. 6 f., so again are vv.$^{6-8}$ the kernel of this passage; for vv.$^{1-8}$ are not all from one fount.' The opening words lead us to expect a controversy between Yahweh and His people. The people are directly addressed; Yahweh sets before them the benefits He has conferred, and demands to know how He has wearied Israel. Instead of a reply, vv.$^{6-8}$ give a question to the prophet and his answer, the latter being addressed not to the people, but to the *man*. The gap between vv.$^{1-5}$ and vv.$^{6-8}$ is so striking as to force on us the conviction that vv.$^{1-5}$ is a later addition, prefixed as an introduction to vv.$^{6-8}$. To say nothing of the fact that this introduction puts the colloquy into the framework of a juristic controversy, it seems to be somewhat carelessly written, if v.^{5} must be regarded as an original portion; for it makes Yahweh speak of Himself in the third person (cf. עַמִּי at the beginning, and יְהוָה at the end of v.^{5}). But this historical notice, v.^{5}, like the similar one, v.^{4b}, is probably an interpolation by a third hand; hence the following elements can be distinguished in 6^{1-8}:—

1. Vv.$^{6-8}$, the kernel; the duties of those who are genuine worshippers of Yahweh.

2. Vv.$^{1-4a}$, the introduction to the kernel, appended by the editor of the entire book, cf. Introduction iii. 3.

3. Vv.$^{4b-5}$, the reference to the mission of Moses, Aaron, and Miriam, and to the history of Balaam, inserted by someone to whom the transition from v.^{4a} to v.^{6} seemed too abrupt, and God's gracious deeds in the deliverance from Egypt too little declared.

Dr. Marti promises for this year a volume on 'The Religion of the Old Testament amongst the Religions of the Near East,' which will furnish both an introduction and a supplement to the commentary. It will be welcome.

Winchcombe. JOHN TAYLOR.

Literary Illustrations of the Sermon on the Mount.

By the Rev. James Moffatt, D.D., Dundonald.

II.

Mt $5^{1f.}$ 'There must be some explanation of the fact that the standard set up in the Sermon on the Mount and in some of the Epistles of St. Paul has hardly ever been seriously aimed at, even by men imbued with a large measure of the Christian spirit. It is sufficiently evident that the great champions of Christianity—of genuine, working Christianity, I mean, not of any spurious form—have hardly in any age seemed good examples of the beatitudes; that they have in many cases ignored in their conjugal relations the clear precepts given by Christ, and in still more cases have thrown to the winds those maxims against the accumulation of wealth and the opposition of force by force, which stand clearly enough in spite of the weakening expletives which have sometimes forced their way into the text itself.'—Alice Gardner, *The Conflict of Duties*, p. 137.

Mt $5^{1f.}$—

'I wish that Christ were here among us still,
Proffering His bosom to His servant's brow;
But oh! that holy voice comes o'er us now
Like twilight echoes from a distant hill:
We long for His pure looks and words sublime;
His lowly-lofty innocence and grace;
The talk sweet-toned, and blessing all the time;
The mountain sermon and the ruthful gaze;
The cheerly credence gather'd from His face;
His voice in village groups at eve or prime!'

Charles Tennyson Turner.

Mt 5^{8} '"Blessed are the pure in heart, for they shall see God."—Blessed are those who have preserved internal sanctity of soul; who are conscious of no secret deceit; who are the same in act as they are in desire; who conceal no thought, no tendencies of thought, from their own conscience; who are faithful and sincere witnesses, before the tribunal of their own judgment, of all that passes within their mind. Such as these shall see God. What! after death, shall their awakened eyes behold the King of Heaven? Shall they stand in awe before the golden throne on which He sits, and gaze upon the venerable countenance of the paternal Monarch? Is this the reward of the virtuous and the pure? These are the idle dreams of the visionary, or the pernicious representations of impostors, who have fabricated from the very materials of wisdom a cloak for their own dwarfish or imbecile conceptions.

'Jesus Christ has said no more than the most excellent philosophers have felt and expressed—that virtue is its own reward. It is true that such an expression as he has used was prompted by the energy of genius, and was the overflowing enthusiasm of a poet; but it is not the less literally true [because] clearly repugnant to the mistaken conception of the multitude. . . . That those who are pure in heart shall see God, and that virtue is its own reward, may be considered as equivalent assertions. The former of these propositions is a metaphorical repetition of the latter. The advocates of literal interpretation have been the most efficacious enemies of those doctrines whose nature they profess to venerate.'—From Shelley's *Essay on Christianity*.

Mt 5^{9} 'I am morally convinced that in all branches of the Church of Christ, in every school of philosophy (those only excepted which wilfully reject the light of reason), there are thousands of men who are kept back from a full faith, solely by the darkness which springs from the fierce passions aroused by strife. Is it impossible to bring a new element into the contest—that of loving-kindness, that absolute law of charity which is the characteristic of all which comes of God? Could not Christ's commissioned writers (*ecce ego mitto ad vos scribas*) introduce a hitherto untried method of polemics, one conformable to the Gospel of Love, and founded upon those divine precepts: "Blessed are the peacemakers"; "Blessed are the meek, for they shall inherit the earth"; "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire"; "Whosoever shall strike thee on thy right cheek, turn to him the other also"; "Be ye like unto your Heavenly Father, who maketh His sun to rise upon the just and the unjust"? . . . If ever any part of our work should take the shape of a course of publications, the most essential character of all our studies and discus-

sions must be perfect gentleness and charity.'—Père GRATRY.

Mt 5^{11-12} 'When any person injures me, I endeavour to raise my soul so high that his offence cannot reach me.'—DESCARTES.

Mt $5^{13f.}$ 'Oct. 1st. This morning think of the old primitive Edinburgh scheme of *engineership*; almost meditate for a moment resuming it *yet!* It were a method of gaining bread, of getting into contact with men, my two grand wants and prayers.'—CARLYLE'S *Journal*, 1834.

Mt 5^{20} 'Life was to him [Mr. Gladstone] in all its aspects an application of Christian teaching and example.'—MORLEY'S *Life of Gladstone*, i. p. 204.

Except your righteousness exceed: . . . 'It is by not being an average that a man may become a guide.'—SANTAYANA.

Mt $5^{21f.}$ 'You are to distinguish, of course, controversy from rebuke. The assertion of truth is to be always gentle: the chastisement of wilful falsehood may be—very much the contrary indeed. Christ's Sermon on the Mount is full of polemic theology, but very gentle: "Ye have heard that it hath been said—but *I* say unto you"; "and if ye salute your brethren only, what do ye more than others?" and the like.'—RUSKIN; see also *Mornings in Florence*, § 112.

Mt 5^{22} 'He never allowed himself to call his brother fool.'—BASIL, of Gregory Thaumaturgus.

Mt $5^{39f.}$ See HERRMANN'S *Faith and Morals*, pp. 180 f.

'The testing of one's power of endurance is pleasurable; and the testing of one's power of forgiveness is yet sweeter.'—HARRIET MARTINEAU.

'History has done justice to him [Lord Canning] and his wife, who never faltered through all the horrors and anxieties of the Indian mutiny, but through all the raging of the frantic press and the timid Anglo-Indians, held high their courage and their faith, and earned for him what was meant for a sneer and a reproach, the finest Christian title of "Clemency Canning."'—Sir ALGERNON WEST, *Recollections*, i. 294.

Mt 5^{48} 'His whole life was but one noble, earnest effort to follow his Master's call; that call which sets no lower ideal before the Christian than one of absolute, moral beauty, the very Beauty of God Himself. "Be ye perfect even as your Father which is in heaven is perfect." There is but one way to attain this height, either practically or intellectually; and that is, to aim ceaselessly at all that is highest, noblest, most beautiful; and of all the men I have ever known, this dear brother pursued such an aim most earnestly.'—Père GRATRY, on Henri Perreyve.

Mt 6^{6} 'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father . . .'

'I said, "I will find God," and forth I went
To seek Him in the clearness of the sky,
But over me stood unendurably
Only a pitiless, sapphire firmament
Ringing the world,—blank splendour; yet intent
Still to find God, "I will go seek," said I,
"His way upon the waters," and drew nigh
An ocean marge weed-strewn and foam-besprent;
And the waves dashed on idle sand and stone,
And very vacant was the long blue sea;
But in the evening, as I sat alone,
My window open to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee.
Professor DOWDEN.

'Better in silence and oblivion
To fold me Head and Foot, remembering
What that BELOVED to the Master whisper'd:—
"No longer think of rhyme, but think of Me"—
Of whom?—Of Him whose Palace THE SOUL is,
And Treasure-house—who notices and knows
Its Income and Out-going, and *then* comes
To fill it when the Stranger is departed.'
EDWARD FITZGERALD.

Mt 6^{22} '*Glaukopis* chiefly means grey-eyed: grey standing for a pale or luminous blue; but it only means "owl-eyed" in thought of the roundness and expansion, not from the colour; this breadth and brightness being, again, in their moral sense, typical of the breadth, intensity, and singleness of the sight in prudence ("if thine eye be single, thy whole body shall be full of light").'—RUSKIN, *Queen of the Air*, § 93.

Mt 6^{23} 'Human life at the best is enveloped in darkness; we know not what we are or whither we are bound. Religion is the light by which we are to see our way along the moral pathways without straying into the brake or the morass. We are not to look at religion itself, but at surrounding things with the help of religion. If we fasten our attention upon the light itself, analysing it into its component rays, speculating on the union and composition of the substances of which it is composed, not only will it no longer serve us for a guide, but our dazzled senses lose their natural

powers; we should grope our way more safely in conscious blindness. "When the light that is in you is darkness, how great is that darkness." In the place of the old material idolatry we erect a new idolatry of words and phrases.'—FROUDE, on 'Calvinism.'

Mt 6^{24} 'This is the meaning of St. Francis's renouncing his inheritance; and it is the beginning of Giotto's gospel of works. Unless this hardest of deeds be done first,—this inheritance of mammon and the world cast away,—all other deeds are useless. You cannot serve, cannot obey, God and mammon. No charities, no obediences, no self-denials, are of any use, while you are still at heart in conformity with the world. You go to church, because the world goes. You keep Sunday, because your neighbours keep it. But you dress ridiculously, because your neighbours ask it; and you dare not do a rough piece of work, because your neighbours despise it. You must renounce your neighbour, in his riches and pride, and remember him in his distress.'—RUSKIN.

'It is impossible to read those impassioned words in which Jesus Christ upbraids the pusillaminity and sensuality of mankind, without being strongly reminded of the more connected and systematic enthusiasm of Rousseau. "No man," says Jesus Christ, "can serve two masters. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." If we would profit by the wisdom of a sublime and poetical mind, we must beware of the error of interpreting literally every expression it employs. Nothing can well be more remote from the truth than the literal and strict construction of such expressions as Jesus Christ delivers. He simply exposes, with the passionate rhetoric of enthusiastic love towards all human beings, the miseries and mischiefs of that system which makes all things subservient to the subsistence of the material frame of man. He warns them that no man can serve two masters—God and mammon; that it is impossible at once to be high-minded and just and wise, and to comply with the accustomed forms of human society, seek power, wealth, or empire, either from the idolatry of habit, or as the direct instruments of sensual gratification.'—From SHELLEY'S *Essay on Christianity*.

'Men must be the slaves either of duty or of force.'—JOUBERT.

Mt $6^{26f.}$—

'Great God, whose day's a thousand years—
Whose thousand years a day—
Pity the doubts, forgive the fears,
Which vex me on my way!

Why should I fear, who, wondering, see
Those deeps too small to view?
The Power that made such life to be,
Makes life to feed it, too.

Remembered sparrows—numbered hairs—
Clothed lilies—ravens fed—
Enfranchised spirits—ours and theirs—
The living and the dead.'

From JAMES SMETHAM'S Poem on 'The Rotifer.'

'What is content? The true answer to that is—A world of bliss and rest. It is not helpless submission to necessity. It is not the fulfilment of our roving desires. It is a sublime condition, the product of knowledge and faith and hope and love. One of its conditions is the perception of our proper place in the universe, and the belief that we have strictly a vocation. Another is, that cheerful humility of spirit which honour upholds, and which makes no extravagant demands on the universe or on Providence. Another is the alchymic eye to see much in little—the spirit which made the old woman say to Bishop Burnet, as she held up her crust, "All this and Christ!"'—JAMES SMETHAM.

'John Rosedew went to his home—a home so loved and fleeting—and tried to comfort himself on the road with various Elzevirs. Finding them fail, one after another, for his mind was not in cue for them, he pulled out his little Greek Testament, and read what a man may read every day, and never begin to be weary; because his heart still yearns the more towards the grand ideal, and feels a reminiscence such as Plato the divine, alone of heathens, won.

'John Rosedew read once more the Sermon on the Mount, and wondered how his little griefs could vex him as they did. That sermon is grander in English, far grander, than in the Greek; for the genius of our language is large, and strong, and simple—the true spirit of the noblest words that ever on earth were spoken. Ours is the language to express; and ours the race to receive them.

'What man, in later life, whose reading has led him through vexed places—whence he had wiser held aloof—does not, on some little touch, brighten,

and bedew himself with the freshness of the morning, thrill as does the leaping earth to see the sun come back again, and dashing all his night away, open the power of his eyes to the kindness of his Father?

'John Rosedew felt his cares and fears vanish like the dew-cloud among the quivering tree-tops; and bright upon him broke the noon, the heaven where our God lives.'—R. D. BLACKMORE, *Cradock Nowell*, chap. li.

Mt $7^{1f.}$ 'The chief stronghold of hypocrisy is to be always judging one another.'—MILTON.

'I do not call reason that brutal reason which crushes with its weight what is holy and sacred; that malignant reason which delights in the errors it succeeds in discovering.'—JOUBERT.

'Miss Mann . . . was a perfectly honest, conscientious woman, who had performed duties in her day from whose severe anguish many a human Peri, gazelle-eyed, silken-tressed, and silver-tongued, would have shrunk appalled; she had passed alone through protracted scenes of suffering, exercised rigid self-denial, made large sacrifices of time, money, health, for those who had repaid her only by ingratitude, and now her main—almost her sole—fault was, that she was censorious. Censorious she certainly was. . . . She dissected impartially almost all her acquaintance; she made few distinctions; she allowed scarcely anyone to be good.'—CHARLOTTE BRONTE, *Shirley*, chap. x.

Mt $7^{21f.}$ 'The censors of modern literature are continually crying aloud for a new message. . . . Was ever age more rich in prophets and in great messages? But what have we done with them? Have we realized them in our lives, quite used up every available particle of their wisdom? And yet here are we hungry and clamouring again.'—RICHARD LE GALLIENNE.

Failings of Christian Students.[1]

BY THE REV. PREBENDARY WHITEFOORD, M.A., D.D, PRINCIPAL OF SALISBURY THEOLOGICAL COLLEGE.

'Though I understand all knowledge and have not love, I am nothing.'—1 Cor. xiii. 2.

ALTHOUGH the profession of teaching is so honourable a one, and although a life spent in study and research may prove of such inestimable value to humanity, it is curious that both are slightingly regarded in the world. Critics from outside, if they are kindly, speak of lives thus spent pityingly; if they are unkind, contemptuously. Notice that while the titles professor, teacher, scholar, student, are all honourable ones, there is another set of expressions (and that not only in our own language) which reveals the popular mind and the general idea. Pedant, pedagogue, bookworm, bluestocking—that is, if I may say so without offence, how many of us would be popularly described.

This conception of the teacher or student, or of both combined in one personality, finds expression in fiction. To quote only latter-day writers, Oliver Goldsmith, Sir Walter Scott, Charles Dickens, George Eliot have given us pictures seldom drawn indeed without sympathy, but yet leaving the reader with the idea that the type portrayed is grotesque. It is so also in the drama. The professor or savant is made to cut a ridiculous figure on the stage. He is not seen in his own familiar surroundings, the lecture-room, the study, or the laboratory. He comes on shambling, unkempt, a clumsy, awkward intruder into a gaiety which he cannot share or even interpret, although he is himself the unconscious cause of heightening it.

We students may have a feeling of resentment against such pictures, we attribute them to the prejudice and jealousy of the foolish and ignorant towards the wise and learned. Yet that does not seem quite to cover the issue. As you are aware from history, all learning and study until the Renascence was practically confined to monastic houses. It was the glory of the monastic system that these houses were the asylum of scholars. Study then meant withdrawal from the world. Of

[1] Sermon preached before the Summer Session of the Cambridge University Extension Society in Exeter Cathedral, 14th August 1904.

course it is far otherwise now; but the tendency remains, the legacy is ours, the man of learning and research avoids the claims of society, and the more he knows of books, the less he knows his fellows. The student of to-day not unseldom carries on, in circumstances far dissimilar, this spirit and temper which is the legacy of the monk. Some of us may need a caution on this head. It is only real genius that can excuse eccentricity or priggishness. And if we have a message to deliver as teachers, or indeed as writers, we must look to it that it is not weakened in delivery by any deliberate isolation on our part from the world of humanity, by any neglect of courtesy and good manners.

It seems quite certain that Cowper's poetry would have had vastly more influence had it not been produced and shaped by his little, flattering feminine entourage. Most of us do not regard Charles Kingsley as a genius of the highest order. But the gifts he had, and the powers he wielded and wields, are surely due to his personality, the chief note of which was a passionate love of humanity. Thus wherever you find in the same individual—in St. Paul, in Alfred the Great—the combination of a knowledge of books and a knowledge of men, then you will look not in vain for a power that shall move the world. It is quite true that some monumental works have been written in absolute and deliberate retirement; your Richard Hooker—our Richard Hooker, for we of Salisbury claim a part of the honour of his name—supplies a striking example. His great book could never have been written if he had not withdrawn from the controversies of the Temple to an out-of-the-way Wilts village. Yet in our humbler instances and slighter enterprises, my fellow-students, we must remember the danger of exclusive attention to books; we must throw off the habit of reserve which clings too closely about the scholar and the scientist; we must know the human beings around us, read their characters, interpret their hopes and their fears, and then give all we are and all we have that we may help to raise them from the dust of the earth, to feel the breath of heaven about them.

The knowledge of men is thus needed as supplementary to that passion for study which I doubt not absorbs many of you and has brought you here. It is the same thing to say that a life of contemplation requires the corrective of action. Otherwise it will inevitably become narrow and sterile. It was, I believe, Lord Lyttleton who said, 'I dare not trust myself alone even with the best books.' Some striking verses in a recent number of the *Spectator* give fine expression to this—

> O palefaced Theologian whose soft hands
> And inkstained fingers never gripped the oar
> Or swung the hammer; weary with your books,
> How can your slumbering senses comprehend
> The breadth and virile purpose of the men
> Who bore their joyous tale through quickened lands
> To the great heart of Rome: the shipwreck'd Paul,
> Wandering Ulysses-like to far-off isles
> And barbarous peoples; or those peasant kings,
> Who ever 'mid voluptuous cities wore
> No mediæval halo, but the air
> Of some free fisher battling with the wind
> That blows across the Galilean hills?

So far, however, we have not got beyond such counsels as a right judgment would surely suggest to those who in their passion for study have not parted with their common sense. If your influence is to tell for good, then learn to know your fellows as you know your books. Let not the sacred cause of the advancement of learning suffer at your hands by narrowness or peculiarity. Let others see that what you have gathered in your search for truth is held in trust for the enrichment of their lives, by your companionability, by your sympathy, by your willingness to communicate, by your gladness to distribute.

Yet the Christian faith bids us, my brethren, take a step beyond this. Mere knowledge of men, a shrewd penetration into character, has been turned by the unscrupulous into unworthy ends, and even to base purposes. That is not the line along which Christian ideals draw Christian hearts. The New Testament is attuned to another note, the note of love: 'Though I understand all knowledge and have not love, I am nothing.'

So wrote the great apostle of the Gentiles, a man of culture, a university man, a man the broader for his twofold training, Jewish and Hellenic. Here is no depreciation of human learning, such as some of St. Paul's unwise disciples suggest, but a grave insistence on the supremacy of love in Christian thought and experience.

This conception of love is original with Christianity—the very word is new. As a young student I remember employing St. Paul's word for love in

a piece set for Greek prose. My tutor would not have it. He was right—the term is never employed in Greek before the Christian era. Nor should its special meaning in New Testament literature escape us. We have to strip it of all merely earthly associations. It is nothing merely emotional, it is no more amiability than the gospel is a message of good nature. Christian love is altruistic, sympathetic, energetic. Having its source in the Holy Spirit, it is seen by its fruit. Love in speech is the desire to bless; love in action is the willingness to give. Its origin is divine and eternal, its issues lie in fact and experience.

No wonder, therefore, if in the first ages of Christianity love was regarded as a true note of the Church. It was the binding force of the Christian society. Out of it sprang not only the desire to do good to those that were of the household of the faith, but every common gallant effort to win those that were outside it.

And what is clear is this, that wherever the apostles discovered in the Gentile world faint reflexion or anticipation of this basal Christian virtue, they worked hopefully upon it. They refused to consider anyone as outside the kingdom of God in whom this temper was exhibited even in germ. Nay, they regarded its possession as a pledge of boundless hope for the individual, and thus we take St. John's calm but bold utterance: 'We know that we have passed from death unto life, because we love the brethren.'

A distinguished man who has lately passed away from our midst, himself a student, of a family of students, said to me a little while before his death, 'How difficult a thing it is to love people. I feel like disliking most people.' This feeling is, one supposes, more common among those who spend their lives in the study, the lecture-room, and the laboratory than with other classes of Christians. One cannot indeed force oneself to love others. Artificial expressions of love are worse than valueless. But you, my fellow-students, can lend yourselves to the gracious influence of the Divine Spirit. You can patiently imitate, though at an immeasurable distance, the pattern of Christ, strong Son of God, Immortal Love. You can gain from the channels of His grace gifts and powers as yet unknown and unexercised by you. The greatest of all such powers and gifts is the capacity of loving. Your own lives have surely been often bettered and sweetened by the love of others. Learn in this regard that it is still more blessed to give than receive. When you pass from this place to your own study, or the teacher's desk, see if there are no opportunities of taking a fresh interest in the hospital near you, or the workhouse. Or if your lot in life is cast in a domestic sphere, what about that invalid, so often the angel in the house, the tired mother, the uninteresting old maid, the illiterate person who jars upon you in your daily round? Are you not in your absorption in your books sometimes in danger of neglecting their craving for your love, and in that very neglect finding your own work poorer because it is selfish?

Or again for those of us whose work in life is teaching. Do we regard the class before us merely as units on whom we may make the latest educational experiments? Or are they to us living souls whose life here, and in the great hereafter, are unconsciously forming under our example and influence? Does the divine principle of love actuate us in the classroom and in the hours of common recreation? We may be delivered from favouritism, the vice of teachers, as of princes, but is our eye only drawn to the apt and receptive pupil—do we not sometimes disregard the diffident, the dull, and the despondent? Then we need at once the strength and example of the Great Teacher—the Teacher of Nicodemus, of the woman of Samaria, of His own hesitating disciple, St. Thomas.

My brethren, your studies and your tasks, seeing that they are concerned with the search after truth, and its communication to others, are great and inspiring.

They need no commendation from any preacher. As yet you may know no weariness in your pursuit. Your life and your work is full of promise. May God grant that you go on and prosper, one and all! Yet is it not enough to know and love books. You must make your life's enterprise effective by knowing men. You must make it Christian by loving them. And as you do this in a power not your own, you will find yourselves breathing an ampler air, for all your work will be a work of love and being first consecrated and offered to God. He will see to it that it has its reward in a nearer, closer communion with Himself.

Believe me there never was a time in which your services were more deeply needed. Your intellectual aspirations, your passionate desire after knowledge, your hopes for some triumphs, slight

but none the less real in your life's work, all these should first be laid at the Master's feet, to be consecrated and purified by Him.

Let your studies and pursuits be fertile in His cause.

Let your fellows learn from you not only the beauty of the Christian faith, but its inherent reasonableness. Everywhere men are to-day seeking, feeling after God if haply they may find Him. Let it be your part to help these with any gift or power you may have. Noble as is the pursuit of knowledge, it is only when it is crowned by love that it is really fruitful in consequences, both now and in the great hereafter.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XXVI. 28, 29.

'And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds'—R.V.

EXPOSITION.

'And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.'—St. Paul's last words to Agrippa had been 'King Agrippa, believest thou the prophets? I know that thou believest.' But Agrippa had no intention of exposing himself to the astonishment of the Roman governor and the distinguished audience by confessing his belief in Judaism or in this new faith. His courtly breeding was equal to the occasion, and he passed it off by a piece of raillery. A little more persuasion and you will make me too a Christian. Though its general sense is quite clear, this saying of Agrippa's is a well-known crux. It is certainly not to be taken in a serious sense, as in the A.V.; for nowhere else is *almost* the equivalent of the Greek words used here—*in a little*. This phrase usually means *in a little time*; but if it is so taken here, the correspondence in St. Paul's answer—*in little and in great* (which cannot apply to time)—will be less exact. Probably it takes its complexion from the verb, as in the R.V.—*with but little persuasion* or *effort*.—RACKHAM.

'Christian.'—The name Christian grew up among the Gentiles of Antioch as a designation for the believers; it was of course not adopted by the Jews, who themselves believed in a Christ, nor until a later time by Christians themselves. Agrippa's use of the term is an evidence of his Roman education and familiarity with Gentile terms.—RENDALL.

'And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am.'—With noble dignity Paul meets Agrippa's sally about the 'short cut' to Christianity, turning it so as to have the last word, and that one of singular weight and pathos.—BARTLET.

'Except these bonds.'—The exquisite courtesy of the great missionary perhaps is nowhere made more manifest than in this concluding sentence. He would have Agrippa a fellow-citizen with him in the city of God, a brother heir in his glorious hopes, but without the chain, and the sorrow, and the persecution which in his case had accompanied his profession of Christianity. 'Such as he,' beautifully writes Plumptre, 'pardoned, at peace with God and man, with a hope stretching beyond the grave, and an actual present participation in the power of the eternal world—this is what he was desiring for them. If that could be effected, he would be content to remain in his bonds, and to leave them upon their thrones.'—HOWSON.

THE SERMON.

Paul's Witness for Christ before Agrippa.

By the Rev. John Cairns, D.D., LL.D.

It has never been possible to keep Christianity long at the bottom of the social scale. Christ began His work in the obscure synagogues of Galilee, but before He died He had stood before Pontius Pilate and Herod and the rulers of the Jews. So also it was with Paul. He began his ministry in Damascus and in the deserts of Arabia, but before its close he had appeared before Roman procurators and Jewish kings, and had even been called before the tribunal of Cæsar. The similarity between Christ and the Apostle Paul did not end here, for He who had witnessed a good confession Himself strengthened His servant to walk honourably in His steps. Towards Agrippa Paul brought all the force of his eloquence to bear, appealing to his belief in the prophets. In the A.V. Agrippa seems touched by this appeal and is almost persuaded, but according to the R.V. he turns it off by the good-tempered sally which, in colloquial language is, 'You are taking a short cut to make me a Christian.' Whichever view we accept, the lofty and generous answer of Paul remains the same. Let us consider Paul's answer then as an example to all Christians of the

right way of arguing for Christianity. He showed *Christian faith in its repose, and Christian love in its struggle.*

i. He was an example of the *repose of Christian faith.* He had rest in his faith, first, because of its evidences. The greatest of these evidences was the vision which he saw on the way to Damascus and which left him blind. But there were many others. One was that in Christ he had found the fulfilment of the Old Testament prophets. He had also seen the effect that the gospel had on the lives of men. To-day every Christian is just as satisfied as Paul was that the gospel is true, though the evidences may not be the same. We have not seen the outward wonders, but they are unaltered by time, and as they convinced Paul so they convince us.

Paul was also satisfied with his faith on account of his experience. He had not embraced the gospel without making trial of another system. His experience was not of yesterday. The first excitement was long over and his zeal had stood the test of time. He was a prisoner, but Christ was with him, and he rejoiced in his bonds. Such is the experience of all Christians; other men are restless, though they may be powerful and wealthy; they are content and joyful in the midst of misfortune.

ii. Paul exhibits in this answer *Christian love in its struggle.* First, he struggled for complete Christian brotherhood. Hence his pointed apostrophe to Agrippa, when that to Festus seems to have failed. Even after Agrippa's sarcastic reply Paul persevered. 'Still I long for it,' he says, 'whether it come quickly or slowly.' He longed also for universal Christian happiness. He appealed not only to Agrippa but also to 'all that hear me this day.' He wished them to share the brighter part of his experiences, but to escape his trials and afflictions, 'such as I am, except these bonds.' Then, thirdly, Christian love struggles for divine help to fulfil its wishes. Paul lifted up his manacled hands to heaven and cried, 'I would to God.' This is not a strong formula of asseveration, it is a prayer, 'Oh may God Himself grant it!' Without this prayer Paul knew well that nothing could be effected. But it was not by this consideration that Paul was roused to prayer, but rather by an irresistible impulse of Christian love which could only express itself in prayer. Had we but this spirit of the apostle in our dealings with unconverted men, if our whole life was a continual prayer, then, indeed, Christ would grant us, as He granted His servant Paul, exceeding abundantly above all that our poor mortal love could ask or think.

Agrippa.

By Archbishop Trench, D.D.

'*Almost* thou persuadest me to be a Christian,' so near the prize and yet missing it after all. It was Herod Agrippa II. who uttered these memorable words, which we take as they stand in the Authorized Version. He was the son of that other Herod Agrippa, the murderer of James the Apostle, the would-be murderer of Peter also, and who at length perished in such a loathsome manner. He was the grandson of the first Herod, the most hardened criminal of them all, who slew the young children of Bethlehem. But Herod Agrippa II. had no desire to shed blood, or to curry favour with the Jews by delivering Paul to them. Had he been a cruel persecutor like his father and grandfather, his story would not have contained a hundredth part of the warning for us which it does contain. It would hardly have touched us at all.

Festus, the new Roman deputy, had just arrived at Cæsarea and had found there a prisoner, by name Paul, whose case he could not understand. The Jews protested that a man was dead—a certain Jesus, and Paul protested that he was alive. And, furthermore, Paul had appealed to Cæsar, and Festus must send an account of the crime with which he was charged, with him. So he summoned Agrippa, the petty Jewish king, to his help, and Paul preached before Festus and Agrippa, and so impressed the latter that he exclaimed 'almost . . . a Christian.'

Why did Agrippa stop at *almost*? The answer is only too apparent. It would have cost him too much to be *altogether* persuaded. He could not face the scorn, the loss of power and honour. He could not give up his sin. Looking at the question from this distance of time, did he choose amiss? For a few more years he played his part of king on the world's stage, and men paid him lip-homage, and then he died and he took none of his pomp or honour with him—nothing but his sins. And what did he lose? He lost himself. Suppose now that Agrippa had found strength, and had been altogether persuaded, how would it have

been for him then? A few years of self-denial and of toil; a few buffetings from evil men; it might have been a painful passage into life, but all sweetened by the sense of God's love and of a clear conscience, and then at the last the gates of Paradise thrown open and the great 'well done' would have sounded in his ears.

We are ready to admit now that Agrippa chose wrongly. But will we stop here. What about ourselves? Are there no Agrippa's now? do *we* not hesitate? Perhaps we are held by some sinful passion, or perhaps it is just a vague reluctance to yield our wills to God, or we may be held back by a desire for popularity or a fear of ridicule. Whatever may be the bonds which hold us from Christ, let us break them. In a few years it will be with us as it was with Agrippa not long after he uttered these memorable words. Then how little will it matter whether we were powerful or lowly, rich or poor, whether we had companions or were lonely in our life. One thing only will matter, were we *almost* Christ's or *altogether*, in other words, were we Christ's or were we not? Let us fix our wavering hearts on God and pray earnestly to Him that He will draw us to Himself, and compel us by the discipline of love to be not almost, but altogether His.

Illustrations.

'Three things would I have desired,' exclaims Augustine, 'to behold with my own eyes: Rome in its glory, Christ in the flesh, and Paul in his eloquence.' The last of these, indeed, we feel impelled to desire on a glance at a passage like that which to-day lies before us, and in which we can calmly declare that Christian eloquence has obtained a glorious triumph. What a preacher, before such an audience! What a reply to the ambiguous, half-jesting, half-serious exclamation of Agrippa.—Oosterzee's *Year of Salvation*, vol. ii. p. 75.

Almost persuaded.—Then, in the next place, what will become of them that are grown weary, before they are got half-way thither? Why, man, it is he that holdeth out to the end that must be saved; it is he that overcometh that shall inherit all things; 'tis not every one that begins. Agrippa gave a fair step for a sudden, he stept almost into the Bosom of Christ in less than half an hour. Thou (saith he to Paul) hast almost persuaded me to be a Christian. Ah! But it was but almost, and so he had as good have been never a whit. He stept fair indeed; but yet he stept short; he was hot while he was at it, but he was quickly out of wind. Oh this but almost! I tell you, this but almost, it lost his Soul. Methinks I have seen sometimes, how these poor Wretches that get but almost to Heaven, how fearfully their almost, and their but almost will torment them in Hell. When they shall cry out in the bitterness of their Souls, saying, I was almost a Christian, I was almost got into the Kingdom, almost out of the Hands of the Devil, almost out of my Sins, almost from under the Curse of God, almost, and that was all, almost, but not all together. Oh that I should be almost at Heaven, and should not go quite thorow! Friend, it is a sad thing to sit down before we are in Heaven, and to grow weary before we come to the place of rest. And if it should be thy case, I am sure thou dost not so Run, as to obtain.—Bunyan's *Heavenly Footman*, p. 293 (Clar. Press ed.).

A man who strives earnestly and perseveringly to convince others, at least convinces us that he is convinced himself.—*Guesses at Truth*, p. 15.

'Believest thou,' the Apostle cried,
'O King Agrippa, yea, thou dost,
The ancient word?' The king replied,
'Almost in Christ thou mak'st me trust.'
'Oh, were ye all and wholly His,'
Said Paul, his fervour shook his chain.
'Not bound as I, but with me free;
"Almost" is altogether vain.'

Thomas Toke Lynch.

The Roman lictors were provided with a bundle of rods bound with cord, and in its centre an axe, the head of which rose up above the rods. When a criminal was found guilty and sentenced to be beaten, he was allowed the time which the lictors used in untying the cords, in which to plead for mercy; but if stubbornly refusing to do this, he was beaten for his offences. Though our sin has brought condemnation upon us, God has given us space for repentance, but if we spurn this opportunity there remains only the 'fearful looking for of judgment.'—H. O. Mackey.

Such as I am.—Paul the prisoner had much more than the brilliant assemblage before him. (1) They had worldly wealth; he had treasures in heaven, spiritual riches. (2) They had honour and applause from men; he had the approval of God. (3) They had luxury and sensual delights; he had joys, and peace and delights beyond their highest dreams. (4) They had worldly crowns; he had a crown of glory in the heavens. (5) They had hearts of unrest, and consciences ill at ease; he was abiding in perfect peace as a child of God. (6) They had a Roman tyrant for their master, whom they feared; he had the blessed Jesus, whom he loved. (7) Their possessions would last but a little time; his forever and ever.—Peloubet's *Acts*, p. 348.

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At the Literary Table.

SYDNEY SMITH.

English Men of Letters: Sydney Smith. By George W. E. Russell. (*Macmillan.* 2s. net.)

The man who got Sydney Smith for the 'English Men of Letters' was not to be envied. The task was too easy. The temptation to fill the book with Sydney Smith's clever sayings was too strong. Mr. Russell has not been able to resist it. He honestly acknowledges that he has not tried. He writes well, but he knew that he could not write so well as Sydney Smith. He knew that nothing which he could say would give us half the enjoyment which we should obtain from the transcription of a letter of Sydney Smith's, or even a page from an early number of the *Edinburgh Review*. Accordingly we have very little of Mr. G. W. E. Russell and much of Sydney Smith; and, if Mr. Russell is content, so are we.

Do not think, however, if you have not read the book, that it is a mere collection of smart sayings. It is the biography of a man. We see Sydney Smith as well as hear him. When we have read the book through, we are glad to have read it, not for the fun we have had, but for the friend we have made. We have made a friend whom we shall hold to the end now, large-hearted, liberal-minded, true.

Sydney Smith was born in 1771. In 1800 he was a clergyman of the Church of England, penniless, unknown, and of liberal principles. But, in spite of her brother, a Tory member of Parliament and a placeman under Pitt, Catharine Amelia Pybus married him. The bride had a small fortune of her own, and this was just as well, for her husband's total wealth consisted of six small silver teaspoons, which he flung into her lap saying, 'There Kate, you lucky girl, I give you all my fortune.'

They never made him a bishop. Some people professed to have a grudge against him all his life for the things he wrote in the early numbers of the *Edinburgh Review*. They were not all wise things, but to the Whigs at least he made up for them. Lord Houghton wrote, in 1873: 'I heard Lord Melbourne say, "Sydney Smith has done more for the Whigs than all the clergy put together, and our not making him a bishop was mere cowardice."' They did not make him a bishop, but they made him a Canon of St. Paul's, and he was presented at Court. 'I went to Court,' he says, 'and, horrible to relate, with strings to my shoes instead of buckles—not from Jacobinism, but ignorance. I saw two or three Tory lords looking at me with dismay, was informed by the Clerk of the Closet of my sin, and, gathering my sacerdotal petticoats about me (like a lady conscious of thick ankles), I escaped further observation.'

His supreme gift was an absolute mastery of the English tongue. But he knew some music also, and could sing. His daughter says, with filial piety, that when he had once learned a song, he sang it very correctly, and, having a really fine voice, often encored himself. 'If I were to begin life again,' he said (he was near the end of it now), 'I would devote much time to music. All musical people seem to me happy; it is the most engrossing pursuit; almost the only innocent and unpunished passion.'

CONSTANTINE THE GREAT.

Constantine the Great. By John B. Firth. (*G. P. Putnam's Sons.* 5s.)

He was a good Churchman but not a good Christian. Such is the judgment which is now usually passed upon Constantine the Great. Is it a just judgment? The latest biographer of Constantine says it is not just. The latest biographer is Mr. John B. Firth. Mr. Firth has written the volume on *Constantine* for Messrs. Putnams' 'Heroes of the Nations.' He does not believe that any man

can be a good Churchman if he is a bad Christian. He does not believe that Constantine was a bad Christian. Judge him by his time, and he was a good Christian. Judge him by Christ Himself, and Mr. Firth thinks you cannot call him bad. He closed some of the pagan temples on the score of public decency. He forbade private divination. He was bold enough in 325 to order the abolition of the gladiatorial shows. But he did not persecute. And this, in Mr. Firth's judgment, was what led him to retain throughout his life the office of *Pontifex Maximus*, which constituted him the head of the pagan religion; and it would be more just to his memory to say that he was a good Christian and a bad Churchman.

Mr. Firth does not believe in the Vision of the Cross. Constantine saw something. He saw some natural phenomenon in the sky which, as it appeared at the critical moment, he interpreted as a sign, and the legend grew around it. But he believes in Constantine's conversion. He believes that the conversion was not dictated by policy, but that he became a Christian first and shaped his policy afterwards. He believes that the Edict of Milan proceeded from purely religious motives. It is such an edict as Saul of Tarsus might have issued after his conversion, had he been an emperor. *Libera atque absoluta colendae religionis suae facultas*—the man who wrote that sentence was already taught of Christ. Christianity has never got beyond it, has rarely reached it, since Constantine's day. If there are phrases in the edict which sound half-hearted, if the name of God is not once mentioned, Mr. Firth reminds us that the edict was issued in the joint names of Constantine and Licinius, and Licinius was still a pagan. It was not that Constantine was unconvinced; it was rather that he had to find a common platform for himself and Licinius.

Is Mr. Firth determined to make Constantine a hero at all costs? He is a hero; Mr. Firth does not make him. He deserves his place among the Heroes of the Nations.

THE RELIGIONS OF AMERICA.

MYTHS AND SYMBOLS; OR, ABORIGINAL RELIGIONS IN AMERICA. By Stephen D. Peet, Ph.D. (Chicago: *Office of the American Antiquarian.*)

'The most striking analogy between the religious systems of America and those which existed in the far East consists in the fact that there was a constant progress, and the conception of divinity grew higher as civilization advanced, and yet, strange to say, no such character ever appeared on the continent of America as that which was embodied in the person of Jesus Christ.' That startling sentence is found in the preface to Professor Peet's book. What does it mean? Is it a literary man's low estimate of Jesus Christ, or is it a student's high opinion of the religions of America? It is not a low estimate of Jesus Christ. For in the very next sentence Professor Peet says, 'In fact it does not seem possible that the ordinary progress of society could have developed such a character or even brought the conception to the human mind except by the process of divine inspiration.' Professor Peet believes that the primitive religions of America have attained to everything in their search for God which it is possible for man to attain to without that special revelation which is contained in the Scriptures of the Old and New Testaments.

Professor Stephen D. Peet is the editor of the *American Antiquarian*. While editing that monthly and contributing largely to its pages, he finds time to write a series of great volumes on Prehistoric America. He has already published 'The Mound Builders,' 'Animal Effigies,' 'The Cliff Dwellers,' and 'Ruined Cities.' The fifth volume in the series is the volume before us.

The volume gives an account of the religion of the aboriginal tribes of America, or Red Indians, as they are commonly but foolishly called. His great difficulty has been to separate the Religion from the Mythology. 'Mythology,' he says, 'is occupied mostly with the fanciful tales of the people, and belongs mainly to the department of literature, while the aboriginal religions relate to the Divinities about which the myths are concerned.' But this simple distinction was unknown to the aborigines themselves, and it has not been possible for Professor Peet to maintain it throughout his book.

This confusion of Mythology and Religion is not peculiar to the Americans. The special difficulty with which Professor Peet has had to contend is the fact that so much has been written on the Mythology and so little on the Religion of Prehistoric America. He feels that his work is largely the work of a pioneer. And no doubt those who come after him will go before him. But, even as it

stands, his book is right good reading. Its illustrations are very numerous and very striking. On this side of the water, where so little is known of the Red Indians' religion, it will come in its wealth of material with as great a surprise as the Spaniards experienced when they first plunged into the midst of the religious life of Mexico.

THE EVANGELISTIC NOTE.

THE EVANGELISTIC NOTE. By W. J. Dawson. (*Hodder & Stoughton.* 6s.)

There is a new departure, it is felt, in the mission work of the Rev. W. J. Dawson in America. It lies, we are told, in the combination of Culture with the Evangelistic Note. That, if Mr. Dawson were an evangelist to the University, would be nothing new. But he gets entrance with it to the workshop.

Mr. Dawson has published the first series of his addresses in America—*The Evangelistic Note*. They are just such sermons as many of us have been accustomed to preach—according to our ability. They are neither more evangelical nor (we think) more cultured. They are only more able. If we had the fertility of imagination and the command of language, we could preach such sermons.

There is often a sermon in the title of the sermon: Our Duty to the Bystander ('Because of the people which stand by, I said it,' Jn 11^{42}); The Courage to Forget ('Neither do I condemn thee: go, and sin no more,' Jn 8^{11}, along with 'This one thing I do, forgetting those things which are behind,' Phil 3^{13}); The Ministry of Night ('The same came to Jesus by night,' Jn 3^{2}); The Last Step ('He went a little farther,' Mt 26^{39}); Self-reservation ('Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest,' Dt 12^{13}).

This last title is as dangerous as it is necessary. It gives Mr. Dawson his best opportunity. He runs risks in every sentence; yet all is searching, wholesome. 'Don't waste yourself on those shallow indulgences of affection which leave the soul sterile, the heart empty. Preserve yourself, lest when you come to the true temple of love you have no offering, because it has been left upon the wayside altar.'

It is in the Ministry of Night that he says: 'Nicodemus came by night; Judas went out and it was night. Are you going *through* the night to Jesus—or *into* the night with Judas?' And the mention of Judas recalls another picture: At the Supper in Bethany Judas asks, 'Why this waste'; at the Last Supper Jesus says, 'None of them is lost but the son of perdition—the son of waste.'

As for the culture, why does Mr. Dawson say that 'we may suspect' the author of the Epistle to the Hebrews to have been St. Paul? And why does he identify the woman that was a sinner with Mary Magdalene? By 'culture' is evidently not meant Biblical Introduction. By 'culture' is meant chiefly a knowledge of English literature, as when he says, 'You remember that the favourite lines of General Gordon, which he often quoted in those splendid lonely days at Khartoum, were the lines taken from Browning's "Paracelsus"':

> 'I see my way as birds their trackless way,
> I shall arrive! what time, what circuit first,
> I ask not: but unless God send His hail,
> Or blinding fireballs, sleet, or stifling snow,
> In some time, His good time, I shall arrive:
> He guides me and the bird.'

Notes on the Religious, Ethical, and Theological Books of the Month.

Messrs. Longmans have rescued for us a refreshing American book on the Seven Words from the Cross. A fresh book on the Seven Words? Yes, a fresh book. The Seven Words are not exhausted yet. We have drunk but a drop yet out of the full pitcher of grace and joy which they offer. The Rev. W. Lowrie calls his book *Gaudium Crucis* (3s. net).

What preparation should we make before sitting down at the Table of the Lord? The Rev. George Congreve of the Society of St. John the Evangelist, Cowley, recommends us to spend a quarter of an hour before each celebration in reading a page of a book which has just been published, entitled *My Communion* (Longmans; 2s. 6d. net). *My Communion* contains twenty-six addresses, all in preparation for the Supper. We may not follow all the directions in *My Communion*. We may not think it necessary to go to Communion 'very early in the morning, before other food has touched our lips.' But most of the instruction is universally appropriate, and the quarter of an hour will be well spent.

Under the title of *The Grace of Sacraments* (Longmans; 5s. net) the Archbishop of York has edited and published a volume of selections from the writings of Alexander Knox. The selection consists of treatises on Baptism and the Lord's Supper. The volume will be welcomed for its editor's sake and for its own sake also. Even in this over-written age there is a place for the writings of Alexander Knox. The style is old-fashioned—Dr. Maclagan fears it may even be found prolix—but it is serious and stately, a fit instrument for thought on such high themes.

Canon Hensley Henson has the keenest interest in the life of the thronging multitudes around him, but he seems to choose the titles of his books for the express purpose of concealing it. Where is the passer-by who will be arrested by *Moral Discipline in the Christian Church*? Yet the subject of the book is one which wins or loses political elections. It is the question of the Confessional. And never were more burning words written against the Confessional than the words this book contains.

It may be that Canon Hensley Henson will not tell upon elections. With all his sense of the wrong which the Confessional works, with all his gift of merciless language, he may still be useless to the political ecclesiastic. For he approves of Confession while he denounces the Confessional. Near the end of a long preface, in which he gathers together the meaning of his book (first given as Lent lectures in the Abbey), he says, 'On the one hand we must seek to facilitate the practice of Confession; on the other hand we must endeavour to extirpate the Confessional.'

Why does he make this distinction? He makes this distinction because he believes that Confession is English, and English men and women may be the better for it; but the Confessional is Jesuitical and untrue, and no man or woman on earth can be other than greatly, perhaps irretrievably, the worse for it. The book is published by Messrs. Longmans (5s. net).

In his preface to 'The Young Preacher's Guide' (noticed on another page) Archdeacon Sinclair quotes a letter from a professor at a theological college. He does not name the professor nor the college, but he quotes from the letter: 'You will be interested to know that we now have here a three years' course of training in sermon composition and delivery compulsory on all candidates for ordination. The preachers are carefully taught first, then they deliver the sermons in chapel before the men of their years, and are afterwards criticized publicly by the professor and by their fellow-students. I introduced the system (which I learned by visiting Nonconformist and Roman Catholic colleges) as a voluntary thing soon after I came here; but two years ago the Principal and the majority of the board, becoming convinced of the great utility of the method, made it strictly compulsory.'

Thus the Church of England is beginning to realize that there is something in preaching. But the Archdeacon of Southwark, the Venerable S. M. Taylor, in his newly published lectures on pastoral theology, which he has entitled *Ministers of the Word and Sacraments* (Longmans; 4s. 6d. net), is still content with one short chapter on preaching. He holds that there is too much preaching in the Church of England. He doubts whether all the clergy should be licensed to preach. There is much to do, he says, besides that. There is. But that is the principal thing, and until the professors of pastoral theology give more attention to that, the Church of England will not be able to hold its own. What Archdeacon Taylor says about preaching could scarcely be said better. It is only that he does not say enough, that he does not give preaching the very first place.

The whole range of *Church Work* is discussed by Prebendary Reynolds of St. Paul's in the book under that title which he has contributed to the 'Oxford Library of Practical Theology' (Longmans; 5s.). The whole range of church work is discussed practically and scientifically. For Prebendary Reynolds does not write as a professor of pastoral theology whose domain is strictly limited by the necessities of the curriculum. He writes as one to whom no form of church work is alien or unknown. Perhaps he touches too many things. The chapter on the consolidation of men's work should be rewritten at twice its present length. It might be allowed to swallow up the chapters on Politics and on Religion in the State school. Again, the chapter on the Church and Sin is superficial; but in this case it is perhaps well, for Mr. Reynolds' opinions are a little perverse. The best chapter is on the Ministry of Women. Prebendary Reynolds should write on that subject again. He

should write more fully. He should make a book of it. There is no part of the work of the Church which is more ripe for expansion and regulation.

The twelfth statesman of Macmillan's 'Twelve English Statesmen' has been published. It is *Chatham*. The author is Mr. Frederic Harrison (2s. 6d.). Mr. Harrison admires Chatham; we might say he adores him, if we might say he adores anybody. And at such a time as this, when the Colonies are so much discussed, a short history of the career of Chatham is a most opportune publication, and Mr. Harrison, with his unbounded appreciation, is the man for it. Mr. Harrison is the man for it because of his absorbing love of liberty also. For the one danger in all our dealings with the Colonies has been, and ever will be, the danger of attempting to restrict their liberty. You have no right to tax the Colonies, said Chatham, for taxes are always a voluntary gift. Are we ready to say that to-day? As long as we say that, the Colonies will not be lost to us.

A volume of Lenten Readings has been gathered from the sermons of Bishop Phillips Brooks, and published by Messrs. Macmillan under the title of *Christ the Life and Light* (6s.).

Until an edition of *Hakluyt's Voyages* is published within the reach of your purse, get Mr. Speight's Selection. For you must not die without knowing Hakluyt. The volume is enriched with illustrations in character, with notes, bibliography, and glossary, and Sir Clements Markham writes a preface to it (Horace Marshall; 2s. 6d.).

Under the title of the *Shrine of Faith* (Melrose; 3s. 6d. net) the Rev. T. H. Wright, M.A., has published a volume of studies in the human experiences of our Lord. The sub-title warns us against any misunderstanding of Mr. Wright's book. It is another Ecce Homo. It does not finally exclude an Ecce Deus. And when the experiences of our Lord are studied as human experiences, there is undeniably a nearness gained to the life of the Master which is good for all time, but peculiarly acceptable to our age. 'He was tempted in all points like as we are'—that is the sentence which our age looks upon, and finds rest. And when that sentence is studied with the loving care which Mr. Wright gives to it, it becomes possible to take in the remaining words *yet without sin*, and so make the whole Christ ours. His sinlessness does not introduce an element, called divinity, at war with the human which has drawn us. It is the human Christ Himself made more reliable and restful.

Amid all the differences which divide the people of Scotland ecclesiastically and politically, there is one great ecclesiastical and political fact upon which, with few exceptions, they are agreed. They are agreed in their admiration for John Knox. The dissenters who make themselves heard are literary men and artists, who are easily accounted for and forgotten. The number of books which this four hundredth year of the birth of John Knox has already produced is past counting. The latest, and one of the greatest, is a complete biography by the Rev. Donald Macmillan, M.A., minister of Kelvinhaugh Parish, Glasgow, and widely known as the founder and first editor of 'Saint Andrew.' Its title is, *John Knox: A Biography* (Melrose; 3s. 6d. net). Mr. Macmillan's admiration for John Knox is stimulating. Let the hesitating and ill-informed read his book. He gives reasons for his enthusiasm.

Of all the books which have been written about John Knox from first to last, we like his own book best—his own immortal and entrancing *History of the Reformation of Religion in Scotland*. And it is a great joy to receive such an edition of the book as this—*The History of the Reformation of Religion in Scotland*, by John Knox; a twentieth century edition, revised and edited by Cuthbert Lennox (Melrose; 4s. 6d. net). It is an edition in which everything is done to make the book acceptable to the readers of books to-day, and nothing is done to weaken the force of its original overmastering truthfulness. The editor is responsible for the spelling and the punctuation; he is responsible for an occasional word which Knox would have employed if he had been writing now, and for the dropping of an occasional phrase or 'meary tale' which Knox would have dropped. Knox himself is responsible for the rest, and great as the responsibility is, he is able to bear it.

When the *History* is done Mr. Lennox adds an Appendix, in which he quotes in full Knox's Confession and the Book of Discipline. The volume is finished with a Glossary and an Index.

It is a most handsome volume, the worthiest memorial of the quater-centenary which we have received.

The Man in the Pulpit (Methuen; 2s. 6d. net), is the title of a series of sketches of prominent preachers. The sketches are extremely clever but rarely flippant. The accidental has its own certainly, in the prominence of one preacher's cuffs, the perch of another preacher's spectacles; but the essential is never lost.

Messrs. Nelson & Sons have published a cheap edition (6d. net) of *Jesus the Carpenter of Nazareth.* They have also (not to be behind the other publishers) produced their book on John Knox. It is a reprint of Dr. M'Crie's *Life* (1s. net).

The Rev. W. Garrett Horder has just issued his well-known *Worship Song* in an edition with tunes. If the Worship Song was good, the edition with tunes is better, for the editor has worked on right principles. His principles are two. First, he sets well-known hymns to their most familiar tunes. Next, for the new hymns he gets the most gifted tune-writers of the day to write new tunes, and he chooses the best out of all they have written. He says that for Kipling's 'Recessional' fifteen tunes were composed before he found a satisfactory one. He has printed two tunes, however, for that hymn. The first is called 'Kipling'; it is written by Mr. Arthur Berridge. The second is called 'Recessional'; it is written by Dr. Miles B. Foster (Novello; 4s. net).

In an appropriately beautiful book there has been published a fresh study of one of the most beautiful characters in history, *Margaret, Queen and Saint* (Oliphant; 1s. net). The author is Mr. J. B. Mackie.

Why is it so hard to preach to children? Is it because our Lord never meant children to be preached to? Are we trying to make up for our lack of initiative? Because we have not yet discovered how to give the gospel to the little ones in their own tongue, do we use the simple words of our tongue in the hope that they will understand it? The movement called the 'Children's Church' was a revolt from the children's sermon, was it not?

It is certain that we do not take the children's sermon seriously. We know that it is not a sermon. We know that it is nothing else. If it were not that we have to preach children's sermons we should not read them, they would not be published. We never ask the children to read them.

So the Rev. Charles Jerdan, one of the best preachers of children's sermons in the world, publishes his sermons for our use. He published a thick volume of them a year or two ago. He has just published another. It contains seventy sermons. It is called *Gospel Milk and Honey* (Oliphant Anderson & Ferrier; 5s.).

The new volume of the 'Heroes of the Reformation' is *Thomas Cranmer* (Putnams; 6s.) The author is Mr. A. F. Pollard, Professor of Constitutional History in University College, London. Professor Pollard was a good choice. He is not a blind partisan, but he is in thorough sympathy with Cranmer and with Cranmer's work. He knows the time, and he writes easily. He has no problems. Long ago he made up his mind about Henry the Eighth, and about every man or woman whom Henry the Eighth made or married; they are mysteries to him no more. His philosophy helps him. He is in sympathy with Cranmer, not because Cranmer was a Reformer, but because he was an Englishman. His philosophy is that the Reformation was a national affair, and every nation worked it out after its own nationality. In England, Cranmer felt the national pulse and conducted the Reformation to a successful English issue. It was not a matter of religion. The Reformation was not a matter of religion in any country. Nor was it a mere matter of politics. It was patriotism or nationality. And so it is useless to blame or praise Gardiner or Cranmer, the one merely blundered in missing the national sentiment, the other was wise in catching it.

Professor Pollard works this philosophy through Cranmer's career without a fall. Cranmer is the embodiment of English aspiration. He did not believe in the convents, but he believed still less in persecution, so he took no part in their spoliation.

But surely Professor Pollard's view is too insular. If his theory of the Reformation fits England, does it fit Switzerland also? Was Calvin merely a Swiss?

Messrs. Revell have made an attractive little book of a short paper by Dr. Campbell Morgan on *The Hidden Years at Nazareth* (9d.).

But still more attractive is another small book from the same publishers. Its title is *Bible Etchings of Immortality*. The title, if not the idea, is clearly taken from Rembrandt's unfinished etching of the Raising of Jairus' Daughter, which is reproduced in the book. The same old baffling questions: but they are not presented by Dr. Camden Cobern as problems. It is enough to see Jesus at work with death, to hear His calm, 'She is not dead, but sleepeth.'

A Philosophical Introduction to Ethics, by W. R. Boyce Gibson, M.A. (Sonnenschein). The title of this book is a challenge. The Science of Ethics, say many of its students, requires no recognition from Philosophy or Religion. It is the science of human conduct, and the human conduct which it reduces to a science is sufficiently explained by the dread of hunger, thirst, and cold; the desire to gratify the passions; the love of wife and child or friend; sympathy with the sufferings of our neighbours; resentment of injury inflicted on ourselves. Professor Boyce Gibson challenges that. If there is a Science of Ethics, there is also a Philosophy of Morals. If sympathy and revenge are motives to human conduct, its dominating factor is a spiritual one. Professor Boyce Gibson does not deny that man is an animal; he denies that he is only an animal. The book is a series of lectures in touch with the problems of conduct at this very moment. Valuable for its own great and well-sustained contention, it is valuable also for the survey it affords of the men who are at work in Ethics, and of the work they are doing.

Archdeacon Sinclair has written the Preface to a book by the Rev. Gilbert Monks, called *The Young Preacher's Guide* (Elliot Stock; 7s. 6d. net), and this is the beginning of his Preface: 'As an Examining Chaplain of twenty-seven years' standing, I have been throughout startled and concerned to find how little training and preparation are given to young men about to be ordained as to the composition and delivery of sermons and addresses, which are unquestionably amongst their foremost duties. In many cases absolutely nothing is done at all; the new deacon, lately a boy at college, appears for the first time in the Seat of Teaching in the church with no instruction whatever as to matter, method, manner, or style.'

It is startling enough. It is surely a matter of concern to everybody. If men cannot preach, what do they enter the pulpit for? If they cannot make the Bible more impressive by their manner of expounding it, why should they expound it at all? The people had better be left to read it; it is interesting enough in itself. Mr. Monks would train our preachers to preach. It cannot be altogether done by a book, but much can be done by a book. And this is an excellent book for the purpose; its rules are practical and good, and it is crowded with examples.

Mr. Elliot Stock has published a second edition of Dr. Walpole's *Communion and Offering*. The first edition was noticed the other day. But we are not surprised that it is sold off already. For the little book stands quite apart from ordinary Instructions upon the Office of Holy Communion.

Mr. Elliot Stock has also published *Suggestive Thoughts from the Temple*, being striking passages from the teaching of the Rev. R. J. Campbell, collected by Mia Dickin (2s. 6d. net).

Is there room for another History of the Church? There is room for everything that is good. Messrs. Rivington have got the Rev. W. H. Hutton to undertake the editorship of a new History, and he will strive to make it good, and it will find room. There are to be eight volumes of it. The second in order comes first in time. It carries the period from 98 to 461 A.D. Its author is the Rev. Leighton Pullan, Fellow of St. John's College, Oxford. The series is to be ruled by a purpose. Its purpose is to demonstrate the divine origin and continuous unity of the Church. We object to novels with a purpose, but we need not object to histories. For the purpose of the novel is to give pleasure; the purpose of the history is to give truth. And in this case the aim is worthy of the best endeavour of editor and authors. Mr. Pullan has been faithful to it. And he has the literary gift.

A popular edition has been published of *The Messages of Christ*, by Nathaniel Wiseman (Thynne; 1s. 6d. net).

Mr. Thynne has also published a new edition, the eighth, of *Thoughts for Young Men* (9d. net), by the late Bishop of Liverpool.

Mr. Andrew Macphail has written five *Essays in Puritanism* (Fisher Unwin). 'Essays in Puritanism' means Essays on Puritans. The five Puritans are Jonathan Edwards, John Winthrop, Margaret Fuller, Walt Whitman, and John Wesley. There is something in these essays, and it will be necessary for us all to read them. For although many essays have been written on these Puritans, the things which this volume contains have never been written before. Jonathan Edwards was never described as Mr. Macphail describes him, nor Margaret Fuller, nor John Wesley. The essays were read before 'a company of artists who had the traditional antipathy of their class towards the spirit of Puritanism.' Did the essays remove their antipathy? They did not attempt to remove it. Mr. Macphail either has the traditional antipathy himself, or he felt that if he showed more sympathy with these Puritans, he would lose the sympathy of his audience. Perhaps he felt that if he got his artists simply to listen, they would discover that even in the Puritans there is material for art. To read the book with pleasure one must be an artist with antipathy to the spirit of Puritanism. The one Puritan towards whom Mr. Macphail lets himself go is Walt Whitman. But is Walt Whitman a Puritan?

Mr. Joseph McCabe has written a book upon *The Religion of Women* (Watts; 2s. 6d. net). Mr. McCabe calls his book 'An Historical Study.' But it is an historical study with a purpose. That purpose is to discredit Christianity. In the very first chapter Mr. McCabe contrasts the position of Woman in New England fifty years ago, with her position in Egypt six thousand years ago, and all to the advantage of Egypt. Whereupon he concludes, 'It is clear that the notion held by so many religious women—that their cause languished until the coming to power of Christianity, and then entered upon a grateful period of advance—is greatly in error.' But more than that, Mr. McCabe does not think that women need a religion. He thinks they are better without it. In the chapter on the training of children he says, 'In thousands of homes in England since the middle of the nineteenth century the word "God" has never been mentioned, and the training has been completely successful.'

Mary and Ellen Gibbs have done for all the world what many a man has tried to do for himself. They have gathered together all *The Bible References in the Works of John Ruskin*, quoted them and furnished them with an accurate Index. Their book has already run into its fifth thousand, and now a pocket edition is published at 2s. 6d. (George Allen).

The Cure of Care (Allenson; 1s. 6d. net). What *is* the cure of care? Mr. W. J. Humberstone answers in a sentence. It is to care for others. He tells the story of the woman who implored the Buddha to give her back her firstborn from the dead. 'Go, my daughter,' he said, 'bring me a mustard seed from a home into which Death has not entered, and I will do as thou desirest.' The woman went from house to house, but Death was always there before her. Slowly her heart awoke to sympathy with the sorrows of others. Her grief lost its sting when it lost its selfishness.

Messrs. George Bell & Sons' 'York Library' has its own peculiar quality, and must not be confounded with libraries which have no quality at all. It contains only such books as need careful reading, and are worth it. The latest addition is *The Thoughts of Marcus Aurelius* (2s. net), in Long's translation, with Matthew Arnold's Essay as an Appendix.

A Lenten Day-Book, with the title of *Narrow Windows* (Brown; 1s. 6d.), has been prepared by the Rev. Edward Collett, vicar of Bowerchalke, Wilts. There is a page for every day, and every page contains its text, as well as the Consideration, the Meditation, and To-day's Prayer.

Is there unanimity—doctrinal unanimity—among the Fathers? Miss S. F. A. Caulfeild believes that there is, and she undertakes to prove it. She proves it by quoting freely from the Fathers on all the great doctrines of Christianity. Then what is the character of the doctrine on which they are unanimous? What is their theological attitude? It is the attitude of Lord Halifax. The Fathers, Miss Caulfeild shows, believed in Baptismal Regeneration, the Real Presence, Prayers for the Departed, the Use and Veneration of Relics, and much more; they believed in all the things in which Lord Halifax believes, and they believed in

nothing else. Lord Halifax agrees with Miss Caulfeild, and is grateful. He writes an appreciative preface. The title of the brave little book is *The Voice of the Fathers* (Brown; 3s. 6d.).

The President of the University of Chicago is steeped in the study of the Minor Prophets. He has published an edition of *The Book of Hosea*, showing the structure of the text, and offering a new translation. The volume is sent out as a companion to *The Structure of the Text of the Book of Amos*, published last year. Both volumes should be used along with the author's edition of Amos and Hosea, which has just appeared in 'The International Critical Commentary' (Chicago Press; $1).

In America the Sunday School has risen to the dignity of demanding its own text-books. It demands text-books that are thoroughly scientific and up to date. It is not afraid of offending these little ones by telling them plainly what modern scholarship has found in the Old Testament. It does not believe that that is what Christ meant by offending them. And the moment the demand is made scholars are ready to supply it. Men of the highest position and the ripest scholarship are willing to write for the Sunday School in America. The University of Chicago has on hand a whole series of such books. One of them has been written by its president. And that the demand is real cannot be doubted. For President Harper's *Priestly Element in the Old Testament* (University of Chicago Press; $1), issued only a year ago, has already reached a second and enlarged edition.

At the Clarendon Press there is published a 'bijou' edition of each of the four Gospels. A 'bijou' edition means a book of about an inch square and an eighth of an inch thick. But it is printed in beautiful type, gilt-edged, and bound in leather (1s. net).

The best book which Dr. Lewis Muirhead has yet published is his *Times of Christ* (T. & T. Clark; 2s.). And it is going to be his best-known book. A new edition of it is out already.

Where does the Sky begin? This question is the bold title of the first sermon in Dr. Washington Gladden's new book. And then it becomes the still bolder title of the book itself (James Clarke; 4s. net). The text which furnishes this title is Job 38^{19-20}, beginning, 'Where is the way to the dwelling of light?' But the title is not mere rhetoric. Throughout the sermon Dr. Gladden is persistently asking the question, Where does the sky begin? His answer is that it has begun already, where you stand. Go down into the cellar or into the mine, it has begun even there. But what is the sky? Turn the page and you find that the sky is eternity. 'I remember hearing an evangelist at an evening meeting where a solemn hymn had been sung, of which the refrain was "Eternity! eternity!" break the silence which followed the singing by the impressive question, "Where will you spend it?"' The proper question about eternity, says Dr. Gladden, is not where *will* you spend it, but how *are* you spending it? Washington Gladden has a great name among us. This book is riper and richer than anything he has yet published.

Is there no literature for our boys but the literature of the battlefield? If there is not, at least let it be history and not fiction. For in history it is found that the race is *not* always to the swift nor the battle to the strong, and the sooner they learn that lesson the better. Let us offer them Mr. A. G. Bradley's *Fight with France for North America* (Constable; 3s. 6d. net). It is a marvel of cheapness and interest. It has its hero. It has two heroes. For Montcalm is not forgotten in Wolfe's glory. And there is life and movement on every page, and expectation undiminished till the end.

Messrs. Constable have published the English translation of an extraordinary book, *Bartholomew Sastrow*, being the memoirs of a German Burgomaster. The Burgomaster lived in the days of Luther, days of immense stir and some confusion; and if he did not see far, if he did not see the eternal spiritual issues involved in the strife, what he did see he saw clearly and describes forcibly. Plain speaking! We dare not use such language now, and we are not quite sure that it should all have been translated. Most of the matter in Burgomaster Sastrow's autobiography belongs to himself and his family, their gains and their losses, their long drawn-out litigations, their robberies and their murders. But even when the matter is most

personal it is a picture of the life of the time. The Burgomaster is not a piously religious man, though a Lutheran, but he has at least a philosophy of God. God lives to grant prosperity to the Sastrow family and to confound all their enemies. The translation is done by Mr. Albert D. Vandam, and there is an Introduction by Mr. H. A. L. Fisher of New College, Oxford (3s. 6d. net).

Some say that the things which have made the *Spectator* are neither its political leaders nor its literary reviews, but those occasional papers which are scattered through its pages, written by nobody knows who and upon nobody knows what. Sometimes those papers are gathered together, and then the identity of one delightful writer is discovered. So is it when Miss Eleanor G. Hayden publishes *Travels Round our Village* (Constable; 3s. 6d. net). It is a large octavo volume, and the wonder of its price is the greater when we turn over the pages and see how many are the illustrations by L. Leslie Brooke, and how much character is expressed in them.

Messrs. Constable have now published a popular edition of Mr. G. W. Forrest's *Cities of India* (5s. net). They call it popular because of the price, we presume, but the book is here in its completeness, full-sized page and fully illustrated. It is one of the ways of getting at India. There is no use waiting for a complete history of India or a complete account of its inhabitants. We must be satisfied with here a little, and there a little. It will be something to know its great cities, and this is the book to furnish us with the knowledge.

Herr Lietzmann continues his 'Materials for the Use of Theological Lecturers and Students.' The new issues are the *Apocryphal Gospels*, edited by Dr. E. Klostermann; the *Assumption of Moses*, edited by Dr. Karl Clemen; the *Letter of Ptolemæus to Flora*, edited by Dr. Harnack; the *Three Oldest Martyrologies*, and a *Selection of Liturgical Texts*, both edited by himself (Deighton, Bell, & Co.; 6d. each).

Messrs. Dent have added *Samuel and the Schools of the Prophets* (9d. net) to the 'Temple Series of Bible Handbooks.' The author is James Sime, M.A., F.R.S.E.

The Rev. William Beck, rector of Clanaborough, Devon, is dissatisfied with the Revised Version, and he has published a large bookful of *Suggested Amendments* (Exeter: Henry S. Elands). Some of his Amendments are amendments, but some are not. In Ro 15^{16} for 'a minister . . . ministering . . . by the Holy Ghost,' he suggests 'a priestly minister . . . ministering in sacrifice . . . in Holy Ghost.'

The *Jewish Encyclopedia* is now nearly at an end. This is the ninth volume. It runs from the middle of M to the middle of P. Its first principal article is MORBIDITY, under which is discussed the tendency of the Jews to special diseases. The greatest name in M is MOSES. But it is not the purpose of this Encyclopedia to occupy the place of a dictionary of the Bible, and MAIMONIDES has as much space as MOSES. Still the article on Moses is one of the best bits of work in the volume. Its author is Professor G. A. Barton of Bryn Mawr. The article on MUSIC is disappointing. Here a great opportunity has been lost. It is true that notes on the music of the synagogue are scattered throughout the whole work, but the general article should have given a more comprehensive survey of the subject, and a better conception of its riches. In the article on the NEW TESTAMENT a brave effort is made to find the Gospels in Rabbinism. Still, it is better to say that our Lord's teaching is not original than to say that it is not true. The longest article in the volume is the article on NEW YORK. It is longer far than the article on PALESTINE, and it is enriched with a marvellous panorama map. The last great article is devoted to PERIODICALS. It is followed by a list of all the Jewish periodicals which have ever been published in any country or language (Funk & Wagnalls; 25s.).

Mr. C. H. Kelly has issued another series of Manchester Lectures, this time under the title of *The Inspiration of the New Testament* (6d.). That is the title of the first Lecture by Dr. J. H. Moulton. The second Lecture is by the Rev. W. C. Allen, Fellow of Exeter College, Oxford. Its title is 'The Discrediting of the Gospels.' The Rev. H. B. Workman is the author of the third. He calls it 'Jesus Christ as the Son of Man: His Relation to the Race-Factor.' The fourth and the sixth are on social subjects—'The Problem of

Poverty,' by Mr. J. H. Clapham; and 'Betting and Gambling,' by the Rev. C. W. Andrews. The fifth is entitled 'B.C.—A.D., or the Difference Christ has made'; its author is the Rev. George Jackson. These are telling subjects, and these men are fit to make them tell with effect even upon such an audience as gathers in the Central Hall, Manchester.

Mr. Kelly has also published a sixpenny edition of William Arthur's *Tongue of Fire*. In a book published this month (*The Young Preacher's Guide*) the author says, 'When but a young Christian, I well remember a most eloquent preacher and successful soul-winner, named the Rev. John Warwick, declaring that whenever he felt himself spiritually "run down," he went to Arthur's *Tongue of Fire* for his tonic, and got it there.'

There are more ways of making sermons than we had any idea of. The Rev. R. J. Wardell describes six different methods known to him and practised by him. He not only describes the methods, but he gives illustrations of sermons built after them. The little book is entitled *Studies in Homiletics*. It is one of Dr. Gregory's series of 'Books for Bible Students' (Kelly; 2s. 6d.).

From the Kingsgate Press in Southampton Row come two strong appeals for an evangelical and non-conforming Christianity. The one is in the form of a tale, a German tale by Mrs. C. L. Abbot, called *The Wanderer* (3s. 6d.). The other is a biography, the biography of *William Jeffery, the Puritan Apostle of Kent* (1s. 6d. net). It is written by Charles Rudge, and it contains an Introduction by Dr. Clifford.

Religious, Ethical, and Theological Articles in the Periodicals of 1904.

ABBREVIATIONS.

AA = American Antiquarian.
ACSSM = American Church Sunday School Magazine.
AJP = American Journal of Philology.
AJRPE = American Journal of Religious Psychology and Education.
AJT = American Journal of Theology.
BF = British Friend.
BM = Baptist Magazine.
BRE = Baptist Review and Expositor.
BS = Bibliotheca Sacra.
BST = Bible Student and Teacher.
BW = Biblical World.
C = Commonwealth.
Cl.R = Classical Review.
CMI = Church Missionary Intelligencer.
CR = Critical Review.
CS = Church and Synagogue.
CQR = Church Quarterly Review.
CUB = Catholic University Bulletin.
DR = Dublin Review.
E = Expositor.
ET = Expository Times.
H = Hermathena.
HJ = Hibbert Journal.
HR = Homiletic Review.
IR = Independent Review.
JBL = Journal of Biblical Literature.
JTS = Journal of Theological Studies.
JQR = Jewish Quarterly Review.
LC = Liberal Churchman.
LQR = London Quarterly Review.
LW = Life and Work.
OC = Open Court.
PEFSt = Palestine Exploration Fund Quarterly Statement.
PM = Preacher's Magazine.
PMQR = Primitive Methodist Quarterly Review.
PR = Park Review.
PSBA = Proceedings of the Society of Biblical Archæology.
PTR = Princeton Theological Review.
Treasury (N.Y.).
UFCM = United Free Church Magazine.
WMM = Wesleyan Methodist Magazine.
YDQ = Yale Divinity Quarterly.

ABIJAM and Abijah, ET xv. 560. C. H. W. Johns.
Abraham, the Friend of God, ET xv. 46. Eb. Nestle.
Absolute, The, ET xv. 483.
Acton (Lord) at Cambridge, IR ii. 360. J. Pollock.
Acts of Apostles, AJT viii. 592. J. W. Platner.
,, Apostle Paul, DR cxxxv. 46, F. Bacchus; CR xiv. 307, G. R. Wilkinson.
Adar, ET xv. 559. C. H. W. Johns.
Adrian vi. (Pope), DR cxxxv. 1. L. C. Casartelli.
Africa, Church in South, CQR lvii. 241.
African Christian Literature, PTR ii. 336. B. B. Warfield.
Agnosticism, C ix. 351. G. K. Chesterton.
Alexandria, Jews in, AJT viii. 728. E. von Dobschütz.
American Indian Art, AA xxvi. 201. S. D. Peet.
,, ,, Legends, AA xxvi. 23. C. S. Wake.
,, ,, Nature Powers, AA xxvi. 281. S. D. Peet.

American Indian Races and Religions, AA xxvi. 345. S. D. Peet.
,, ,, Religion, CUB x. 35–225. W. B. Martin.
Americanism, C ix. 62. A. L. Lilley.
Amos, BW xxiv. 448, W. R. Harper; ET xv. 360, J. Taylor.
,, Old Latin Texts, JTS v. 242. W. O. E. Oesterley.
Amulets, Jewish, JBL xxiii. 97. H. H. Spoer.
Andrew, LW xxvi. 65. S. J. R. Sibbald.
Animal Folk-Lore in Modern Palestine, PEFSt 265. J. E. Hanauer.
Animals, Metaphors in Isaiah and N.T., JBL xxiii. 117. B. W. Robinson.
Anise, ET xvi 528. Eb. Nestle.
Anti-Christian Propagandism, Modern, LQR xi. 264. F. Ballard.
Apostles, LW xxvi. 18. R. H. Fisher.
Aquinas and Leo XIII., PTR ii. 177. D. S. Schaff.
Aquinas' Philosophy, BS lxi. 483. J. Lindsay.
Arabia and the Bible, HJ ii. 571. H. Winckler.
Arabian Nights, Birds of Paradise, IR ii. 379, 561. A. R. Wallace.
Arabic in Roman Type, ET xv. 564. J. B. Ansted.
Arabic Literature of the Jews, JQR xvi. 408. H. Hirschfeld.
Arabs, Modern Religion, E ix. 275. S. I. Curtiss.
Archæology, Recent Biblical and Oriental, ET xv. 75, 184, 231, 280, 369, 405, 514, 555.
Architecture in Proto-Historic Age, AA xxvi. 89. S. D. Peet.
Ari, ET xv. 515. M. A. Power.
Aristotle's Doctrine of the Mean, H 110. G. A. Exham.
Ark CS vi. 50. W. O. E. Oesterley.
Armenia, Ancient Church, DR cxxxv. 143. W. H. Kent.
Art among American Indians, AA xxvi. 201. S. D. Peet.
,, and Ideas, HJ ii. 780. C. M. Bakewell.
,, and Religion, HR xlviii. 416. E. Markham.
,, Religion and Emotions, AJT viii. 636. R. M. Binder.
Ascents, Songs of the, ET xv. 39. D. Smith.
Ass Worship, CS vi. 76. W. O. E. Oesterley.
Atonement, HJ ii. 461, O. Lodge; ii. 649, E. S. Talbot; iii. 26–37, J. H. Muirhead; BS lxi. 272, F. H. Foster; AJT viii. 779, P. S. Moxom; E ix. 47, A. S. Peake; ix. 147, J. Denney; ET xv. 147, 195.
Atonement, Considered as Forgiveness, ET xv. 26. E. P. Boys-Smith.
,, in Christ, ET xv. 540. W. T. A. Barber.
,, Vicariously Penal Element, ET xv. 392. W. D. Maclaren.
Attis, Cult of, ET xv. 306. T. M. Lindsay.
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Recent Biblical and Oriental Archaeology.

By Professor J. V. Prášek, Ph.D., Prague.

Professor Hommel and Modern Biblical Criticism.

Under the title *Grundriss der Geographie und Geschichte des alten Orients* our highly esteemed fellow-worker, Professor Hommel of Munich, has lately given to the world the first half of an extensive work intended to supply the place of a second edition of his *Abriss* which was published sixteen years ago. The book, which has already been noticed by Professor Sayce (see the March number, p. 285 f.), forms one of Iwan Müller's series of 'Handbücher der klassischen Altertumswissenschaft,' and is practically an encyclopædia of the whole science of Ancient Eastern archæology, besides bestowing a praiseworthy amount of attention on the ethnographical relations of Palestine prior to and during the Israelitish period.

In the opinion of Professor Hommel—an opinion reached as the result of long years of reflexion and close study of all the data—there were four families of peoples who were the makers of Ancient Eastern history till the latter was brought to a close by the conquests of Alexander the Great. These are the *Semites*, with whom ethnologically must be reckoned the Egyptians (whose language shows a very close affinity with Berber dialects); the so-called *Alarodians*, for whom Professor Hommel claims not only the peoples surrounding the Semites in a great curve from Elam to Western Asia Minor, but also the Etruscans in Italy; the *Berbers* of N. Africa and S.W. Europe; and the *Iranians*, to whom he assigns a larger place than has hitherto been usual. As far as Palestine and the neighbouring countries are concerned, the forefront is occupied by the Semites. But as the latter, according to their own tradition, migrated there at the dawn of the historical period, it is a natural conclusion that their predecessors are to be viewed as non-Semites. Some of the older investigators held the aborigines of Palestine to have been Hamites—far too vague a term, whose inappropriateness is now universally recognized. A different course is followed by Professor Hommel, who seeks to solve the problem of the racial connexion of the original inhabitants of Palestine by calling in the Iranians. I am sorry that on this point I am unable to follow my old friend, because I can discover no valid reasons for holding that the Iranians were even before the Amarna period in possession of Syria and Palestine, and that the Amorites as well as the alleged Hittites of Judæa are to be reckoned as belonging to them. I am all the less able to assent to Professor Hommel's theory, as there are weighty reasons of an archæological and ethnological nature that forbid us prior to the middle of the second millennium B.C. to differentiate this Indo-European group composed of Indo-Aryans and Balto-Slavs. With reference to the so-called S. Palestinian Hittites—still the focus of the discussion—I cannot help saying that the identity of the Benê Ḥeth and the Ḥittîm, contended for also by Professor Sayce, appears to me impossible; and this all the more, seeing that Professor Hommel himself admits in his recently published work that in the Ḥittite inscriptions as yet discovered Hamath is the southern boundary. I might also adduce ethnological objections to the identity in question. The Benê Ḥeth of Genesis are contemporary with Abraham, *i.e.* with the reign of Ḥammurabi (Amraphel), who founded the kingdom of Babylon ± 2250 B.C. It is true that there are some traces of the presence of the Benê Ḥeth also during the earlier monarchical period in Israel, but there is no sufficient evidence of their existence in Palestine during the height of the power of the Ḥittite Empire *c.* 1350 B.C., when the sharp boundary to the south was formed by the parallel of the Nahr el-Kelb. The mention of the Ḥittites in catalogues of the Canaanite tribes subdued by the Israelites is historically worthless, for these are plainly later redactory insertions, which cannot maintain themselves alongside of the archaic diction of the genuine passages.

And now, after this introduction which I have found necessary, I come to speak of Professor Hommel's standpoint with reference to the question of Pentateuchal criticism. It might have been well if he had put forward his ideas and suggestions in this matter in a separate work, for, without assuming an attitude of approval or disapproval towards them, it must be confessed that they are

extremely interesting and bear the seal of originality. In his argument Professor Hommel starts quite logically from the position that in the Pentateuch we have not to do with a document written at the time, seeing that our oldest MSS date from the beginning of the Middle Ages. At the same time he points out that the want of the authentic and authoritative text of ancient Israel is supplied by the so-called Septuagint version, a comparison of which with the extant Hebrew text justifies the conclusion that as early as the third century B.C. the books of the Old Testament, apart from a few appendixes and additions, had in all essentials the same form as has been transmitted to us by the Jewish scribes. After this preliminary statement, Professor Hommel comes to the sharp conflict occasioned by the advent of Wellhausen and his school. He criticises sharply and in detail the leading principles of the latter, and on the other hand puts forward a new and wholly independent theory to explain the internal structure of the Pentateuch.

Wellhausen's main argument is founded, as is well known, upon the theory that during the period of the Judges there is no trace to be found of the Mosaic legislation, and that the latter was gradually developed on the basis of the efforts of the Jerusalem priesthood in the monarchical period to centralize the cultus, until it reached its goal in the Book of Deuteronomy in the reign of Josiah, and gained exclusive authority after a hard struggle with the efforts of the country priests. This theory assumes that the Israelites of Moses' time were a rude horde of nomads whose religious notions were of the lowest order. But Professor Hommel contends, upon the ground of the traditional proper names of the Exodus period, that the Israelites were even then devoted to a relatively very high (worthy of the name of henotheistic) form of star-worship. The requisite support for this contention he finds, especially for Midian, in the Minæan inscriptions. The political conditions, in particular the unrest during the period of the Judges and the disruption of the kingdom after Solomon's death, seem to Professor Hommel to account for the Mosaic legislation remaining a dead letter. How, he asks, could the Mosaic priestly *torah* have been carried into general practice at such a time when, through amalgamation with the Canaanites and the adoption of the Canaanite idiom, so much came in from the side of heathenism and for a time almost choked out pure Jahwism? The priests and prophets who remained faithful might be thankful if they could preserve unimpaired the sacred traditions by translating them into the newly adopted Canaanite form of writing. Under the actual conditions and amidst the prevailing barbarism this was the first attainable goal. At the same time they must have laboured to gain once more a general recognition of the conception of Jahweh in opposition to the religion of Baal and Astarte, in order to pave the way for the introduction of the pure cult of Jahweh which was codified in the *torah* of Moses. It must also be kept in mind that the opposition of the older prophets of Israel, Elijah and Elisha, was directed not against the worship of Jahweh in the temples of Bethel and Dan, but against the ancient Canaanite worship of Baal, so that the idea of a centralized worship of Jahweh at Jerusalem was remote from the thoughts of the zealots of the Omri period.

Having thus defined his position towards the Wellhausen theory in general, Professor Hommel labours to establish a new and unique view in place of the one whose foundations he has shattered. He, too, starts from the general designation of God as *El*, seeks to explain the rise of the plur. majest. *Elohim* from *Eloah*, 'Deity'; and concludes that throughout the Pentateuch and originally also in the Book of Joshua, in every instance where at present we read *Elohim*, either *Eloah* or simply *El* stood at first. The abbreviation ' for Jahweh, which has its counterpart in the Talmudic abbreviation 'ה, Professor Hommel seeks to explain by assuming a monosyllabic divine name such as *Ja* or *Hô*. The first of these occurs in the form *Jah* elsewhere than in personal names, especially in the liturgical formula *Hallelu-Jah* ('praise ye Jah'); the other has survived as *A'u* in cuneiform inscriptions among the Aramæans. Professor Hommel thinks it is no longer possible to decide in which passages of Genesis *Hô*, and in which *Ja* or *Ai*, originally occupied the place of the present *Jahweh*; but he offers the suggestion that *ha-Elohim*, which repeatedly occurs in Genesis, may be a misreading arising from *Hô* + the gloss '*Elohim*.'

In Professor Hommel's opinion this god Ja was identical with the primitive Semitic moon-god, and

Hô with the deified heavens. From names like *Abijam*—an older form of *Abijahu*—he argues, further, for the existence at one time of a sea-god named *Jam*. As a rule these primitive divine names were replaced in Genesis by the name *Jahweh*, a circumstance which, when compared with the occurrence of duplicate narratives, gave rise to the distinguishing of the two main sources, the Jahwist and the Priests' Code. The circumstance just noted has not escaped the attention of Professor Hommel, but he explains it from the geographical standpoint, holding upon the ground of Gn 29^{31-35} (where the help of Jahweh is emphasized in connexion with the birth of Jacob's sons, Reuben, Simeon, and Levi), that *Jahweh* (or whatever form of the name stood there originally) was the god of the southern tribes which formed the connecting link between Midian and Palestine, while *Elohim* or *El* was the divine name current among the northern tribes. Thus the usual distinction of two poetical narrators—the Jahwist and the Elohist—as the source of the patriarchal legends is rejected by Professor Hommel, who puts forward the following hypothesis of the origin of the Book of Genesis. During the sojourn of the Israelites in Goshen (which is to be taken as including also Edom as far as S. Palestine) a great mass of narrative was accumulated; and during the period of the Judges this was taken into a unified collection of all the ancient traditions, forming a sacred legend of the creation of the heavens and the earth and the various 'generations' or *tôlĕdôth*. In carrying out this work the compilers followed a fixed plan, using a sort of framework into which the whole of the matter is fitted. 'Each particular book has of course again a history of its own, for the clearing up of which we frequently lack materials, so that we are reduced to more or less plausible conjectures. Even in instances where smaller or larger explanatory additions (glosses and paraphrases) or variants have found their way from the margin into the text, it is not necessary always to postulate one special source; or if a source is drawn upon, this may have been present in the text in question only for this particular passage; and thus it is quite wrong to set down this source without more ado as one of the great sources (J, E, D, P, or whatever they may be called) which have been constructed at the study table.'

Contributions and Comments.

'Behold, I have set before thee an open door, and no man can shut it.'

Rev. iii. 8.

I.

The Door was open, and I entered in:
Jesus was there, amid a motley throng
Who kept the Marriage Feast with mirthful din:
The ruby cup went round and jovial song;
And in that Hall of *Privilege* 'twas mine
To taste the water that was turned to wine!

II.

Another Door there was, wide open too:
And He within, washing His servants' feet:
'That ye should do as I have done to you,'
He said, when He had made the task complete:
So then I took from His dear lips to mine
Duty's cold cup, and lo, it turned to wine!

III.

Another still—stood open like the rest:
It brought me to the Garden's lonely gloom,
The ruddy drops, the groans that rent His breast,
Shadowed in wine-cup of the Upper Room;
Wherewith I touched these trembling lips of mine—
Love's cup of sweetest *Sacrificial* Wine!

Bootle, Liverpool. Thomas Dunlop.

The Royal Potters.

1 Chron. iv. 23.

It has, I think, escaped notice that the four names, *Ziph*, *Hebron*,[1] *Shocoh*, *Memshath*,[1] found

[1] Slightly corrupted (to Heber and Mareshah respectively) in the Received Text.

on the now well-known jar handles from Palestine,[1] all occur in the passage 1 Ch 4^{16-23}, which professes to catalogue certain artificers, including 'the potters' who 'dwelt with the king for his work.' Three of them also occur, in close family relationship, in 1 Ch 2^{42}.

Thus it appears that these names are, after all, personal, not topographical, and that it is no longer necessary to search the map for *Memshath*.

The Scarabæus trade-mark, which the stamps display, may be obscurely hinted at in the statement (chap. 4^{18}), 'These are the sons of Bithiah [= 'daughter of Yahweh'], daughter of "Pharaoh."' This has no meaning, taken literally, in its present context, as will be seen by reference to the passage.

The above note is preliminary only. I have in preparation a fuller discussion of the subject, which I hope to publish shortly in the *Quarterly Statement of the Palestine Exploration Fund*, and in which the names on other jar handles are taken into consideration, and the bearing of this identification on the genealogies of Chronicles as a whole is noticed.

R. A. Stewart Macalister.

Gezer, Palestine.

[1] Many of these have been found in the excavations here, similar to those described in the *Memoir* of the Palestine Exploration Fund's former work at the Shephelah Tells.

A Forgotten Letter on the English Bible and the Septuagint.

Grinfield (*Apology for the Septuagint*, p. 140 f.), putting together the Literature for those who seek for further and more minute information, mentions—

A Letter showing why our English Bibles differ from the Septuagint (London, 1743). Dr. Brett's *Dissertation on the Ancient Versions of the Bible* is a treatise of still greater value (London, 1759), and should be read by all who desire much information in a small compass.

Both these pieces were unknown to me when I drew up the chronological list of about three hundred publications on the Septuagint mentioned in the *Dictionary of the Bible*, iv. p. 453. I was so fortunate to pick them up lately, and as they are not mentioned, as far as I am aware, in Swete's *Introduction to the Septuagint*, I beg to call here attention to them, the more so, as Grinfield gives a wrong date for the second publication, and does not mention that the first is by the same author as the second, the latter being but an enlarged edition of the former.

The origin of the publication is thus:—

A clergyman wished to know from Thomas Brett—

'Since the *Greek Septuagint* and our *English Bible* are translations from the original *Hebrew*, how it comes to pass that these two Translations have such variations from each other? I do not mean in some Words, but in whole Periods and Sentences, many being in our *English* translation, which are not to be found in the *Septuagint*, and some again in the *Septuagint*, which are not in the English Bible.'

This question Thomas Brett answered about two months later by a long letter signed 'T. B., October 17, 1729.' A neighbouring clergyman, who saw a copy of it some years afterwards, advised Brett to send it to the press. This he did, after revising and correcting it; but the bookseller, diffident whether anything written on this subject would sell, delayed its publication for more than two years; finally it appeared under the title—

A Letter showing why our English Bibles differ so much from the Septuagint, though both are translated from the Hebrew Original. London: Printed and sold by J. Robinson, at the Golden Lyon, in Ludgate Street, 1743. 71 pp. 8vo.

The preface is dated 'February 7, 1742–43'; the original date of the Letter with the initials 'T. B.,' as stated above, is given at the end, p. 71.

The full title of the second publication is—

A Dissertation on the Ancient Versions of the Bible; showing why our *English* Translation differs so much from them, and the excellent Use that may be made of them towards attaining the true Readings of the Holy Scriptures in doubtful Places. In a Letter to a Friend. The Second Edition, prepared for the Press by the Author before his Death, and now printed from his own Manuscript. By the late Rev. Dr. Thomas Brett. London: Printed for W. Owen, at Homer's Head, Temple Bar. MDCCLX. 148 pp. 8vo.

In the preface to the edition of 1743 the author had written: 'If the World shall accept this, I may hereafter give some Account of the Samaritan Pentateuch, the Chaldee Paraphrases, the Syriac and all the other ancient Versions published in Bishop Walton's *Polyglot Bible*; and show their Usefulness towards attaining the true Readings of the Scriptures in doubtful places.' A marginal note of the editor, who does not name himself, remarks at this passage—

What the Author mentions in this Place is performed in the present Edition.

I can but indorse Grinfield's judgment, that the perusal of this *Dissertation* is instructing, and I was especially pleased to become acquainted through it with an *edition of the Septuagint* which had hitherto escaped my knowledge. Among the reprints of the *editio sixtina* Brett mentions that of London 1653, Walton's 1657, and that of Cambridge 1665, with the learned Preface of J. Pearson, printed by John Field. Then he tells (*Letter*, p. 48) that John Hayes, who succeeded Field as Printer to the University, reprinted this edition in the year 1684, 'page for page, and, I suppose, line for line,' putting Field's name to it, and dating it as Field's was, 1665. 'By which he put a cheat upon the world.' In the *Dissertation* (p. 83), Brett is still more explicit, telling that he was admitted at Cambridge within a year after this reprint, and being well acquainted with Hayes, asked him how he came to do this. As I hope to give some more details about this report at another occasion, I close by saying that this 'cheat' was so successful, that not even the Bible Catalogue of the British Museum betrays the least knowledge of this reprint. It must be added, too, to my list of the editions of the Septuagint (*D.B.*, iv. 440), as well as to that in Swete's *Introduction*, p. 182.

Maulbronn. EB. NESTLE.

The Visits of Jesus to Nazareth.

MARK places the visit of Jesus to Nazareth in the mid career of His Ministry, just before the Mission of the Twelve. Luke places it at the opening of the Ministry,—its first event,—while his narrative (4^{23}) implies that Capernaum had already witnessed the power of His work. It is curious that, while everyone notices the incongruity of Luke's narrative, it is not observed that Mark's narrative is equally incongruous—that the questions and surprise of $6^{2.3}$ cannot be relegated to the zenith of Christ's career, when His fame was spread from Dan to Beersheba.

When we observe the double difficulty the solution of the problem is at hand. There were two visits, at the times indicated, first by Luke, then by Mark; but the records of the two visits were fused together before reaching the evangelists. Separating them, we get a perfect record of the opening event of Christ's Galilean work, and a truncated record of the second visit, the beginning of the narrative being imperfect. Thus: first visit, Lk 4^{16-22} + Mk $6^{2.3}$ (omit last clause in Mk 6^{2}); second visit, Mk $6^{1.4-6a}$, Lk 4^{23-30} (Mk 6^{2} last clause = Lk 4^{23}).

It will be seen how fully the first narrative suits the situation. The second is imperfectly preserved.

F. WARBURTON LEWIS.

London.

A Triple Tradition in John xiii. 33–xvi.

THE excellent suggestion that Jn 15 should follow 13^{20}, which Professor B. W. Bacon made some years ago, does not remove all the difficulties attaching to the last discourses of Christ. Whilst it takes away the stumbling-block of the allegory of the Vine in its present connexion, it does not touch the problem of confusion which the Valedictory Address, as it now stands, presents.

An analysis of the Address shows that an unusual percentage of repetitions exists in it. Thus we find sentiments and phrases thrice repeated. $13^{33} = 14^{19} = 16^{16}$. $14^{12} = 14^{28} = 16^{10}$. $14^{3} = 14^{18} = 16^{22}$. $14^{10} = 14^{20} = 16^{32}$. $14^{13} = 15^{16b} = 16^{23}$. $14^{16} = 15^{26} = 16^{7}$. $14^{26} = 15^{26} = 16^{14}$. Other striking expressions are repeated twice, as, for example, $13^{34} = 15^{12}$. $14^{1} = 14^{27}$. $14^{24} = 15^{15}$. $14^{27} = 16^{33}$. $14^{29} = 16^{4}$. $15^{21} = 16^{3}$. Passages such as 14^{18} and 16^{22}, in which the same thought is given in different words will not escape the careful reader.

But beside these numerous repetitions several striking contrasts, amounting in some cases to contradictions, are found: 13^{36} and 16^{5}. 14^{16} and 16^{26}. 14^{13}, 'that will I do'; cf. 15^{16}, 'He (the Father) may give it,' and 16^{23}, 'He will give it.' 14^{19} and 16^{16}. 15^{24} and 16^{3}.

It will be observed, in drawing out these identical and contrasted passages, that they are concerned with certain main subjects not related in each case to similar contexts, but clearly constituting the main themes of the Last Address of the Lord to His disciples. These subjects may be summarily stated as: (1) A little while I am with you; (2) I go; (3) I come again; (4) Whatsoever ye ask ye shall have; (5) Love one another; (6) Another Paraclete will come.

In view of the comparisons given above I venture to make the suggestion that we have three recensions of Christ's words concerning these six

solemn matters. And I should tentatively separate the three recensions as follows, arranging their constituent parts at the same time in what would seem the more likely order:—

A. 13^{33} 13^{36-38} 14^{1-17} 13^{34-35} 14^{21b-26} 14^{30-31}.

B. 14^{19} 14^{18} 14^{20-21a} 15^{9-12} 15^{14-24} 14^{27-29} 15^{26-27}. 15^{13} is a gloss.

C. 16, perhaps in the order $16^{1-6.\ 16-22.\ 7-15.\ 23-33}$.

It is noteworthy that in *A* four disciples are mentioned by name, whereas in *B* and *C*, with a similar subject context, the personal references are wanting. Again, whilst in *A* there is no reference to coming persecution, the subject occurs in *B* 15^{20-24}, and again, with more realistic detail, in *C* 16^{2-3}. The third recension is especially noteworthy for its elaborated description of the Paraclete's work in the world.

In these points it may be possible to find waymarks to direct us to chronological conclusions.

GEORGE L. HURST.

St. Austell, Cornwall.

'Locusts' or 'Carob Beans.'

IN theological study, as in other matters, there are sometimes curious coincidences. Canon Cheyne, Professor Henslow, and I have lately discussed Mt 3^4 in THE EXPOSITORY TIMES, xv. 285, 335, 429. To-day I opened an old volume of the *Journal of Sacred Literature* (new series, vii., July 1865) at an article by the Rev. S. C. Malan on the Georgian New Testament version. He criticises Adler's work (1743) and gives the following:—

'In Mt 3^4, says Adler, the Georgian Bible reads, ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίς; whereupon he quotes the following gloss from a MS. of the Pseudo-Zonaras: ἀκρὶς, βοτάνη τις οὕτως λεγομένη καὶ σολομῶν ἡμᾶς διδάσκει λέγων· ἀνθήσει τὸ ἀμύγδαλον καὶ παχυνθήσεται ἡ ἀκρίς· ταῦτα οἶμαι καὶ τὸν βαπτιστὴν ἰωάννην καὶ πρόδρομον ἐν τῇ ἐρήμῳ ἐσθίειν. After which he quotes Ec 12^5 from the Slavonic and Armenian, that render ἀκρίς in the singular; evidently connecting this ἀκρίς of the Georgian version with ἀκρίς, said to be a herb, and he ends his note by referring us to the "Hierobotanicum Bocharti," whereby he meant, of course, "Celsii."

'This gloss, however, whosesoever it be, is of little value; for nowhere in any of the authorities I have at hand, is there mention of this ἀκρίς, βοτάνη τις, but in Theophylact *ad l.*, and in Euthymius, who copies him. These ἀκρίδες have at various times been made into καρίδας, ἀχράδας, ἀκρόδρυα, ακρίσματα, ἐγκρίδας, κεράτια, etc., alternately fish, land-crabs, sprouts, wild pears, and pods of the carob-tree—ejusdem farinæ, as ἄκανθος for ἄκανθαι in our Saviour's crown, thus made ἐξ ἀκάνθων instead of ἐξ ἀκανθῶν, of acanthus and not of thorns! a recent discovery worthy of the times. We may, however, refer such scholars to treatises like those of J. Ludolf, *De Locustis*, Francof, 1694, and Bocharti, *De Locustis*, Hierozoic., lib. iv.,—Cyclopean remains of learning compared with the brick, mortar, and "compo" of the present day,—only to say that Adler's criticism rests on an incorrect rendering of the Georgian words, *khōlō sazodelad misa igō mkali*, where *mkali*, ἀκρίς, is, according to the idiom of the language, always used in the singular; except when intended to express a number of individuals, and not the locusts as a scourge.

'Thus, throughout Ex 10, etc., *mkali* is singular; but in Is 40^{22}, and like passages, where the number and not the kind is considered, we find *mkalni* in the plural. The same idiom occurs in other places, *e.g.* our Saviour is said to have found on the fig-tree *p'hurtseli khōlō*, "leaf only," instead of "leaves only"; like the idiom "to be in leaf," and not "in leaves."'

I have given Dr. Malan's note in full, though he strongly supports the 'insect' view, which is, I think, a mistaken one. But his remarks and the facts incidentally given may be interesting to some readers of THE EXPOSITORY TIMES. What are the oldest dates of the two views?

GEORGE FARMER.

Wellesley House, Upper Walmer.

Notes and Queries.

Does a minute study of the Minor Prophets pay? The question is not asked of the man who studies in order to know, but of the man who studies in order to preach. The President of the University of Chicago has just published *Amos and Hosea* in 'The International Critical Commentary' (T. & T. Clark; 12s.). It is a close-printed, magnificent volume of 600 pages. Will it pay the preacher to study it? It has paid President Harper, we do not doubt; but President Harper is a professor. Will it pay a preacher? Perhaps some one will ask Dr. George Adam Smith. He is a preacher as well as a professor, and he studied the Minor Prophets for preaching.

There is a Woman's Club in America which has gone through Shakespeare, Browning, George Eliot, Omar Khayyam, and Tennyson. Then some one suggested the Bible—the Bible as literature merely. There were Protestants, Roman Catholics, Jews, and others in the club, but they tried it—as literature merely. The club has succeeded since then as it never succeeded before. More than that, the Sunday school has begun to get teachers out of that club; and in the homes of some of its members family prayer has been revived. The story is told by Dean Willett of Chicago in the *Sunday School Times* of 1st April.

The *Church Family Newspaper* reports that before preaching on Sunday evening the Rev. J. H. Wrigley, M.A., Vicar of St. Mary's, Clitheroe, said that during the week a gentleman, with the kindest intentions and in the most courteous manner, had written to him, suggesting that he turned to the East at the close of his sermon to do obeisance to something, and that, as the pope of Rome was so largely entering the Church of England, he should desist from doing this. The vicar said he did not turn to the East to do obeisance to anything, but to see the number of the hymn on the board behind him. He wanted them, as a congregation, to remain calm and peaceful, and he would watch the doors of the church, and if he saw the pope of Rome coming in he would take notice of it.

'Another letter, from Somerset this time, I found very refreshing. It is from a young man who, in addition to preaching, sometimes addresses eight Bible-classes a quarter; and he asks his questions in a way that suggests, to my mind, a genuine desire to listen to him. Has not a great ancient said, The first thing to do is to ask the right question? He talks about wearing his coat a bit longer to get a book. I have done that until I dared not do it any longer. If he *could* manage to get Hastings' *Bible Dictionary* he would find most of his needs met. I know it is expensive. It is in five volumes, and when you have got off all possible discount it will still amount to £5, 5s. But if a guinea a quarter could be put away—and that amounts to little more than 1s. 6d. per week—the thing is done. Let him save his guinea first and *then* send for the first volume, and so on. There is no fear of this book for near on twenty years. There is nothing like it, and any man who has only English need not be at a loss. With this the Bible-classes in the neighbourhood would find our friend even a more popular visitor than he is at present.'

That paragraph is taken from the *Methodist Times* of 23rd March. It is taken from the Local Preachers' Column. It is signed 'Carpus.' We do not know who 'Carpus' is. But we remember that it was one of the signatures used by Dr. Samuel Cox, the first editor of the *Expositor*, and the new 'Carpus' reminds us not a little of the old, especially in his unashamed love of literature.

'Carpus' says that there are five volumes of the *Dictionary of the Bible.* A few men were content at first with four. But they have given in now to the unanimous opinion that the fifth is the most useful volume of all.

The Scottish 'Summer School of Theology' is held this year in Glasgow—in the United Free Church College and the Park Church there. Its date is June the 19th to the 24th. The membership tickets (10s.) may be had from the Rev. H. Miller, Shandon, Dumbartonshire.

The Rev. J. H. Burn, B.D., litterateur, raconteur, and editor, has published a volume of *Children's Answers* (Treherne; 2s. net). Passing a self-denying ordinance, he has included nothing

which is contained in Mr. William Canton's 'Children's Sayings,' even although it came to him independently and in a better form. Here are four. The rest are just as good—

The little one, being a guest of her grandma, had been liberally feasted, when a second dish of pudding came on. Looking at the steaming dish, she exclaimed, with a sigh, 'Say, gran'ma, I wish I was twins.'

'Mamma, I don't think the people who make dolls are very pious people,' said a little girl.

'Why not, my child?'

'Because, mamma, you can never make them kneel; I have always to lay my doll on her stomach to say her prayers.'

'Dear Father.—We are all well and happy. The baby has grown ever so much, and has a great deal more sense than he used to have. Hoping the same of you. I remain your daughter, Mollie.'

'Granny,' said little Maggie, as she counted over a lot of hazel nuts somebody had given her, 'can you eat nuts?'

'No dear,' said the old lady, 'I have no teeth.'

'Well, then,' said Maggie, emptying her pinafore into granny's lap, 'I'll give you these to mind till I come back.'

The *Presbyterian*, now one of the most interesting of the religious weeklies, is particularly good in its issue for 6th April. It contains a Knox supplement, wth papers by Mr. Taylor Innes and Mr. E. G. Atkinson, and this sonnet—

Knox.

He saw Christ bound with Superstition's chain;
And Fear, that shrank and cowered in all the land,
Trembling against the flames to take her stand,
And for the faith within her bear the pain;
So, from the cloud which round him long had lain
He stepped into the day at God's command,
And gript Christ's helm, and steered with steadfast hand,
Out through the narrows, to the wide, glad main.

Our world hath need to seek thee, day by day—
Thou that hadst no soft flatteries on thy lips.
Stand forth, great heart—Let us thy secret hear!

'The land I loved in pain and darkness lay.
God drew me sunwards through Faith's grim eclipse.
I feared God's face—and knew none other fear!'

L. Maclean Watt.

Just as we go to press, there comes the news of the death of Principal Salmond of Aberdeen. He has died in Aberdeen where he was born, and where, with the exception of the few years of a country pastorate in Barry, Forfarshire, all his life was spent. Many men have lived longer (he was in his sixty-eighth year), but few men have done more work, and done it more ungrudgingly. He translated parts of 'The Ante-Nicene Library' and of Dods' edition of *Augustine*; he wrote on St. Peter's Epistles in Schaff's 'Popular Commentary, and on St. Jude in the 'Pulpit Commentary,' on St. Mark in the 'Century Bible,' and on the Epistle to the Ephesians in the 'Expositor's Greek Testament.' He edited the 'Bible Class Primers,' and wrote some of them himself. Along with Professor Briggs of New York he edited the 'International Theological Library'; and he was perhaps best known of all as the editor of the *Critical Review*. To the *Dictionary of the Bible* he contributed the articles on Abraham's Bosom, Catholic Epistles, Eschatology of the New Testament, Hades, Heaven, Hell, The Epistles of St. John, St. Mark's Gospel, Paradise, and Tophet. It is scarcely necessary to mention the *Christian Doctrine of Immortality*, for with that volume his name has been carried all the world over. But it was as the servant of his Church that he laboured most assiduously, and especially on behalf of the College in Aberdeen, of which he became a professor in 1876 and principal in 1898. An immense amount of the work he did was done privately, without thought of recognition or reward, in the congregations of the Church and on behalf of its ministers throughout the country. If it was the introduction of a minister to his flock, if it was an anniversary, or even a quarterly communion, Dr. Salmond never rejected an application. His love of literature fought hard at times with his love of the Church. Throughout his illness, although unable to read a word, and even in the very last days of it, he would ask the names of the new books that were coming out. But he counted always that his Church had the first claim upon him.

The *Critical Review*, which was started a few months after The Expository Times, and was issued by the same publishers until transferred to Messrs. Williams & Norgate a year or two ago, has been edited by Dr. Salmond throughout its whole course. It is not to be allowed to die with him. At least, just as it was itself the successor of the *Theological Review*, it is to find a successor in the *Review of Theology and Philosophy*, to be edited by Professor Menzies of St. Andrews, and published by Messrs. Otto Schulze of Edinburgh. We heartily wish Professor Menzies a long and successful career.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Can a higher critic save souls?

But first, Is it a fair question? Is it asked for an answer? It may be a legitimate question to ask. The higher critic may have no right to shirk it, and he may have no reason. But is it fair? Is it asked as a mere touch of rhetoric? Is it equivalent to, Can a clean thing come out of an unclean? It is not a fair question then.

Nor is it a fair question if it means, Can a higher critic save souls while he is doing the work of a critic. The question is asked and answered by the editors of the *Biblical World*, in their issue for April. But they protest against it if it means that. They say that if it means, Can a higher critic save souls by means of his higher criticism, it is a foolish question. It is the same as if it were asked, Can a professor of Hebrew save souls?

Certainly he can. 'Rabbi' Duncan, the great professor of Hebrew in the early days of the New College in Edinburgh, saved souls. We believe that there is authentic evidence of cases of soul-saving by the late Professor A. B. Davidson. But who would expect Professor Duncan or Professor Davidson to save souls at the time when they were describing the rules of Hebrew accentuation?[1]

The immediate business of the higher critic is not to save souls. That is the immediate business of the evangelist. The higher critic may become an evangelist, as we shall see. But his immediate business is to discover the exact truth about the historical foundations upon which the evangelist must rely.

We may wish that the work of the higher critic were not necessary. But it is necessary. We are the people of the Book. We carry our claim to save souls back into the past. Though the evangelist relies upon the living Spirit of Jesus to convince and convert the soul, yet the forgiveness which he offers was won on Calvary, and it is contained in the Scriptures of the Old and New Testaments. *Was* it won on Calvary, and *is* it contained in the Scriptures? The evangelist may wish to shirk these questions; but he cannot.

[1] These sentences were in type when the following letter was seen in a daily newspaper: 'This morning you correctly report me as saying that Mr. Rowntree owed his conversion from Agnosticism to Christianity to a perusal of the works of Professor W. Robertson Smith. In connexion with a family so numerous and distinguished, however, it might be well for me to specify that the gentleman in question was John Wilhelm Rowntree, who died recently in New York, where he was visiting. My authority for that interesting statement was the (American) *Congregationalist*, which, in turn, was quoting from the (American) *Friend*. The *Friend* significantly added that his death "removed the person whose life seemed the most important and indispensable for the expansion and reinterpretation of Quakerism."'

There is no true alliance between faith and ignorance. The latest evangelist, as well as the earliest, declares that which he has seen and heard, the only difference between them being that the earliest heard the human voice, the latest is dependent upon the written word. And he must assure himself that the written word is true.

So the question, Can a higher critic save souls, is a foolish question, if it means can he save souls while he is a higher critic. He may be preparing the way then for the saving of souls. For when Christ sent us into the world, as the Father had sent Him into the world, He did not send us all to be evangelists. He gave some to be evangelists, but He gave some to be apostles also, and prophets, and teachers. And if the question is, Can a higher critic ever become an evangelist? the answer is, Yes.

America has sent to Britain an evangelist in the person of Dr. Torrey, who is not a higher critic, and he saves souls. Britain has sent to America an evangelist in the person of Mr. Dawson, who is a higher critic, and he saves souls no less successfully than Dr. Torrey. That is the answer of the editors of the *Biblical World*. They do not deny that it is the souls of 'the more intelligent classes' that are saved by Mr. Dawson. They claim that even intelligent people are worth saving.

'And there were also with Him other little ships' (Mk 4^{36}). We did not notice that. Our attention, as we read the story, was given to the ship in which Christ and the disciples were. Until we read a sermon by the Rev. Donald Sage Mackay, which is published in the latest volume of the *Christian World Pulpit*, we did not notice that there were also with Him other little ships.

But it is worth noticing, For if they suffered from the storm, they also got the benefit of the 'great calm.' And they never knew how it came to pass. They were out in the Sea of Galilee, along with the ship in which were Christ and the disciples. When the storm came down so violently, they too were tossed by the waves and in danger of being swamped. And then when He said, 'Peace, be still,' and there was a great calm, they enjoyed the benefit of the calm. How did it come about? How was it so sudden and so complete? It is probable that they never knew.

Tennyson says—

> More things are wrought by prayer
> Than this world dreams of.

And the wonder of it is that the things which are wrought by prayer, are often wrought on those who have not themselves prayed, and they may never know how their blessings came to them. Have we been rescued out of keen temptations? Have we been able to do some things for God, and to stand? Have we sometimes felt the peace of God which passeth understanding keep our heart and mind? We believe that it was in answer to prayer. But whose prayer? Not our own. A mother's prayer perhaps. We cannot always tell.

In all prayer there is mystery. But the mystery centres in intercessory prayer. That we should be blessed because of some other's prayer of faith; that our prayer of faith should be able to bless others—that is the mystery. But the examples of it are unmistakable.

Four men carried a paralytic into the presence of Jesus, and when Jesus saw *their* faith, He said to the sick of the palsy, Son, thy sins be forgiven thee. A woman came out of the Syrophœnician country and cried, saying, Lord help me; my daughter is grievously vexed with a devil. He answered and said unto her, O woman, great is *thy* faith; be it unto thee even as thou wilt.

What is the secret? It is sympathy. The prayer that saves is the prayer that sympathizes.

The boat in which Christ was and the other little boats were all suffering alike from the storm, and to sympathize is to suffer along with. The four friends of the paralytic felt with him as they felt for him. The Syrophœnician woman carried her daughter's illness as if her own. 'Lord save *me*,' was her cry. Why have we a Saviour who is able to save unto the uttermost? Because 'Himself took our infirmities, and bare our diseases.'

And the prayer of sympathy, if it is to be entirely successful, must be a prayer of faith. That is the other condition. We must believe that He is able to do this, and that He is willing.

> More things are wrought by prayer
> Than this world dreams of; wherefore let thy voice
> Rise like a fountain for me day and night.
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

'If we want to understand the making of the mediæval Church we must go into the byways. We must listen, not to the masters of theology, but to the Campanian farmer complaining to St. Felix of the theft of his oxen, and menacing the saint, if he does not make good the loss caused by his neglect.'

These are the words of a leading ecclesiastical historian of our own day. They are the words of Dr. Charles Bigg, Regius Professor of Ecclesiastical History in Oxford. Dr. Bigg delivered four lectures in the Oxford Schools, in the Michaelmas Term of 1904. He has now published the lectures at the Clarendon Press, with the title of *The Church's Task under the Roman Empire* (5s. net).

The book marks a new departure in the study of Church History. That much is clear from the sentence quoted. If we want, says Dr. Bigg, to understand the making of the mediæval Church, we must attend to things which we have never attended to before. We must attend to the Campanian farmer. We must attend to St. Felix. We must attend to the harvest and household gods whose place was taken by St. Felix when the farmer became a Christian.

But do we want to understand the making of the mediæval Church? Dr. Bigg doubts if we do. We want to show that the mediæval Church was right or we want to show that it was wrong. In other words, we want to prove that our own ecclesiastical organization is the right organization, that our own Church's beliefs and practices are the right beliefs and practices. There is a task before us all, serious as the taking of Jerusalem by the Crusaders. But 'while we all fear the infidel,' says Dr. Bigg, 'we fear one another hardly less. Every community likes to have its scholars, and treats them with great respect, but always on the tacit understanding that they score for their side and advertise the principles of their backers. They may be allowed to enter into some temporary coalition with their rivals, but in that case they must take great care who gets credit for planting the flag upon the walls of Messina.'

Dr. Bigg calls this temper in ecclesiastical history the commercial temper. How is it to be conquered? It is to be conquered by the study of the history of the Church in the new way. And the new way is simply to take into account all the facts. When it is perceived that into the making of the mediæval Church there went not only St. Augustine and St. Origen, but much more the Campanian farmer menacing his saint if he does not look after his oxen, not only the theology of the Cross but also the religious craving that made the worship of Isis acceptable and almost universal, then it will be recognized that there is no room for the display of the commercial temper. The facts are too many. The workers are too few. The students of the history of the Church will give up their sectarian strife. They will spread their meagre forces as carefully as possible over the vast field; and they will work together with the single purpose of arriving at the truth.

Church history, says Dr. Bigg, has hitherto been mainly the study of the great. 'It has consisted mainly of the lives and actions of a handful of eminent clergymen.' We must now study the ordinary priest. We must study the ordinary layman. And we must study them, not only, nor even chiefly, after they come under the sway of the Cross of Christ, but in all the experience of their earlier life, in the Grammar School and the School of Rhetoric, and even in the Cave of Mithra.

Dr. Bigg does not wish to discourage the study of the great divines. He recognizes that 'eminent personages' have a place in ecclesiastical as well as in secular history. But institutions are like plants. They grow from the roots, not from the blossom. And there can be no doubt, he says, that the most significant changes in history were not imposed upon the Church by the bishops from above, but forced upon the bishops by the pressure of popular opinion from below.

And even the bishops themselves must be studied in the new way. They too were influenced by their past. Origen has an intense dislike to the homeliness of Scripture. He can never master the feeling that it is unworthy of a sacred book to speak of cakes of bread or wells of water, or to tell such a story as that of Ruth. This striking feature of all his writings has to be explained. It is due to the training of the Roman School of Rhetoric. If we are to understand Origen we must know something more than any of our Church Histories at present tell us of these Schools.

Now if the study of Church History is undertaken in this new spirit, in this single-hearted determination to arrive at the truth, and with this loyal co-operation over all the ground of pagan education and pagan religion, one question will soon force itself to the front. It is the question, What was it that gave Christianity its victory? There could not be a more timely question. Are we not all discussing it? Are we not all (the example having been set by the masterful mind of Professor Harnack) asking this very question every day? What is the essence of Christianity? What is it that makes the difference between Christianity and every other religion?

And it is not only a timely question. It is very pressing. For into that question every form of modern attack upon Christianity has sent its strength. The unbeliever has been studying other religions. He has got in front of the believer in this study. Long before the believer is ready with his answer, the unbeliever has asked what is the difference between Christianity and other religions; and he has answered the question in his own way. He has brought forward many impressive facts to show that there is no difference.

The student of Church History will soon be face to face with this question. His study of the religions of the Roman Empire will force it upon him. He will have to answer it for himself. And perhaps it is to the student of Church History, from whom so little seems to have come in the past, that the Church will owe the one victorious answer.

For Dr. Bigg is a Church historian and he has found the answer. He has been loyal to the search for truth. He has conquered the commercial temper in Church History. He has studied the great system of Education in Rome, and he has seen that even the greatest of the Christian bishops could not shake off its pernicious influence. He has studied the Roman religions. He has seen (and he is able to acknowledge it) that these religions did actually serve the purpose of religion and deserve the name. But he has also seen that Christianity differs from them and from every other religion on the face of the earth. It differs in one essential and momentous particular. It is the religion of Vicarious Sacrifice. It is the religion of the Cross.

Does Christianity teach the Fatherhood of God? So do other religions. Does it hold by the immortality of the soul? Does it claim a unique revelation? So do other religions in plenty. But there is no other religion on the face of the earth that stands by a Cross. This is what gave Christianity its victory over the religions of ancient Rome. 'The belief that by virtue men become like God, children of God, and attain to communion with their Divine Father is a commonplace of Greek idealism, and is found in many of the better pagan cults. The idea of a Messiah is common to Judaism and Christianity, and something not wholly unlike it meets us in the "inspired men" of Platonism or the "heroes" of Hellenism. But the Cross is the peculiar property of the gospel. What the first Christians adopted as their emblem was not the portrait of Jesus, but simply the Cross, without any portrait at all.'

Between John Knox and the judgment (we mean the judgment of the House of Lords) there lie many things. Among the rest there lies the 'dreary reign of Moderatism.' It is the most humiliating period in the history of the Church in Scotland. When Mr. Henderson published his book on *The Religious Controversies of Scotland* a few persons were observed to hold up holy hands of horror. What a shocking place! What a shocking book! But religious controversy is at least religious life. It may be doubted if on this side of the Coming there can be religious life without controversy. That period in the history of the Church in Scotland which Mr. Henderson's book covers, the period which the Marrow Men had the honour of opening, is of a glory that greatly excelleth, in comparison with the long slumber of death which went before.

It is the most melancholy period in the history of the Church in Scotland. It is also the most unaccountable. From John Knox to James Renwick the people of Scotland recognized that religion was worth suffering for, and suffered for it. The moment that they ceased to suffer they seemed to cease to care. It is true that William of Orange urged moderation, and set a laudable example of it. But the people of Scotland had never been notable for slavish submission to their rulers' advice in spiritual things. Why did the Church of Scotland suddenly settle down to a century of pagan orthodoxy?

Dr. William Macgregor of Amoy has found an answer. Dr. Macgregor has been made Moderator of the Presbyterian Church of England this year. To his opening address (of which a full account will be found in the *Presbyterian* for May 4) he gave the title of 'The Evangelization of the World.' The evangelization of the world, he said, is the Church's *duty*, it is the Church's *privilege*, and it is the Church's *destiny*. Those were the three parts of the address. When he came to the third part he explained the cause of Moderatism. It was the result, he said, of the refusal of the Church in Scotland to take its place in the evangelization of the world.

Dr. Macgregor says that Moderatism was the result of that refusal. Our Church historians have always told us that the Church became moderate first; then, after Moderatism had lasted for a century, an overture to the General Assembly to send a missionary to the heathen was contemptuously rejected. Dr. Macgregor says that it was the other way. He says that when God gave Scotland religious liberty at home, He gave her the opportunity of spreading the Gospel abroad. An opportunity is always a call. By refusing that call the Church settled down into Moderatism, and suffered more than she had done in all the years of her persecution.

What did the Moderate ministers of the Church of Scotland preach? What texts did they preach from? Did they always choose Phil 4^5, 'Let your moderation be known unto all men'? The devil can cite Scripture for his purpose. Perhaps he has never found a more convenient Scripture

than this. There are Moderates in the world still, and this is still their text. Even yet we have not been able to make the distinction clear between Moderatism, which is of Satan, and Moderation, which is of Christ.

In the *Methodist Recorder* for March 23, Professor J. G. Tasker, of Birmingham, tries to make the distinction clear. He is clever enough to see that exegesis does not take hold of everybody. So he is not content merely to expound the passage. He gives his paper a paradoxical title. For paradox will take hold. He calls it 'Intense Moderation.' And the title is true. If the moderation is not intense, it is not the moderation of St. Paul. And if the intensity or enthusiasm is not moderate, it is not after the mind of Christ.

But this at once raises the question whether 'moderation' is the best English equivalent for the apostle's word. For Professor Tasker is right in insisting upon it, that whatever the apostle means, he means something active and energetic. With passive virtues, with passivity in any shape or form indeed, the apostle to the Gentiles will have nothing to do. He repudiated the passive virtues when he renounced his Stoicism. Certainly he believes in meekness and long-suffering. He believes in long-suffering, that virtue which does not resent a wrong; and he believes in meekness, that virtue which does not assert a right. But meekness and long-suffering are active and energetic virtues. The Stoic simply suffers. The Christian suffers and loves. And this virtue of moderation is an intensely vigorous virtue, one of the most difficult and one of the most aggressive which the Christian is called upon to practise.

Professor Tasker examines many translations—the 'forbearance' of the Revised Version and the 'gentleness' of its margin; Wyclif's 'pacience'; Tindale's 'softness' and the 'modestie' of the Version of Rheims; the 'sweet reasonableness' of Matthew Arnold; and 'considerateness,' which was suggested some time ago in THE EXPOSITORY TIMES. He is not quite satisfied with any of them, though he seems to think that the last is nearest the mark. For it is the only translation which brings out the active meaning; and the most essential thing of all now is to bring the active meaning out. Considerateness—the word is a little clumsy: it is a little unfamiliar, for we have so long practised inconsiderateness that we scarcely know what considerateness is.

But it is the spirit of Philip—'Come and see.'

The attack upon Christianity was never more confident than it is to-day. And, so far as the records go, it was never more convincing. For the moment it is probably victorious. The Rationalist Press Association boasts of the millions of copies of infidel literature which it has sold. These copies are not all bought by men who are already convinced that the Church is a fraud and Christianity a failure. The homes into which these cheap and plausible publications have gone, are not all homes that have never heard the voice of prayer. It is simply that we have allowed the unbeliever to get the start of us. In the old meaning of the word, we should have 'prevented' him. We should have been there before him. But our defenders of the faith have either been, as Dr. Bigg so frankly tells us, jealous of one another, or else they have been defending themselves against the wrong men. They have been defending themselves against the men who have discovered the only defence that is of any value to meet the infidel attack of our day.

For the infidel attack of our day is not upon Christ. It is not upon Christianity. It is upon the Church. But how does it fasten itself upon the Church? It obtains its hold, says Professor Bigg of Oxford, whose new book has just been mentioned, because the Church has made the

fatal mistake of taking the Old Testament and placing it beside the New.

The Old Testament, says Professor Bigg, is not fit to be placed beside the New. It was never intended to be placed there. It was written to them of old time. It was spoken unto the fathers by the prophets. The New Testament was written for us. It was spoken unto us by a Son. There is a progress in the revelation of the will of God to man. When that which is better has come, then that which is old and obsolete is meant to pass away. The true defenders of the faith in our day, says Dr. Bigg, are the men who see that the religion and the morality of the Old Testament are not our religion nor our morality, and that we are not called upon to defend them. The Church of to-day has no more call to burden herself with the defence of obsolete morality, than a modern farmer is called upon to practise obsolete agriculture.

There are defenders of the faith who have found that out. They are heartily denounced by other defenders for making the discovery. But what would the Fathers of the Church have given for such a discovery? What would Origen have given for it? We smile at Origen's allegorism. Do we consider why he was driven to so fantastic a method of defending the Old Testament? It was because the infidel attack in his day was precisely the same as it is in ours, and he had no better defence to offer it. He had not discovered the open and irresistible argument of the development of religion and morality.

One of the sermons in Dr. Aked's volume published this month and noticed elsewhere, is on 'The Hands of the Living God.' The text is Heb 10^{31}, 'It is a fearful thing to fall into the hands of the living God.' In the course of the sermon, Dr. Aked mentions another text, Lk 23^{46}, 'Father, into Thy hands I commend my spirit.' What a difference there is between them. Yet it is one and the same God. And God is the same yesterday, to-day, and forever; He changes not. What is the cause of the difference? The difference is in us.

And it is not in our mere thinking. There are theologians who tell us that God has no respect of persons. As He sends His rain on the just and also on the unjust, so He loves all with an equally complacent love. Some say He has done so from the beginning, and will do so to the end. Others say that He does so only since Christ redeemed all and made all without exception sons of God. In either case there is now no difference. There is no difference in fact. The difference is in our thinking.

These theologians are faith-healers in the spiritual sphere. They tell us that if we would only think that we are not sick in soul, we should find that we are not. But theological faith-healing does not minister to a mind diseased. The difference may not be in God. God may never need to be reconciled to us. But the difference is a fact. It means that until we are reconciled to God He is a consuming fire. It is the difference between 'It is a fearful thing to fall into the hands of the living God' and 'Father, into Thy hands I commend my spirit.' And that is a difference of actual relation. In the one case it is the relation of an enemy; in the other it is the relation of a son.

Why is it a fearful thing for one who is in the relation of an enemy to fall into the hands of the living God? You will find an answer to that in THE EXPOSITORY TIMES for January. In that number Professor Sanday, of Oxford, has a sermon on 'The Living God.' And his answer is, Because He is living.

Men forget that God is living. Their God is as dead as the gods of wood over which the prophet of Israel wrote his bitter ironical words. They repeat his words, not knowing that they

are ironical. 'Eyes has He,' they say, 'but He sees not.' And they go on their indifferent way, sinning and dying. But He is a living God. He is in every place, beholding the evil and the good. He sees, hears, knows, acts. It is a fearful thing to fall into the hands of a living God whom we have thought dead.

How do we know that He is living? Nature tells us. We know that it is a fearful thing to fall into the hands of nature. There is a law in nature against overwork, against over-anxiety; there is also a law against idleness; there is a law against uncleanness of body and uncleanness of soul, against self-indulgence, even against irreligion. We know these laws. We know how fearful a thing it is to fall into their hands. But these laws are the signs that God is a living God. They are God at work. Matthew Arnold, as Dr. Sanday has shown us, made a mistake in not getting beyond these laws. But so far as he went he was right. There is a 'stream of tendency,' and that stream is God. Among the servants sent by the Lord of the vineyard to the husbandmen to tell them that though He may be living in a far country, He certainly is living, is this 'stream of tendency.' As long as it comes it reminds the husbandmen that the Lord of the vineyard is a living God, and that it is a fearful thing to fall into His hands.

But He is not far away. Closer is He than breathing, nearer than hands and feet. For He is a person. This, says Dr. Sanday, is the second thing that is contained in the phrase, 'the living God.' Dr. Sanday does not say that the biblical writers had either the word personality, or our idea of it. He says that they had not. But he believes that they had the substance of what we mean by personality. 'Their whole conception of God,' he says, 'was intensely personal.'

Now, it is a more fearful thing to fall into the hands of a God who is personal than into the hands of a 'stream of tendency.' For a personal God is near, and a personal God can feel. If we break the law of cleanliness, we suffer for it. But if we break the law of love, we suffer more. It is a fearful thing to fall into the hands of the living God, because He is a loving God. That is where the fearfulness lies. If He had not loved us, if He had not given His Son to die for us, it would not have been so fearful a thing to fall into His hands. To have trodden under foot the Son of God, to have done despite unto the Spirit of Grace—that is what makes it so fearful to fall into the hands of the living God. If it is a fearful thing to fall into the hands of a God of law, it is a more fearful thing to fall into the hands of a God of love.

But the day lasteth. It is still possible to call to mind. The love that it is so fearful a thing to despise, is plenteous in mercy. The living God is in Christ reconciling the world unto Himself. In that Christ there is repentance and the remission of sins, the new relation to the living God, the adoption of sons, and the lying down to sleep with 'Father, into thy hands I commend my spirit.'

The Use of Dante as an Illustrator of Scripture.

By the Rev. Canon Sir John C. Hawkins, Bart., M.A., Oxford.

Few phenomena in literary history are more remarkable than the modern growth of interest in Dante, to which the large and still growing number of editions, translations, commentaries, studies, and essays bearing on his works, gives unimpeachable testimony. It is therefore always possible as to any of the more educated congregations in our churches, that it may contain a few real and painstaking students of the *Divina Commedia*; and it is fairly certain that such a congregation will contain more than a few persons who have some knowledge of parts of the poem, and who wish and intend to increase that knowledge. To both these classes allusions and references to Dante, as well as direct quotations from him, are always interesting; many preachers must have noticed how the very mention of his name has arrested and stimulated attention among their hearers.

It may therefore be practically useful to call attention to some of the ways in which, as it seems to the present writer, Dante may be used as a source for illustrations of those scriptural truths which form the basis and the main substance of our teaching. And the endeavour will be to select such illustrations as would be intelligible to a congregation generally, though they may have a special fulness of meaning for those who have some previous knowledge of Dante.

An article on 'Dante as an *Interpreter* of Scripture' would seem to accord better with the name and the scope of The Expository Times, and it would certainly be more interesting and attractive, from a literary point of view, than the treatment of him merely as an 'illustrator of Scripture.' But it would have far less of the practical usefulness which is here aimed at. For his exclusive employment of the text of the Vulgate, and his unquestioning acceptance of the strange processes of allegorical interpretation and application, which in his days were generally recognized as valid, render much of his exegesis unsuitable for modern needs. But as expressing in concrete and pictorial forms the moral and spiritual truths of Scripture, and thus as *illustrating* Scripture, his homiletical value will be always very great.

I.

It is to the *Purgatorio* that we must turn for the most numerous and the most helpful of such illustrations. And this for two reasons. First, because the references to the Bible are far more numerous here than in the *Inferno*, and somewhat more numerous than in the *Paradiso*; the numbers of such references being, according to Dr. Moore (*Studies in Dante*, i. 359 ff.), in the *Inferno* 63, in the *Purgatorio* 128, and in the *Paradiso* 111. And, secondly, because the *Paradiso*, though numerically, as we have just seen, not far behind the *Purgatorio* in its use of the Bible, has far less bearing on those needs and trials and temptations of daily life upon which we wish to bring the words of the Bible to bear. It is of the *Purgatorio* alone that it can be said, in the words of Dean Church, that it is 'a great parable of the *discipline on earth* of moral agents, of the variety of their failures and needs, of the variety of their remedies.'[1]

That sentence admirably expresses two leading characteristics of the *Purgatorio*, which combine in fitting it for modern and practical use. (*a*) The sufferings which it portrays are throughout disciplinary and remedial; they are to last only so long as they are needed for the sufferer's good, and therefore they need bring into our minds no suggestion of that stern and terrible eschatology of the *Inferno* which is summed up in its best known line, 'All hope abandon ye who enter here,' and from the positiveness of which we all shrink now, whether we are among those who more firmly or more 'faintly trust the larger hope.' (*b*) Then, again, those disciplinary and remedial sufferings may be taken as forming, and, indeed, as being intended by Dante to form, 'a great parable of the discipline on earth of moral agents.' For he represents his Purgatory as providing 'the opportunity that was missed in life for cultivating and acquiring that holiness of

[1] Introduction to Vernon's *Readings on the Purgatorio*, p. xiii.

character without which no man can see God.'[1] As to whether, and to what extent, and by what means, such opportunity will be granted to men beyond the grave, most of us will prefer to be silent in our teaching, even if we are unable to be simply negative; we shall be impressed by the complete reticence of Scripture (1 Co 3^{13-15} being certainly no exception) on the matter, and by the practical evils which followed upon the substitution for such reticence of 'the Romish doctrine concerning Purgatory [and] Pardons,' even if we cannot altogether repress our belief that there must be for many of the redeemed some kind of further training and purification. But be this as it may as to the future, be it allowable or not for us to anticipate for ourselves or for others the disciplinary and remedial influences of suffering beyond the grave, we know certainly that in this life pain and sorrow are constantly exercising such influences, and are thus affording opportunities for repentance and amendment; and in explaining and inculcating the use of such opportunities, so that they may not be 'missed in life,' we may be helped by the vivid and expressive imagery of Dante's *Purgatorio*.

(*c*) It may be further noted that this division of the *Divine Comedy* is specially adapted for supplying illustrations of this present life, because human nature is there represented to us as so very similar to what we see and feel that it is now. To quote Dean Church again: 'The poet finds companions who are neither below him, nor hopelessly estranged from him, as in the *Inferno*, nor far above him, as in the *Paradiso*; they are still almost creatures of flesh and blood, certainly human characters, capable of effort, pain, and self-command, going through their training as he is going through his, though on a higher level, having in view the aim and hopes that lead him on, praying the prayers which he prays, singing the Psalms which he sings' (*op. cit.* p. xvi).

Leaving for another paper all consideration of the special and appropriate sufferings which are reserved for separate sins on the seven distinct *cornici*, or terraces, it will be enough now to make as clear as possible two thoughts which dominate the whole of Dante's conception of purgatory. And it may be worth while to remark, by the way, that his views on this subject show in several points a remarkable amount of originality and independence, in contradistinction from the closeness with which he usually follows previous mediæval writers, and especially Aquinas.

1. There is first, of course, the leading thought already referred to, that all suffering in this sphere is designed for the purification of the soul from evil, and so for its preparation for entrance into the Divine Presence.

Therefore, when the good effects of earthly suffering have been suggested by such passages as Ps $119^{67.71}$, Jg 10^{9-16}, Jer 2^{27} $31^{18f.}$, Hos 5^{15}, and especially He 12^{5-13} (the verses quoted and enforced in the Anglican service for the visitation of the sick), then some of Dante's references to the refining and uplifting influences of suffering may be aptly quoted.[2]

(*a*) Thus he tells us, at the opening of this Cantica, his purpose in it—

> Of that second kingdom will I sing,
> Wherein the human spirit doth purge itself,
> And to ascend to heaven becometh worthy.
> *Purg.* i. 4–6.

(*b*) We hear Cato, the guardian of Purgatory, thus summoning those who loitered outside it—

> 'What is this, ye laggard spirits?
> Run to the mountain to strip off the slough
> That lets not God be manifest to you.'
> *Purg.* ii. 120–122; so xiii. 106–108.

(*c*) Again, the poet represents himself as thus addressing Marco Lombardo, who on the third terrace is 'untying the knot of anger'—

> 'O creature that doth cleanse thyself
> To return beautiful to Him that made thee.'
> *Purg.* xvi. 31 f.

(*d*) Similarly, this is his address to Pope Adrian v., who is found weeping among the penitents for avarice—

> 'O spirit, in whom weeping ripens
> That without which to God we cannot turn.'
> *Purg.* xix. 91 f.

We may note how that saying is expressed as a general truth, the plural 'we' being used, so as to include the poet himself and other men. And

[1] Moore's *Studies*, ii. 250. The primary reference there is to the provision of appropriate subjects for meditation on each terrace, but we shall see that the infliction of the various sufferings was also intended to have the like disciplinary and purifying influence on character.

[2] Longfellow's well-known translation will generally be used in the quotations given here; for a metrical rendering, it is wonderfully close to the original.

though it is expressed negatively, it implies of course the corresponding positive truth that by the endurance of pain and sorrow in a truly penitential spirit men may and do turn to God.

(*e*) And thus Dante's *Purgatorio* is lightened throughout by the hope which is abandoned in his *Inferno;* there is in each stage of it the sure and certain hope of final deliverance when there shall have been accomplished that purification, the sense of which is blended in the sufferers with the sense of receiving 'the due reward of their deeds.'[1] Thus we have Virgil's address to the avaricious, when he and Dante first come upon them in their deep humiliation—

> 'O ye elect of God, whose sufferings
> Justice and hope both render less severe.'
> *Purg.* xix. 76 (contrast *Inf.* i. 114–120; iii. 1–9, 85).

(*f*) And once the poet himself turns preacher to us on this element of hope in purgatorial suffering. When he is about to describe the pains and penalties of the first terrace which he enters, he stops to forewarn his readers not to let what they are going to read discourage them from entering upon the task of repentance (and it must be remembered throughout that, in Dante's view, if repentance is to be carried on in purgatory, there must have been some commencement of it on earth, before power to sin and opportunities for sinning were overpast). This is his encouraging caution for us—

> But still I wish not, Reader, thou should'st swerve
> From thy good purposes, because thou hearest
> How God ordaineth that the debt be paid;
> Attend not to the fashion of the torment,
> Think of what follows; think that at the worst
> It cannot reach beyond the mighty sentence [*i.e.* the Day of Judgment]. *Purg.* x. 106–111.

2. The other point to be noted depends upon the preceding one. So clearly, in Dante's Purgatory, is the remedial and therefore beneficial purpose of pains and humiliations recognized by all who suffer them, that it is not merely with resignation, but with willingness, and, as we shall see, with something more than willingness, that those sufferings are accepted and borne.

[1] Therefore it is, because of the mingling of these two elements, that we read of lamentation and praise being heard at once from the same souls (*Purg.* xxiii. 10, 64); and thus is explained the striking *oxymoron* in which Forese (*Purg.* xxiii. 86) speaks of drinking 'the sweet wormwood of these torments.'

Now there is an element in Christian and scriptural teaching as to repentance which may be illustrated from what Dante thus pictures for us. In the Bible we may trace something more than an acquiescence in chastisement; there are cases in which it is welcomed gratefully. (*a*) Perhaps we can hardly say that in any case it is actually asked for; for the prayer, 'O Lord correct me' (Jer 10^{24}), is so qualified by the following words that it may be taken as mainly a plea for a limitation of punishment. Still, there is no desire to escape punishment altogether. (*β*) The same remarks will apply to the prayer of Israel under Ammonite oppression, 'We have sinned: do thou unto us whatsoever seemeth good unto thee; only deliver us, we pray thee, this day' (Jg 10^{15}). (*γ*) But nothing less than a willing and thankful acceptance of any punishment that God may send seems to be involved in the beautiful words of Lev 26^{41}, concerning the days when Israel should 'pine away in their iniquity,' and should thus be brought to confession of their sins: 'if, then, their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob,' etc. The passage is a difficult, as well as a beautiful one, but the leading sense of the verb רָצָה, rendered 'accept of,' is given by the best lexical authorities as 'to be pleased with, accept favourably': and it may be added that in the Book of Tobit (13^{1-14}) there is a touching picture of such grateful, because hopeful, acceptance of the woes of captivity itself: 'Blessed,' exclaims Tobit (v.[14]), 'are all they that have been sorrowful for all Thy scourges.' (*δ*) The ready willingness to accept chastisement appears again in Mic 7^{9}, 'I will bear the indignation of the Lord, because I have sinned against Him,' etc., on which words Pusey thus comments, after referring to 1 S 3^{18}, and 2 S 16^{10} as parallels: 'The penitent owns the just sentence of God, and knowing that he deserves far more than God inflicts, is thankful to endure it until He removes it.' (*ε*) And of course those who feel deeply their own special need of penitence and purification, will make such special application to themselves of St. Paul's great exhortation concerning Christian endurance generally, where he thus joins together hope and suffering: 'Let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations' (Ro $5^{2,3}$ R.V.; see also 2 Co 4^{17}).

It may be interesting to notice, before turning to Dante, how some other thoughtful Christian writers have emphasized the thought which such passages as those suggest.

i. Erskine of Linlathen has done so very clearly: 'Faith in Jesus Christ,' he says, 'does not deliver us from the eternal law that "verily it shall be ill with the wicked," but teaches us to approve and love that law, even in its application to ourselves, and carries us safe through it, to the other side, where its fruits grow' (*Letters* ii. 17).

ii. Dr. Moberly, in the course of the chapter on 'Punishment,' in his *Atonement and Personality*, writes of punishment as being valuable 'in proportion as the man has begun to go over (as it were) from the side of his sin to the side of the condemnation of his sin' (p. 19). And afterwards more fully: 'If we believe that the value and glory of punishment is in proportion as it becomes self-chosen,—taken up into personal abhorrence of sin; it is possible that our own instinctive attitude may be modified towards all that familiar penal discomfort which we now have, or are likely to have, to bear. The leading instinct may by degrees be rather—not to shrink, to avoid, to beg off, to groan with self-pity, but rather to accept, to use, and to make the most of it, as indispensable—as invaluable—means of beauty and power. It is the punishment which the will wholly accepts, which is really, in quality, purifying' (p. 24).

iii. The same aspect of things is summed up in some well-known lines of Coventry Patmore's—

> Hearts that verily repent
> Are burdened with impunity
> And comforted by chastisement.

iv. And we may remind ourselves also of Cardinal Newman's still better known lines in one of the poems on 'Affliction,' where, after a retrospect of past blessings, he adds—

> Yet, Lord, in memory's fondest place
> I shrine those seasons sad,
> When, looking up, I saw Thy face
> In kind austereness clad.
> I would not miss one sigh or tear,
> Heart-pang or throbbing brow;
> Sweet was the chastisement severe,
> And sweet its memory now.
>
> *Lyra Apostolica*, xxiii.

But probably no writer has ever expressed this thought of the welcoming of chastisement so impressively and so vividly as Dante in his delineation of Purgatory.

(*a*) Thus, near the beginning of the *Divine Comedy*, where he is sketching in a few lines the purport of the three divisions of the poem, he thus distinguishes the second of them from the first, in which cries of despair would have been heard—

> Then thou shalt see those who contented are
> Within the fire, because they hope to come,
> Whene'er it may be, to the blessed people.
>
> *Inf.* i. 118–120.

(*b*) And in the *Purgatorio* itself, the sufferers pass far beyond mere contentment. So Forese, on the fourth terrace, thus corrects himself as he speaks (the word rendered pain being *pena*, which carries with it the thought of penalty)—

> Our pain becomes refreshed,
> I say our pain, and ought to say our solace.
>
> *Purg.* xxiii. 70f.

(*c*) It is to be observed, further, that there is never any wish to escape from the appointed penalties; the only desire of the sufferers is to accomplish their destined purgation through pain, not to evade or even to interrupt it. Thus the band of spirits, who are being hurried on unrestingly as the penance and the cure for slothfulness, excuse themselves for not lingering to talk to Dante—

> So full of longing are we to move on
> That stay we cannot: therefore pardon us
> If thou for churlishness our justice take

(or, as Dean Plumptre more clearly renders the last line—

> If this our duty rudeness should appear).
>
> *Purg.* xviii. 115–117.

(*d*) Similarly, Pope Adrian v. breaks off abruptly his conversation with the poet—

> Now go; no longer will I have thee linger,
> Because thy stay doth incommode my weeping,
> With which I ripen that which thou hast said,
>
> *Purg.* xix. 139–141.

(*i.e.* the penitence which Dante had said, in the previous lines already quoted, to be 'that without which to God we cannot turn.')

(*e*) Most striking of all, as a sign of valuing, nay, of clinging to chastisement, is what is said of the spirits in the agonizing flames of the seventh cornice—

> Then towards me, as far as they could come,
> Came certain of them, always with regard
> Not to step forth where they would not be burned.
>
> *Purg.* xxvi. 13–15.

President Harper's 'Amos and Hosea.'[1]

By the Rev. J. A. Selbie, D.D., Maryculter.

The 'International Critical Commentary' continues to make steady progress. Professor Harper's Commentary, which forms the latest addition to the series, will be welcomed for a variety of reasons. The place of the prophets in the religious history of Israel has always been recognized as one of great importance, but their real significance was missed before historical criticism had set in a new light their relation to the Law. Even those who are still unconvinced of the necessity of a radical change of view in this matter, and who persist in denying so large a creative activity as many modern scholars claim for the prophets, will be glad to learn from the book of Professor Harper what is the prevailing critical opinion regarding the rôle these leaders of religious opinion played. Especially interesting will they find it to study this question in the case of Amos and Hosea, for these are the two earliest of the writing prophets of Israel; and the advent of written prophecy confessedly marks a turning point in the history. Again, there has been of late a great deal of discussion as to the extent to which the works of the prophets, as we have them, represent their original form, and how far they have been edited and re-edited, receiving additions or suffering curtailment, or being modified to fit them better to minister to the needs of successive generations of Israelites. Then, further, the whole situation has been altered by the recent contentions of Pan-Babylonists, for even prophecy, which used to be claimed (and, we firmly believe, rightly claimed) as a unique feature of Israel's religion, has been annexed by Friedrich Delitzsch, to his own satisfaction, to the Babylon of his own imagination. And, finally, the study of the text of the O.T. prophets has recently been approached with a new critical aid, on which some place immense reliance, while others view it with more or less scepticism—Hebrew metre according to one or other of the systems in vogue. On all these questions the reader of the volume before us will obtain information, and in many instances, at least, will feel that he is following a safe lead.

The Introduction is very full, running to no fewer than 186 pages. It is divided into five sections, of which we will now give a short account.

(A) 'Factors in the pre-prophetic movement.' In this section the writer's aim is practically to trace the religious history of Israel up to the point where written prophecy found its first exponent in Amos; to exhibit the chief characteristics of 'pre-prophetism,' and its fundamental thought (concerning God, man, worship, life, and the future). This leads, of course, to an examination of the traditions that have come down to us regarding this earlier period, and the extent to which its history and its thought are embedded in any of the writings now extant. The story of the revolt under Jeroboam I. and the records of the activity of Elijah and Elisha are examined with a view to showing the working of the pre-prophetic factor either in isolation or in societies. Then come four important discussions on the 'older' and 'younger' decalogues, the Book of the Covenant, and the Judæan (J) and Ephraimite (E) narratives. By the 'older' decalogue is meant, of course, Ex 34^{12-26} (J), whose message Professor Harper sums up thus: 'Worship Jahweh, and Jahweh alone, without images (such as Northern Israel uses); let the worship be simple and in accord with the old usage; forbear to introduce the practices of your Canaanitish neighbours.' The 'younger' Decalogue, found in two forms, Ex 20 (E^2) and Dt 5 (D), cannot have 'come from the times of Moses, for tradition regards Ex 34 as "the ten words"; it is unknown to the Covenant Code; it is in a measure inconsistent with the ritualistic religion of the pre-prophetic time.' There will be some difficulty in assenting to the whole of these statements, but there can be little doubt that the Decalogue in its present form shows evidences of expansion from a simpler original, and in any case it is not easy to believe that the Second Commandment (forbidding the making of graven images) can have been Mosaic. Professor Harper's conclusion is that

[1] *A Critical and Exegetical Commentary on Amos and Hosea.* By William Rainey Harper, Professor of Semitic Languages and Literature in the University of Chicago. Edinburgh: T. & T. Clark, 1905. Price 12s.

'upon the whole we shall be justified in assigning the formulation of the younger decalogue in its original form, even with the Second Commandment, to a period not much later than 750 B.C., the arguments for a still later date not being convincing.' In this connexion we are glad to find him making use of the remark of Professor Kautzsch (whose magnificent article on the 'Religion of Israel' in the Extra volume of the *D.B.* is constantly cited) that the commands and the prohibitions of the Decalogue 'have not an absolute but a relative scope,' and that the earlier thought was one not of *morals* but of *rights*. Our author turns next to the Book of the Covenant 'promulgated, substantially in its present form, with prophetic sanction, as early as 800 B.C., or half a century before Amos and Hosea.' The narratives of J and E and their message to 'pre-prophetic Israel are then examined.

(B) Our author has next to ask, What was the basis and character of the pre-prophetic movement? And, first, as to its relation to Mosaism. Professor Harper believes that we are entirely justified in believing that Moses was the founder of a religion, and 'brought to his people a new creative idea, viz. the worship of Jahweh as a national God, which moulded their national life' (Stade, *G.V.I.*, i. 130). On the other hand, 'We may safely deny the ascription to Moses of literary work of any kind, even the songs with which his name is connected (*e.g.* Ex 15^{1-18}, Dt 32^{1-45} 33^{2-29}), or the "judgments and precepts" of the Covenant Code, and the decalogues of E (Ex 20) and of J (Ex 34); but without much question we may hold him responsible for the institution of the tent of meeting as the dwelling-place of the Deity, together with the ark, and the beginning of a priesthood, and this is the germ of much of the institutional element that follows in later years.' We will leave traditionalists to adjust *their* view of Moses as best they can to the statement that he was 'pre-eminently a man of affairs; the strenuous nature of his activitities as leader and organizer of the tribes of Israel left no opportunity for literary pursuits.' This is probably quite true, but we could have wished for a little more help in discovering the basis which Mosaism supplied for an ethical development. That that great movement originated with a great personality, and that that personality was Moses, we have no doubt; and Professor Harper himself appears to share this conviction. But we question whether even Budde (*Religion of Israel to the Exile*, p. 38) has explained everything when he says: 'Israel's religion became ethical because it was a religion of choice, and not of nature, because it rested on a voluntary decision, which established an ethical relation between the people and its God for all time.'

In what follows, Professor Harper seeks to define the essential religious thought of pre-prophetism, and traces in a suggestive and luminous way the progress of Jahwism until it reached not indeed monotheism but henotheism. And here begins—

(C) The work of Amos. The personal life of the prophet and the social conditions of the time are described as far as can be done from allusions in the book that bears his name. Then our author passes to the message of Amos.

'Amos's message is in some respects the most important of any conveyed by an O.T. writer. Great interest centres in and about this message, because (*a*) it is the first of a series of writings which stand alone in the world-literatures; (*b*) it places a stress upon the ethical side of religion greater than had before existed; (*c*) it marks a new epoch in the history of Israel's relations with the nations of the world—the Assyrian period.'

Professor Harper lays great stress upon the necessity of distinguishing between words actually uttered by Amos himself and words that afterwards found their way into the book that bears his name. Nearly one-fifth of the present book has thus to be laid aside. While there is room for questioning whether he is justified in pressing so absolutely his contention that the message of this prophet was one of threatening, unrelieved by promise, few will question the justice of his conclusions regarding the uniqueness of the monotheism of Amos as compared with that which some have attributed to other peoples. In view of the fact that the echoes of the *Babel-Bibel* controversy are still sounding, we make no apology for quoting in full the following passage which Professor Harper cites with approval from Marti's *Dodekapropheton*:—

'No one can fail to observe how, in this belief of Amos, monotheism is present in essence, even if not in name, and what an altogether different kind of monotheism it is from that to which the priests in Babylon and Egypt are said to have attained! There in Babylon and Egypt a monotheistic speculation, which possesses no force and is wholly indifferent towards the polytheism of the mass, whose gods this theory allegorizes and dissolves in a general conception; here

among the prophets in Israel a vigorous and vital faith in Jahweh, who suffers no gods alongside of Himself, who watches jealously over His own exclusive worship, and directs the destinies of man as the only God. '*A relationship and dependence between the monotheism in Babylon and that in the Bible does not exist*; their radically different origin is the basis of the difference. In Egypt and Babylon monotheism is theory; in Israel, strength and life; there it is the product of a speculating abstraction, won through a fusion of the gods; here the experience of a higher Being, the inner realization of His moral and spiritual might, grown from a moral and religious deepening, from an intimate union with a special God who, moreover, does not disappear and dissolve, but remains the living one, and proves Himself the only living one. There the empty concept of monotheism; here, indeed, though the word (viz. monotheism) is not yet coined, the fulness of power and life which must indwell this faith where it is a true faith. How vividly, however, Jahweh was experienced as power by Amos is shown by 3^{4-8}, perhaps, notwithstanding its simplicity, the most magnificent portion of his prophecy; not merely is God an hypothesis of the intellect, but the perception of Him is a result of the announcement of God Himself.'

We would commend to careful study the eminently judicious examination (p. cxxi ff.) of the question whether Amos and his successors were the *creators* of 'ethical monotheism,' as well as the whole section on 'The Ministry of Amos.' The latter is followed by a useful account of the literary form of Amos' writings.

(D) Turning now to Hosea, we come upon a prophet about whose personal life we know much or little, according as we attribute a symbolical or a literal sense to what we read of his marriage. This whole question, and the difficulties that beset either interpretation, are very fully dealt with by Professor Harper. Fortunately the message of the prophet to Israel retains its significance whatever view we take of his domestic experiences, the message, namely, of Jahweh's love to Israel in spite of her unfaithfulness. The contrast in temperament between Amos and Hosea is accurately seized by Professor Harper, who shows, moreover, that with all his emotionalism Hosea was anything but weak. As in the case of Amos, a good deal of the Book of Hosea is set aside as later addition.

In particular, passages like $1^{4^{1-8}}$, not to speak of 1^{10}–$2^{1.\ 14.\ 16.\ 18-23}$ 3^{5} $11^{10f.}$, are suspected because of the brightness of their message. On this point we prefer to reserve our judgment. 'The Ministry of Hosea' and 'The Literary Form of Hosea' are next described in a way similar to what was done for his fellow-prophet.

(E) Professor Harper passes next to the consideration of 'The Poetical Form of Amos and Hosea,' in which strophical and metrical systems are discussed in a way that will prove informing even to those who have little faith in this latest ally of textual criticism. Then come chapters on the Language and Style, and the Text and Versions, and finally a very copious Bibliography, which is separated from the Commentary proper by a 'Chronological Table of Israelitish Life and Thought' (*a*) during the Divided Kingdom, (*b*) from the Disruption of the Kingdom to the Fall of Samaria.

The Commentary, which runs to 417 pages, is marked by the excellences which we have learned to associate with the Series to which it belongs, and we can confidently assure those of our readers who have less faith than ourselves in the principles which underlie the Introduction, that they will find the Commentary luminous, suggestive, and most informing. Some of the allusions in the Books of Amos and Hosea are set in a clearer light by the two maps at the end. Finally, we have Indexes, which will be found sufficient for all practical purposes, under the three headings: 'Subjects,' 'Geographical,' 'Hebrew.' The volume bears upon every page the marks both of wide reading and of independent judgment; it places the materials before the student in such a way that he is able to form his own conclusions; and it cannot fail to take its place as the English commentary that is indispensable to those who would understand the rise of written prophecy in Israel.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH II. 13.

'For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.'—R.V.

EXPOSITION.

'For my people have committed two evils.'—The heathen are guilty of but one sin, idolatry; the covenant people commit two, in that they abandon the true God to serve idols.—PAYNE SMITH.

'The fountain of living waters.'—More properly the reservoir (tank) into which living waters (those of wells and streams) are drawn and where they are stored. Isaiah (44^3) had already spoken of God's blessing under this figure: 'I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring,' a passage to which our Lord perhaps alludes in Jn 7^{37-39}.—STREANE.

'And hewed them out cisterns.'—The *bôr*, or cistern, was used for storing up rain-water only, and therefore the quantity it contained was limited. But these cisterns are also *broken*, have fractures and rents in them, through which the water wastes. In such a ruined tank Benaiah slew a lion in time of snow, *i.e.* in the interval between the early and latter rain (2 S 23^{20}).—PAYNE SMITH.

'Broken cisterns that can hold no water.'—No comparison could more keenly rebuke the madness of a people who changed their glory for that which doth not profit. The best cisterns, even those in solid rock, are strangely liable to crack, and are a most unreliable source of supply of that absolutely indispensable article, water; and if, by constant care, they are made to hold, yet the water, collected from clay roofs or from marly soil, has the colour of weak soap-suds, the taste of the earth or the stable, is full of worms, and in the hour of greatest need it utterly fails. Who but a fool positive, or one gone mad in love of filth, would exchange the sweet, wholesome stream of a living fountain for such an uncertain compound of nastiness and vermin!—THOMSON'S *Land and the Book* (1st ed. p. 287).

THE SERMON.

Broken Cisterns.

By the Rev. Enoch Mellor, D.D.

The function of a prophet in ancient days was not restricted to the foretelling of future events. Every vision which Jeremiah had could have been compressed into a few days' time, but his office extended over many years. More important than the miraculous functions which he had to discharge were his duties as a preacher of the truth. These duties Jeremiah never shrank from. Some who claimed to be prophets were overcome by temptations to concealment and to the use of flattering words; they healed slightly the wound of the daughter of Zion, and cried, 'Peace, peace, when there was no peace.' This charge never lay at the door of Jeremiah. He never swerved by one syllable from the message which God had commanded him to deliver.

He was now to remind the Israelites of that long march through the wilderness where they were led by God Himself. He was to challenge them to produce a single instance where the heathen had been as faithless to their idols as the Israelites were to Jehovah their God. 'My people have changed their glory for that which doth not profit.' And then God apostrophizes even brute, unintelligent matter and calls it to sympathize with Him for the apostasy with which He had been outraged. 'Be astonished, O ye heavens. . . . For my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water.'

But we must not confine this text to the Jews. Men are still forsaking the fountain of living waters. I see a wide valley with a beautiful fountain in it open to all. But very few are going to the fountain, and the valley is covered with busy workers all striving to hew out cisterns which the rain may fill and they may drink from at their pleasure. Let us go down into the valley and examine these cisterns.

i. The first cistern that attracts our attention is that of *Sensualism*. The youth who works at it, with hot and fevered face, dreams that the highest enjoyment comes through the senses. Man is an animal, he says, and must gratify his passions, which were put there by God, who surely made no mistake. What can we say in reply to him? Our passions were given us by God, and were not placed within us only to be beaten down. But our passions are not now as they were when our soul came sinless from the Creator's hand, and the place which was assigned to them was ever the footstool, and not the throne.

And there is one more mistake which the sensualist makes. He strives to hew out a cistern of satisfaction by gratifying his passions. He forgets that if the gratification of passion is pushed beyond the limits assigned to it, it will yield no pleasure. It is like a pampered appetite, which becomes jaded and then at last a ruined and diseased one.

ii. In another part of the valley we find a worker who is hewing out a cistern of *Wealth*. He expatiates on the powers of wealth. It has ministered to the growth of nations, to the physical and moral improvement of mankind, and even to the extension of the gospel itself, and most important of all, it lifts a man up in the social scale. What can we reply? Christ spoke of the 'deceitfulness of riches.' Is not that true? The very idea of wealth is deceitful and always changing. Where is the tradesman who retains the same conception all his life? He makes a certain amount his goal, but when he reaches it is not content, and still presses on. Let us think also of the weakness of wealth. When a man's brain is giving way, can it restore it? Can it retard old age? Can it give health or talent? Can it give peace of mind or avert death?

iii. The cistern of the next worker is *Intellectualism*. He is clearly a higher type of man. He tells us that knowledge is the thing for man. For knowledge was man made. But there is a look of sadness on this man's face; and if we ask the reason, he tells us that he is not yet satisfied. When he gets fresh light he is only enabled the more clearly to see the darkness all around. He works feverishly lest dreaded death should overtake him and cut short the work.

iv. The last cistern which we visit is the cistern of *Morality*. Its hewer realizes that man has a duty towards God and his neighbour and is striving to work out his own righteousness. His cistern shows traces of careful work and is not without its beauty, but it is full of cracks and will not hold water. When we remark on this, he replies: 'I know that as yet it will hold no water, but it is not finished. I am striving to fill up the defects and openings with mortar—with the mortar of sorrow for the past and endeavours for the future.' But what if the mortar itself will not hold water? And what if God say, 'By the deeds of the law shall no flesh living be justified'? If these things be true, then this cistern, like the others, will hold no water.

And as we retrace our steps to the other cisterns we find that the workers work no more. On the cistern of the scholar we find the inscription, 'The fear of the Lord is the beginning of wisdom; but fools despise wisdom and instruction.' On the cistern of the worldling is written, 'So is every man that layeth up treasure for himself, and is not rich towards God.' On the cistern of the sensualist we find, 'To be carnally minded is death.' When we look within all is parched and dry, and we see that the description, 'Cisterns, broken cisterns, that can hold no water,' is too terribly literal.

If all these are but broken cisterns, where then is the fountain? On the last great day of the Feast of Tabernacles Christ cried, 'If any man thirst, let him come unto me and drink.' He is the Fountain of living waters, and the way to that Fountain is open to all.

Love's Complaint.

By the Rev. A. C. Price, B.A.

In our text God mentions two evils committed by His people. First, 'They have forsaken me, the fountain of living waters'; and second, 'They have hewed them out cisterns, broken cisterns, that can hold no water.' The order of these two evils is not of chance but of design. First God is forsaken, and then the broken cisterns are hewed out. Before every sin there is a blank. That blank is the empty place in the heart where God should have been.

1. *They have forsaken Me.*—This sin has a twofold aspect; as it bears upon man and as it bears upon God. For man it is the extreme of folly. 'God is good,' so to forsake God is to forsake goodness. In God's 'presence there is fulness of joy.' To forsake God is to forfeit joy. In God's 'favour is life,' so to forsake God is to turn one's back upon true life. What effect then has this desertion on God? To understand this we must think of God as revealed in Jesus Christ. Was there ever anyone more tender-hearted than Christ? 'And when he was come near, he beheld the city and wept over it.' And Christ is forsaken: God is forsaken.

2. *My people . . . have hewed them out cisterns.*—How startling is the contrast between the fountain and the broken cistern. The fountain is inexhaustible, the broken cistern is powerless to hold even the dull, turbid, flat water put into it. The

fountain is a gift, the broken cistern is hewed out; much labour is spent on it, and all the labour is lost.

If we refuse to accept Christ as our Saviour, our action is not only negative, it is positive. We are deliberately forsaking God. We are definitely ranging ourselves with those who pass the fountain and spend their lives hewing broken cisterns.

Illustrations.

Wolsey.— O Cromwell, Cromwell!
Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.
Henry VIII., act iii. sc. 2, line 454.

They have forsaken Me.—There is nothing sadder than the ebb of love, when we are compelled to sit on the beach and watch the slowly receding waters as they drop down from the high-water mark which they had reached with the dancing wavelets. This takes the light from the eye, and the spring from the foot. Life can never again be quite as it was. The tide may come up again; but it will never efface the recollection of the ebb, and the fear of its return. This in human experience is something like the pain felt by the Eternal, as He saw Israel, for whom He had done so much, turn from Him to strangers. Bitter, indeed, to hear them say to a stock, 'Thou art my father'; and to a stone, 'Thou hast brought me forth.' Their apostasy was to God, as though a wife should go from the husband that doted upon her, and become another man's.—F. B. Meyer, *Jeremiah*, p. 30.

No Water.—In the evening a bright idea occurred to me. Why not try to dig a well? Islam Bai and Kasim were instantly all eagerness. Kasim got down about a yard. The clay was mixed with sand, and it was *moist*. The hopes of all of us revived. At it we went, all five of us, as hard as we could work—slowly and gradually the sand grew moister. When we got down about 6½ feet the sand was so moist that we could squeeze it into balls. In this way a couple of hours passed. Inch after inch we forced our way down, working for life—dear life. We were resolved not to be beaten. We *would* find water. We were all standing in a ring—watching Kasim—when he stopped, letting the spade fall out of his hand, then with a half-smothered groan he fell to the ground. 'What is the matter?' we asked, stupefied with amazement. 'The sand is *dry*!' came a voice as if from the grave. We literally collapsed, became unnerved, lost all our energy.—Sven Hedin, *Through Asia*.

Broken Cisterns.—There is the cistern of *Pleasure*, embroidered with fruits and flowers, and bacchanalian figures, wrought at the cost of health and rest; the cistern of *Wealth*, gilded and inlaid with pearls, like the mangers of the stud of Eastern kings; the cistern of *Fame*, hewn by the youth who tore himself from the welcome of home and the embrace of human love to climb, with his banner of strange device, the unfrequented solitudes of the mountain summit, far above all rivalry, and even companionship; the cistern of *Human Love*, which, however beautiful as a revelation of the Divine Love, can never satisfy the soul that rests in it alone—all these, made at infinite cost of time and pains, deceive and disappoint. In the expressive words of Jeremiah, they are 'broken cisterns that can hold no water.' And in the time of trouble they will not be able to save those that have constructed and trusted them.—F. B. Meyer, *Jeremiah*, p. 31.

This finite life thou hast preferred,
In disbelief of God's own Word,
To Heaven and to Infinity:—
Here the probation was for thee
To show thy soul the Earthly mixed
With Heavenly, it must choose betwixt.
. . . . .
Thy choice was Earth! Thou didst attest
'Twas fitter spirit should subserve
The flesh, than flesh refine to nerve
Beneath the spirit's play!
Thou art shut
Out of the heaven of spirit! Glut
Thy sense upon the World! 'tis thine
For ever!—take it!—Browning.

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The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Start.

It is to be noted at the outset that while the story of Christian is not only an allegory of spiritual things, but a type of the Christian life, in which the unity of the leading character is sustained throughout as in an actual biography, yet it is not given as the only type of Christian experience. Theologians generally, and especially those of an age which tended to define its faith with extreme precision of detail, are apt to demand too much uniformity in religious experience. Bunyan is too close an observer of life, too full of human nature, to fall into that mistake. His Christian, his Hopeful, and his Faithful each arrives at the City by a way of his own, though for a longer or shorter distance they may go together; and these individual ways are determined by the individual natures.

The Dreamer.

The opening words about the Wilderness and the Den introduce the book with a sigh. John Bunyan, too, was a footsore pilgrim. The den is Bedford Jail—whether the traditional jail on the bridge, or one with more comfortable quarters, has been disputed (cf. J. A. Froude, *Bunyan*, chap. 6). Be that as it may, it was from prison that the book came, like so many great books. John in Patmos, Cervantes in Spain; Ayala in England; Luther in the Wartburg—these are a few of Bunyan's fellows in this respect.

The Dream.

The dream has a double significance and interest.

1. Dreams were by the Puritans regarded in the solemn and, indeed, fearful aspect of the normal means by which the supernatural world broke through upon the soul, in revelations which were generally ominous. A sensitive and brilliant imagination like Bunyan's was peculiarly subject to such conceptions. 'Even in my childhood,' he tells us, 'the Lord did scare and affrighten me with such fearful dreams, and did terrify me with fearful visions.' Compare the dream-lore of Shakespeare, and such weird 'year and a day' premonitions as that of Boyle of the famous Hell-fire Club. This uncanny character appears frequently in the present book, which breaks into many portentous terrors.

2. It was the conventional form of the older English literature of the imagination. The early French romances regularly take this form, and retain it in their English translations. Chaucer's introduction to his early *Romaunt of the Rose* gives the Mediæval point of view concerning dreams very fully. One of the best known and finest instances is Langland's, beginning—

> In a somer seson whan soft was the sonne . . .
> I was wery forwandred, and went me to reste
> Under a brode banke bi a bornes side;
> And as I lay and lened and looked in the waters
> I slumbered in a sleeping, it sweyned so merye.

De Guileville's *Pelerinage de l'Homme*, which is in some ways the prototype of Bunyan's book, begins similarly, as also the other thirteenth-century epics of the *trouvères*, as *La Voie de Paradis* and *Le Songe d'Enfer*, of which latter, it is said, the influence is strongly marked in Dante's *Inferno*. It is worthy of remark, however, that Dante's vision is not a dream. He was wide awake (in this, as in so much else, an exception and a protest), when—

> In the midway of this our mortal life
> I found me in a gloomy wood.

The Man.

is suddenly introduced—a typical figure, like 'Everyman' in the old Morality Play.

In rags. Cf. Isaiah 64^6.

His face from his own house. There are many things that set men's faces from their own house—tempting sins, the craving for excitement and company, a roving fancy. Of them all, the only respectable one is Conscience, which is that here told of.

The central facts about this man are, that he is—

1. *A man with a burden.*
2. *A man with a book.*

The social problem has been summed up in this sentence: 'Two men, a woman, and a loaf.' The

Christian problem is similarly summed up in 'A man, a burden, and a book.'

1. *A man with a burden.* Sin is often described by active and aggressive metaphors—it is a deceiver, a destroyer, an enemy, etc. This passive one is more dreadful. It tells of the dead weight of fact. Facts are 'chiels that winna ding.' Sin is, to Paul, 'this dead body'; and the flaccid mass of inelastic flesh, at once soft and heavy, is horrible enough without the implied hint of decay. The worst thing about sin is just that it is there—an irrevocable fact which the sinner has put there. At first it is felt as a burden. The man cannot sleep, or eat, or work, or play as once he did. That is a precious pain. The far deeper danger is that one should grow accustomed to it, as the Swiss peasant to the growing load of hay, or Milo to his ox, until he is able complacently to 'draw iniquity with a cart rope.' The unblushed-for past—the dead weight of sinful facts faced deliberately and carried lightly—these are the doom of the souls that are pleased with their treacherous ease.

2. *A man with a book.* There are among us many 'whose life was moulded by a book.' We all of us possess several books, but there are some whom one book possesses. It is of vast importance to choose carefully what book it shall be. A man's one book will very likely become his tyrant. Doughty travelled in Arabia for three years with nothing but the Bible and Spenser's *Faerie Queene*. His *Arabia Deserta* is written as with the pen of Spenser. One of the most pathetic things in Nansen's *Farthest North* is the story of that dreary winter when the two men, cut off from all the world, had no literature but the *Nautical Almanac*. Here we have the Great Book doing its work. It has become the master of the man's imagination, the tyrant of his conscience. The Bible is the never antiquated text-book of Hebraism. Culture, in the form of Hellenic æstheticism and intellectualism, is also God's word to man. But it is the other word, spoken in the harsher tongue, which has deepened and kept deep the conscience of the generations.

Moreover, etc. The burden was not the fear of punishment, but the fact of sin. Burns' scornful lines are familiar—

> The fear of hell's a hangman's whip
> To keep the wretch in order.

Yet the fear of punishment is also a factor in the event. We need not be too dainty about this. The prodigal son came back to his father only when the fear of perishing came upon him; it was not a noble, but a very mean motive for coming, yet the main thing is the fact that he came.

His treatment by his family was an appeal to every form of human weakness. *Deriding* appealed to his self-esteem; *chiding* to his anger and his cowardice; *neglect* to his loneliness and need of friends. Some are mocked out of their highest destiny, others scolded out of it, others, who would have resisted active opposition, drop it through the humiliating experience of neglect. It is this that is hardest of all to bear—the sense of one's utter insignificance, the quiet flow of the world past one. There is, indeed, one harder thing, and that is *pity*. Browning never described a nobler course than that of his *Grammarian*—

> He knew the signal, and stepped on with pride
> Over men's pity.

But here the man turned the tables on them. *He began to pray for and pity them.* He takes the high ground of certainty. 'We are of God, and the whole world lieth in wickedness.' Doubtless they would not thank him, but they would feel it. Nothing is so impressive as a man who is dead sure. His pity was irritating at the time, but it brought them after him in the end.

This may seem to the reader a poor introduction to a hero (cf. Kerr Bain, i. 48). First impressions are important, and neither tears nor fears are impressive. Yet Bunyan acted advisedly in this. To him, as to all Puritans, it was not the man, but the man's conscience, that was the real hero. As in that wonderful poem, 'The Hound of Heaven,' by Francis Thompson, it is not fear, but Heaven that is pursuing the soul. The situation, when that is realized, becomes terrible indeed, but not pitiable. And further, there is here a very true heroism, in spite of fears and tears. Nothing in the world is so heroic, after all, as to cut one's way alone through conventions and habits and troops of friends, out into the open, where there is no company but conscience, and no property but the burden of sins.

Guide and Pilgrim.

In the words which follow the start we are introduced to the new figure of Evangelist. Bunyan's ministers would form a rare gallery of portraits. Each is individual, clearly drawn, and

characteristic. Of Evangelist there are in all three notices; but this is the only one found in the original edition. As the editions went on, Bunyan's conception of Evangelist was enriched and changed somewhat. In the tenth edition a verse was added here in which the words occur, 'Evangelist who lovingly him greets.' Experience mellows Bunyan's conceptions, and love is the last word to life, which here goes back and makes itself also the first.

The picture of the man is essentially that of a prophet. He is severe, austere, without those little human touches which make us feel in him a man, a brother. He is aloof and withdrawn. This air of authority and mastership is at once attractive and repulsive, and in both ways it is liable to deterioration. When it repels it is apt to react in a kind of self-conscious isolation and imaginary sense of martyrdom very deadly to the prophet's influence. When it attracts it may become priestliness, or it may lapse into mere personal vanity and conceit. Evangelist-worship, with the excessive sense of the importance of the Evangelist's own spiritual experiences and exploits, and the neurotically personal relations which are apt to follow, is one of the perpetual dangers of this high office. Here, Bunyan is sane and healthy as usual. This prophet's authority rests on nothing but the sheer force of truth; his work is to send men away from himself to the light by which man must live.

Evangelist's way of dealing with this inquirer is instructive and significant by its extreme simplicity. There is no trick or machinery of any kind, but the simplest sort of fair and honest dealing. There is no haste nor 'indecent urging,' for the soul's processes cannot be forced. There is no play upon the feelings. From first to last the interview is an appeal to reason. Reason as an instrument of evangelism is generally undervalued among us. Yet some of the most eminent Christians have testified that they owed their conversion to a sermon or a book, not merely rational but controversial and argumentative. The most striking feature of Evangelist's work here is in general its reticence and reserve. He does not say more than is absolutely needed; and the mark of excellence in dealing with the souls of men is to have learned not to say too much.

The art of questioning is also well developed here. By swift advances he immediately gets beyond all possible shams to realities, beyond side-issues to the heart of the matter, beneath confused states of feeling to the actual facts of the case. Like an able lawyer, he is only interested in facts, and is determined above all else to reach perfect clearness.

(For fuller descriptions of this and indeed of all other characters in the book, see Dr. Kerr Bain's brilliant volumes.) What are the facts revealed by this scrutiny? *A man, in utter bewilderment and abject fear,*—'he looked this way and that way as if he would run, and yet he stood still.' This sentence has been compared to the statue of a racer petrified, as it were, in the act of starting. The reason of such an attitude is frequently spiritual inertia and paralysis of will. Thousands of men know but cannot go. When the Psalmist says, 'I will run in the way of thy commandments when thou hast enlarged my heart,' he wishes his soul to be set free to do what it knows quite well. But *this* inactivity is different. The man does not know where he is nor what to do. What he wants is enlightenment and definite direction. 'The propeller,' as Dr. Kerr Bain says, 'works close to the rudder,' and there will be no want of pace if the man knows where to go.

The first effect of Evangelist on the pilgrim is to bring out into clearness the truth about himself and his condition. Amidst all his bewilderment one thing grows perfectly clear. He is terribly afraid of death. There is a light-hearted way of discounting death, and mocking the fear of it, which passes for courage, and is really mere slightness of intellect and poverty of conscience and imagination. The awfulness of death remains, felt by ineradicable instinct, and it was meant to remain. The subject may be called crude, harsh, morbid, if you like; but the winding-sheet, the coffin, and the six feet of earth are facts that wait for us. We may change the colour of its livery, but the fact we cannot change. It has been supposed to be a religious thing to meditate on death, and forecast its circumstances, and in this way religion has grown morbid. A well-known passage in modern fiction illustrates the morbidness without the religion. Thinking of her birthdays 'she suddenly thought one afternoon, when looking in the glass at her fairness, that there was yet another date, of more importance to her than those; that of her own death, when all these charms would have disappeared; a day which lay sly and unseen among all the other days of the year, giving no

sign or sound when she actually passed over it; but not the less surely there. When was it? Why did she not feel the chill of each yearly encounter with such a cold relation?' The only use of such speculations is to force death back into the region of actual realities that we may reckon with it, and pass on to the true business of life. Lost in the mists of the future the event of death seems uncertain and life eternal. Did we know the hour, life, foreshortened by the exact sight of the end, would shrink to a very small appearance though the limit were at fivescore years.

Out of the mist the spectre of death has risen with appalling clearness upon this man, because death is but the second last of terrors. It is the depth 'lower than the grave,' the days after the day of death, that arm the fear. This, too, is a great human fact. Hamlet's soliloquy and the preacher's experience in Browning's *Christmas Eve* are two of the countless records of it.

What is the solution? The wicket gate stands for an incident in life that will destroy the fear of death. What it means we are not yet told. The man cannot see it, and he says so frankly, At this stage he can see nothing clearly. The whole region of religious truth is confused and obscure. No directions mean anything to him. The redeeming feature is that he says so frankly 'No.' The exaggeration of experience, the too facile compliance with advice which one does not as yet understand, are the real dangers of this state. Evangelist is too wise to urge him. There is a shining light ahead, and he points him to that. Every soul of man can see *some* light of hope ahead, shining in the direction at least of the God or Christ or ideal which is as yet obscure. It may be but the light of some possible duty, some sense of honour, some belief in life, some vague trust in the future. Such an experience is splendidly sung by Longfellow in his 'Light of Stars.'

The point is, not that the light is full, nor even comprehensible. If it be clear enough to flee towards, that is all. For here as elsewhere *solvitur ambulando*. What is wanted is directed motion towards the light. The rest will follow. So it comes to pass that one may be on the road to Christ when one cannot as yet see Him. Many passages in Romanes' *Thoughts on Religion* afford fine illustrations of this.

What follows is immediate action — Carlyle's great advice in the 'Everlasting Yea' of *Sartor Resartus*. It is a rude beginning, this breaking away from the people about him, with his fingers in his ears. Yet from the days of Ulysses and the Sirens until now it is the only way to begin a decisive course. The future is so beset with uncertainties that the only safety lies in refusing to hear any voice but one; and refusing to dazzle with side-lights, even from kindly windows, the eyes that have caught the first faint gleam in the sky that calls them on.

The last words of the description are full of poetic and dramatic suggestion, 'he fled towards the middle of the plain.' We see the man going out into the open of the world, and we feel the vast loneliness of the second day of religious experience. That plain has to be crossed, though it be dreary and dispiriting as the first stage of Childe Roland's adventure in Browning's similar allegory. There is always, however, the possibility of the visions of the plain. (Cf. Ramsay's *Education of Christ*. Prologue, 'The Power of the Great Plains.')

At the Literary Table.

A REGISTER OF NATIONAL BIBLIOGRAPHY.

A Register of National Bibliography. By William Prideaux Courtney. (*Constable*. 2 vols. 8vo, 31s. 6d. net.)

What is the purpose of reviewing books? There is, of course, the eternal purpose of providing human entertainment. And sometimes the entertainment is very good. But the openly avowed purpose is that of directing readers to the best books to buy.

There are other ways of doing this besides reviewing. There is the bibliography. There is entertainment in the bibliography also, but it is even more unconscious than in the review. The bibliography, indeed, is ambitious of some day being reckoned among the sober sciences. The review at its very best can never be other than an

art. But the great trouble with both the review and the bibliography is that we can never find them when we want them. Two excellent scientific books on the Doctrine of the Holy Spirit have just been published. One of them contains a bibliography of the subject. In a few days you remember only that one of them has it; you have forgotten which. In a few months you only remember that you saw a bibliography somewhere; you have quite forgotten where. What do you do now? You turn now to Mr. Courtney.

Mr. Courtney has compiled a bibliography of bibliographies—a list of books that contain lists of books on all topics of human interest. He could not have undertaken a more arduous or a more beneficent task. And now after we have gone through the book, and have tested it thoroughly, where we know anything about anything, we add that he could scarcely have done it better. It is not perfect certainly. The conception is not perfect. Mr. Courtney has confined himself, with a few exceptions, to a national bibliography. But there is no such thing as nationality in literature. It would have been better if he had divided the work into departments—theology, language, ethics, philosophy, and the like, and then upon each department given us a bibliography of bibliographies all the world over. This is the way with those handy catalogues published by Messrs. Nutt and by Messrs. Williams & Norgate. Nor, of course, are all the books which contain bibliographies mentioned. That was unnecessary as well as impossible. But it would have been of service to mention those journals which now regularly furnish bibliographies and indexes. *The American Journal of Theology*, *The Hibbert Journal*, *The Expository Times* might be named in the department of Theology, but only the first is mentioned by Mr. Courtney. *The Jewish Quarterly Review* has also begun a bibliography of Hebrew and Jewish literature this month. But all that is nothing. The book is a great book, and most wonderfully correct.

THE NEW TESTAMENT IN THE APOSTOLIC FATHERS.

The New Testament in the Apostolic Fathers. By a Committee of the Oxford Society of Historical Theology. (Oxford: *At the Clarendon Press*. 6s. net.)

A Committee of the Society of Historical Theology in Oxford has just done a service to the cause of New Testament criticism which only a society could have done. It has gathered out of the writings of the Apostolic Fathers all the references which they contain to the Books of the New Testament, and classified them. Only a society or some combination of capable men could have done it, because the personal element had to be eliminated; and no man can eliminate the personal element himself.

This is the way in which the Committee went about it. They met and assigned an apostolic writing to each of the members. Dr. Bartlet got *Barnabas*, Mr. Lake *The Didache*, Mr. Carlyle *I. Clement*, Dr. Inge *Ignatius*, Mr. Benecke *Polycarp*, Dr. Drummond *Hermas*, and *II. Clement* was apportioned between Dr. Bartlet, Mr. Carlyle, and Mr. Benecke. Each editor set to work, gathering his quotations and classifying them. He adopted four classes. In A he placed unmistakable references to New Testament books; in B highly probable references; in C less probable; and in D the barely possible. The arrangement is a little more complicated in the case of the Gospels, but we need not enter into that. When he had done all this, each editor brought his work to a meeting of the committee. It was revised by the whole committee, reconsidered by the editor, revised again, and then prepared for press.

If after all this care we do not agree with the judgments formed, we are at liberty to disagree. For the whole matter is set out in parallel columns for our own convenient consideration. At the end of the volume the results are tabled, and an index is furnished both of the Scripture passages and of the passages from the Fathers. This is the way to make progress in the study of the New Testament. We cannot now make progress in any other way.

THE CORRECTED ENGLISH NEW TESTAMENT.

The Corrected English New Testament. By Samuel Lloyd. (*Bagster*. 6s. net.)

A new translation of the New Testament! And it is well worth attention. It is translated off Dr. Nestle's text. That is good. That could not be better. It retains the diction of the Authorized Version whenever it is not wrong and misleading.

But let us consider that. Is it possible for any man to translate a Greek text and at the same time

amend an English translation? Can he do both things at once? As he mends is he translating? As he translates is he mending? Why should not a man translate simply, and then see if he can improve his translation by reading the Authorized and all other translations? He is anxious not to offend, perhaps. He is aware of our great affection for the Authorized Version. But what gives offence is patching an old coat we love—a new one we will accept, and may love it by and by.

Again, the greatest fault of the Authorized Version is not its bad text or its mistranslations, it is its obsolete language. And not the words which are evidently obsolete, but most of all those which have slightly changed their meaning. To tamper with them is to court defeat. In order to preserve the archaic colour Mr. Lloyd renders Hebrews 2^{10} 'it beseemed Him.' But where does he find such a use of the verb to beseem? It is neither old English nor new.

Nevertheless no one will complain that Mr. Lloyd has not been particular. He has sometimes been too particular. It was good to say in Jn 13^{7}, 'thou *wilt* know hereafter'; and in the next verse, 'thou *shalt* never wash my feet,' for the Greek demands it. But is it not over-niceness to render Jn 16^{17}, 'What is this *that* he saith to us?' and the next verse, 'What is this *which* he saith?' The words in the Greek are the same, but in a different order (τί ἐστιν τοῦτο ὅ and τοῦτο τί ἐστιν ὅ).

Are we fault finding? No, we are trying to show our appreciation. The book is so good that it is worth the utmost care in the improvement of it.

A PECULIAR PEOPLE.

A Peculiar People: the Doukhobórs. By Aylmer Maude. (*Constable.* 6s.)

The Anglo-Saxon has been in much trouble of late over the pronunciation of a certain Russian admiral's name. Now a book has been published about a Russian sect called the Doukhobórs. How far away Russia must be. But the author of the new book is considerate. He calls his book *A Peculiar People*, and though he gives the Doukhobórs as a sub-title, he tells the Anglo-Saxon how to pronounce it. Never mind the consonants, he says, never mind anything in the word but the accent, throw the whole pronunciation into that. The Anglo-Saxon feels that Russia is farther away than ever.

Doukhobór is, of course, a nickname. It means spirit-wrestler. For to the orthodox Russian the crime of which the Doukhobórs seemed to be guilty was the crime of blaspheming the Holy Spirit. As the Quakers accepted their nickname, so the Doukhobórs accepted theirs. But the name which they love to be known by is 'The Christian Community of Universal Brotherhood.'

Until this popular book was written all that the average Englishman knew about the Doukhobórs was that they were Russian peasants who refused to go to war; and although they were blessed by Tolstoy for their refusal, they were cursed and persecuted by the Russian Government; and then to escape that tyranny they fled to Canada. It was also known to a few that they shared all things in common, that they were vegetarians and total abstainers from intoxicants, and that they acknowledged no king or government, but held that each man and woman was directly responsible to God.

Mr. Maude tells the whole story, and he does not contradict these rumours. But yet the new paradise is not to be found among the Doukhobórs. Individualism run riot—that seems to be the meaning of the Doukhobórs' history as Mr. Maude tells it; and when anything runs riot, it is likely to run into its own contradiction. The Doukhobórs have accepted as absolute a tyranny as the tyranny they first fled from.

It is a chapter of history, a chapter in the history of Religion, to be considered by us. Though some of the Doukhobórs in the vanity of their individualism went so far as to adopt nudity as part of their religious service, the history is not altogether shame and confusion of face. How instructive is their attempt to make the lamb of communism lie down beside the lion of individualism. And how foolish should we be if we missed the greatness of their aims in the poverty of their accomplishment.

THE TRIAL OF JESUS.

The Trial of Jesus. By Giovanni Rosadi, Deputato to the Italian Parliament, and Advocate to the Court of Tuscany. (*Hutchinson.* 6s.)

This is the second time within quite recent years that a special study of the Trial of Jesus has

been made by a lawyer. The first was Mr. Taylor Innes' volume, a second edition of which has just been issued by Messrs. T. & T. Clark. But this is not a study of the Trial of Jesus only. It is a Life of Jesus. Although Deputy Rosadi introduces the Trial in his first sentence, he does so after the manner of a modern novelist, and goes back at once to the beginning of the ministry and the mission of John the Baptist. He reaches the Trial again at its proper place. But when he reaches it, he spends himself upon it, clearly finding in it a deeper interest than in any other moment in the history. The book is not so utterly misnamed after all. It is a lawyer's book. The Trial of Jesus is its theme.

We have rarely had a Life of Christ from an Italian. We have rarely had a Life of Christ from a layman of any nationality. But the book has an interest of its own. It is a somewhat unusual combination of criticism and credence. We are not quite certain, but we strongly suspect that Deputy Rosadi does not believe in the miraculous. When he comes, for example, to the resurrection of Lazarus, he says, 'Jesus hastened to Bethany, and hence the rumour gradually spread that on arriving Jesus had found His friend already dead, and had raised him to life,' and that is all that he says about the miracle. But on the next page he writes: 'The question of miracles, their authenticity, their explanation, though it cannot be an indifferent one to theological or rationalistic criticism, is altogether so as regards the matter of these pages.' That is to say, Deputy Rosadi's business is to describe the Trial and the events that led up to it; the chief event was the current belief that Lazarus had been raised from the dead; whether Lazarus was raised from the dead or not, does not matter; it is enough that the people believed it. But he is not quite done with miracles yet. Among the numerous footnotes to every chapter, there is one to this chapter which, after an account of some of the wonders of modern science, including the Marconi 'miracle' of wireless telegraphy, concludes: 'And with all this, in the question of miracles, it is a saint and a poet who, when all is said, are found to be right. The saint, who was S. Augustine, taught that miracles occur, not against nature, but against the knowledge we have of nature. The poet, Shakespeare, said that there are more things in heaven and earth than are dreamt of in our philosophy.'

The book has a striking frontispiece. The scene which it paints is described by the author in the following words. We quote them as a fair example of his style:—'The Nazarene had His head surrounded with a crown of thorns. He wore a purple cloak, and bore on His person the marks of the injuries and violence which had just been inflicted upon Him by the soldiers of the Prætorium in the course of flagellation. Pilate stooped over the rail of the *bema*, and stretching his arm towards the innocent prisoner, cried, as if in sarcastic epilogue to the events of the morning, Behold the man.'

The English edition is edited (we hope it is not also translated) by Dr. Emil Reich. Now Dr. Emil Reich has lately got to cross purposes with the higher critics, and he cannot forget the critics in his preface. There are few, however, who will refuse him all that he asks in respect of Jesus of Nazareth. For all that he asks is His historical existence. His point is that every movement requires a mover. Every religion must have had a founder. Cut up the Pentateuch as you please, but do not dismember Moses. 'The very fact of Christianity as existing to-day ought to suffice to prove the existence of a Founder endowed with a unique and altogether extraordinary personality.'

DR. MOMERIE'S LIFE AND WORK.

DR. MOMERIE: HIS LIFE AND WORK. Written and Edited by his Wife. (*Blackwood.* 12s. 6d. net.)

It was a strange Providence that sent Dr. Momerie to a Chair in King's College, London, with the present Dean of Canterbury as Principal. We know how good a Churchman Dr. Wace is. This letter will show what kind of Churchman Dr. Momerie was—

'I think you are quite right in what you are doing with your boys. It is perfectly USELESS forcing any particular creed on a child. S. E. G., as well as yourself, was brought up a Calvinist. But it is worse than useless; it is demoralizing and dangerous. Much of the teaching of the ordinary clergy is immoral and inconsistent with the goodness of God, as, *e.g.*, the Vicarious Atonement of Christ, hell, etc. And when the child has grown up and discovered all this, as he probably will, the danger is that he will make a

clean sweep of religion—not only the ecclesiastical excrescences, but the whole thing. What saved me was the study of philosophy, which, as you know, is concerned with the fundamental problems of religions, such as God and the Soul. You cannot do better than teach them to act from love, as you say you are doing; and leave them quite free to be confirmed or not as they please. With all its corruption and folly, there is much that is valuable and helpful about the old Church, especially to certain natures. I should try to induce them to read such books as *Ecce Homo*, *The Hibbert Lectures on the Religions of the World*, my *Church and Creed*, etc. With respect to preachers, I think, as I have said in my *Preaching and Hearing*, that it is much better to avoid sermons than to be aggravated by them.'

Soon after this Dr. Momerie was engaged to write a volume of the series called *Helps to Belief*, edited by Canon Teignmouth Shore, and published by Messrs. Cassell. But it would not do. Canon Teignmouth Shore was courtesy itself, but what would have been the consternation if a volume on God, written by Dr. Momerie, had appeared in such a series? Luckily, Dr. Momerie had included in it a previously published sermon. That, said the editor, 'would in any case have proved an insuperable difficulty—for it would never do to leave the Series of Manuals open to the remark (which some hostile critic would be sure to make) that some of them consisted of sermons which had already been published in the *Christian World*.'

Then came the volume on Inspiration with its anecdote about the article on the 'Flood' in Smith's *Dictionary of the Bible*. As long as he lived, Dr. Momerie believed that that anecdote cost him his Chair in King's College, and his widow believes it still.

But Dr. Momerie, besides being much loved in his own home, had his moments of public repentance also. 'I am afraid,' he says, 'I have sometimes appeared to be a very troublesome son of the Church. While I was travelling in America, some of the English newspapers took the opportunity of saying that I had seceded. And when I returned, the *Times* began to advertise me in the list of Sunday preachers *below the line*, among the Dissenters.' He defends himself by stating that some time ago he had published *anonymously* a small book in defence of Anglican Orders; and that the *Church Times*, not knowing it was his, asserted that the history, the logic, and the doctrine of the author were admirable. 'Still,' he goes on penitently, 'at times I must have appeared unnecessarily troublesome. But at any rate I was conscientiously trying to do the best I could—not for myself, for myself I knew I was doing the worst—but the best I could for my mother the Church. And I say to her with all respect—

> I could not love thee, dear, so much
> Loved I not honour more.'

Notes on the Religious, Ethical, and Theological Books of the Month.

The Oxyrhynchus Sayings of Jesus have entered the pulpit at last. Dr. J. Warschauer has preached eight sermons on them. It is not that Dr. Warschauer has exhausted the Sayings of Jesus in the Gospels; he takes the New Sayings for his text because he believes that they contain things fitted for our nourishment and growth in grace just as really and perhaps just as richly as the Gospels themselves. The title of his book is *Jesus Saith* (Allenson; 2s. 6d.).

Mr. Allenson is the publisher of the 'Heart and Life Booklets' (6d. net), which are unbound but attractively printed, and right well chosen. One is a sermon by Robertson of Brighton, three are sermons by Phillips Brooks; there is a selection of Hymns from Faber, Browning's 'Easter Day,' and a chapter on Huxley and Phillips Brooks by Dr. Newton Clarke.

Mr. Allenson is also the publisher of a new volume of Apologetic, entitled *The Quest of the Infinite* (3s. 6d.). It is not only a new volume of Apologetic, it is also a volume of New Apologetic. For Mr. Benjamin A. Millard holds that the old 'evidences' are as obsolete as the suits of armour in the Tower of London, and he uses the expression 'New Apologetic' very frequently. What is this new apologetic? It is the reality of God to the human soul. And what is its evidence? It is the human soul's own experience of God. Round this sentence in the middle of the book the whole book turns: 'The Christian hope within us must rest on the new apologetic of the personal experi-

ence of the redeeming and uplifting power of the Christ in the heart and life of the individual.'

Professor Flint has published a number of papers *On Theological, Biblical, and Other Subjects* (Blackwood; 7s. 6d. net), for the miscellaneousness of which he offers a needless apology. We like their miscellaneousness. They make us think we are having a good talk with Professor Flint, and a good talk with Professor Flint is worth having. The first five are addresses to students; the next five deal with Biblical Theology; then comes a paper on Socrates; and then the three best papers in the book—the Idea of God among the Ancient Egyptians, the Idea of God in China, and the Idea of God in the Bible. Of the date of these three papers we are not certain. They are not quite recent. But they show very plainly what an enormous advantage the teacher of Christian Dogmatics has who is also a student of Religion.

The new volume of the 'Cambridge Texts and Studies' is *A Study of Ambrosiaster*, by Professor Alexander Souter, B.A., D.Litt., of Mansfield College, Oxford (7s. 6d. net). Who was Ambrosiaster? We have often to say nobody knows. In this case everybody knows. Everybody knows that Ambrosiaster was nobody. There is a series of commentaries on Epistles of St. Paul which up to about the year 1600 were attributed to St. Ambrose. Being found not to belong to St. Ambrose they were, until their authorship should be discovered, fantastically attributed to 'Ambrosiaster.' Who is the author then? That is what Professor Souter's *Study* is intended to tell us. Professor Souter tells us that these Commentaries on St. Paul's Epistles and a series of *Questiones* on the Old and New Testament, falsely attributed to St. Augustine, are both by the same author; and that that author is Hilary the Layman. It will not be doubted that Dr. Souter has set both matters at rest for ever, and the study was well worth making. For now that the authorship is settled, both the Commentaries and the *Questiones* will receive from students of Church literature the attention which they deserve. And if they are what Harnack calls them—'perhaps the most distinguished product of the Latin Church in the period between Cyprian and Jerome'—then they deserve much more attention from the student of Church literature than they have ever yet received.

A welcome book to students of Hebrew generally, but most welcome to those who have done anything with the perplexing and elusive subject of Hebrew metre is Dr. W. H. Cobb's *Criticism of Systems of Hebrew Metre* (Clarendon Press; 6s. net). Dr. Cobb's singular gift of clear writing has not failed him even here. He explains every system of Hebrew metre that has ever had anything in it worth explaining, and his book, in spite of its subject, is both entertaining and instructive. The secret of his success lies in the lucky circumstance that he has no theory of Hebrew metre of his own.

What does it come to in the end? It comes to this. First of all, there is no distinction in Hebrew poetry between rhythm and metre. Sievers has proved that. Next, some of the Hebrew poetry as we have it is fully metrical, some of it is partly metrical, and some of it is not metrical at all. That is, as we have it now. Whether or not it was all metrical once Dr. Cobb will not say. In the third place, there are two systems of metre which have most promise in them—the system of Grimme and the system of Sievers, but unfortunately these two systems are at daggers drawn. If Grimme and Sievers would drop their differences and unite on their resemblances, 'the result would be of immense worth to biblical science.'

From the Clarendon Press there has issued also a new edition of Jowett's *Translation of Aristotle's Politics* (3s. 6d. net). It is edited by Mr. H. W. C. Davis, M.A., Fellow of Balliol College, who has contributed a clear elementary introduction, together with a full and most useful index.

Is the author or the binder of most consequence in the publishing of books? It used to be the author. But the binder has been making extraordinary strides of late, while the author has been standing still. When the binder can give him an old book, beautifully done up in leather, that would sell as well as a new book, the publisher asks why he should be troubled with authors at all. Millions of old books have been sold within the last year or two simply because they were attractively bound. But now the author, that his trade may not die, has gone into partnership with the binder, and Messrs. James Clarke & Co. have published three new books, bound handsomely in

leather. They are *The Passion for Souls*, by the Rev. J. H. Jowett, M.A.; *The Economics of Jesus*, by the Rev. E. Griffith-Jones, B.A.; *The Value of the Apocrypha*, by the Rev. J. Bernard Snell, M.A. (1s. 6d. each, net).

There is a series of books written by American scholars, and published in this country by Messrs. James Clarke & Co., London, of which the title is *The Messages of the Bible*. Although most of the volumes of that series have now been published, it does not seem to have taken its place among us yet. It has two qualities which ought to win success—simplicity and scholarship. The latest volume is *The Messages of the Apocalyptic Writers* (3s. 6d.). Its author is Professor F. C. Porter of Yale. Does the ordinary Bible reader think that the Apocalyptic Writings are outside the range of his interests? Let him touch this book and he will soon find that they are well within it. Professor Porter expounds the two Books of the Bible which of all its Books are the most difficult to expound, and upon which ordinary readers most frequently go astray—the Book of Daniel and the Book of Revelation. That he is capable of this difficult work most of us know already, having read his masterly articles on the Apocrypha and the Book of Revelation in the *Dictionary of the Bible*. Besides the Books of Daniel and of Revelation, he describes the teaching of the Book of Enoch, the Assumption of Moses, the Secrets of Enoch, and the Apocalypses of Ezra, Baruch, and Peter. He does not give us what is called a running commentary on these books. He does very much better than that. He brings them into relation with one another, describes the great ideas which run through them, separates the form from the content, and estimates their place in the progress of the kingdom of God.

Messrs. James Clarke & Co. have also published a volume of Sermons by Dr. Charles F. Aked of Liverpool. Its title is *The Courage of the Coward* (3s. 6d. net). Who is this coward? It is Nicodemus. 'He died nearly 1900 years ago,' says Dr. Aked, 'but he is alive now, and I know him well.' That is the first sermon. The rest of the sermons are like it. Passing through the book, we come upon other paradoxical titles, as 'The Half greater than the Whole' (the text being 'When I am weak, then am I strong'); 'The Survival of the Unfittest' (where the text is the impotent man at the pool of Bethesda). The sermons are all modern. Being a preacher, Dr. Aked's interest is in the Liverpool, not the Jerusalem, Nicodemus. His poetry and his anecdotes are all modern. The last sermon, on 'the Acceptance of the Universe,' turns upon the story of Margaret Fuller and Carlyle—'It is said that Margaret Fuller was in the habit of exclaiming, in her exaggerated, ridiculous way, "I accept the universe." When this was told to Thomas Carlyle, the old man said sardonically, "Gad! she'd better."'

There is a proverb that the good is the enemy of the better. But the modern author has turned that proverb round. There is no room, he finds, for his books, though they are considered good, because of the republication in enormous quantities of older books, which are considered better. The better is the enemy of the good. Is there no remedy? The remedy is to make the good better. There is certainly no hope that the output of older books will diminish. Just at this moment an enterprising American publisher, Messrs. D. C. Heath, has sent out the first volume of a series which is intended to cover everything that is worth publishing in the whole range of English literature. The literature is divided into seven periods. Each period is in charge of a separate editor, who will see that no book worth republishing is omitted. Each book published will be edited by a competent scholar. The text will be the latest revised by the author; failing that, the text of the first edition. The first volume of the series has appeared. It is the West-Saxon translation of *St. Matthew's Gospel*. The editor is James Wilson Bright, Ph.D., Professor of English Philology in the Johns Hopkins University. It belongs to the first period, of which the general editor is Professor Edward Miles Brown, of the University of Cincinnati. The book is in 12mo size, well printed, and bound in a new clever imitation of leather.

There are many who are saying to-day, We cannot command a revival. To those in his day who said we cannot command a revival, the Rev. William Ross of Cowcaddens used to answer, 'It is about the only thing we can command. We may not be able to command wealth or friends, or sympathy or comfort, and it may be hard even

to gain our daily bread. But, so long as God is true, we can command a blessing.' How can we do it? 'Pray and obey,' he would say. It was one of his most frequent sayings. It was his principle and his practice. And he emphasized the *and*, holding with the man who said that work without prayer is atheism, and prayer without work is presumption.

The Life of *William Ross of Cowcaddens* has been written by his son, the Rev. J. M. E. Ross, M.A. (Hodder & Stoughton; 6s.). It is more than the Life of a man, it is the Life of a movement. And it was no less mighty a movement that it belonged to one locality and gathered round one congregation. We speak of it in the past, but it is a movement still, and mighty. For just because it is local it will last, though the great soul that inspired it has been taken away. Mr. Ross may well be proud of such a father. He has written not unworthily of him; and yet it was not easy to write worthily of him, so many were the jealous eyes watching him of those who loved his father scarcely less than he himself did. It is a biography for preachers. There is a secret in it which preachers should discover. It is the secret of preaching in such a way that men are turned to God under the preaching. William Ross was a Celt, but the secret was not there.

The title of the new volume of Manchester Lectures is *Man's Place in Creation* (Kelly; 6d.).

'The Oxford Library of Practical Theology' now contains a number of valuable volumes, and the volume which has just been added to it, *Church and State in England*, by the Rev. W. H. Abraham, D.D., Vicar of St. Augustine's, Hull, is as valuable as any volume in it (Longmans; 5s.). First of all, the new volume is a history of its subject, a careful, impartial, well-arranged, well-written history. But every historian must write for his own time, even with some definite intention of doing his own time good. Keen as is Dr. Abraham's historical sense, his keenest interest is in the Church of England to-day. He has studied the history of Church and State in England in order that both the Church and the State may learn the lessons of history and maintain their alliance in the way that history has shown to be most profitable. That way is, in Dr. Abraham's judgment, best illustrated by the married state. For Dr. Abraham believes in the union of Church and State; but he does not believe in Erastianism. He believes in such a union as is the union of husband and wife, in which each gives support to the other and neither attempts to dominate the other. Then, he says, 'the unit of church-life would be the parish gathering of the baptized, that is, those who had claimed the privileges of the baptized by confirmation and communion. For executive purposes the baptized communicants of the parish would elect a Parish Church Council, from which delegates would go to form the Diocesan Council, above which would be the Reformed Convocations, joined in a great National Council.' The scheme is an ambitious one. If it could be carried out, Dr. Abraham believes that the Church of England would by and by 'draw together the sundered communions into one great Catholic Church.'

Messrs. Marshall Brothers have added *Amos* and *Leviticus* to 'Our Bible Hour' Series. The one is written by the Rev. C. H. Waller, D.D., the other by the Rev. Andrew Craig Robinson, M.A. They are both anti-critical and expository (1s. each, net).

Messrs. Horace Marshall & Son have published a new edition (revised and illustrated with new matter) of Mr. William Woods Smyth's *Dual Divine Government* (6s.). The book is not essentially altered from its first edition, which was reviewed in these pages. It is the most courageous effort lately made to show that Darwin and Moses are at one.

Out of the Nicene Creed Sir Robert Anderson has taken the words *For Us Men*, and made them the title of a new volume of sermons (Morgan & Scott; 2s. 6d. net). It is a volume of defiant evangelicalism. We accept the evangelicalism gladly.

Canon Scott of Manchester has written out *The Life of Christ* as a continuous narrative from the four Gospels in the words of the Authorized Version, and he has added an Introduction and Commentary (John Murray; 7s. 6d.). It is a work of good scholarship, and will be useful. Canon Scott is perhaps excessively fond of what he calls the 'melodious roll' of the Authorized Version. His argument for retaining the Authorized Version, although he has often to correct it,

is that it has done so much, both for the literature and for the religious life of the English-speaking peoples in the past, an argument that would fill the earth with encumbrances. Is it not possible to bring the English-speaking people of to-day closer to the Gospels without losing the melodious roll?

Besides the introduction and the explanatory notes, there is a series of detached notes at the end, a glossary of archaic words, a map, and indexes.

We are promised another series of sermons. And it is to have the distinction, so far as yet announced at least, that the author of every volume is to be a bishop. The general title is, 'The Church Pulpit Library.' Messrs. Nisbet are the publishers. Two volumes have been issued—*My Brethren and Companions*, by the Bishop of Durham, and *Sermons at Southwark*, by the Bishop of Southwark (3s. 6d. each, net).

In *Dr. Thomas M'Lauchlan* (Oliphant; 5s. net) Mr. Keith Leask has given us a picture of a great Christian Churchman and Celt. He has done more than that. He has given us a vivid picture of that heyday in the Highlands which followed the Disruption, when men were moved to the worship of God with all their heart and soul and strength and mind, and were scarcely moved to anything else. It was a great time, and the men were great. But what good came of it at last? That we cannot tell. Mr. Keith Leask does not tell us. But it was a great time, and the men were great. And one of the greatest was Dr. Thomas M'Lauchlan. How the Church of the Disruption has sacrificed herself for the Highlands! How her best men have given the best that was in them for the Highlands! Did they spend their strength in vain? It is only in the irritation of the moment that we can think it. After all it is only a fraction of the Highlands that has forgotten their work of faith and labour of love.

The Harvest of the Sea, by Wilfred T. Grenfell (Revell; 3s. 6d. net), is a tale of what drink can do to make beasts of men, and what the Gospel can do to make them men again. There is no page of dulness in it, there are some pages of fierce excitement.

The Bishop of Southwark has published two volumes of sermons in one month. Some of us cannot get a volume published all our life. One volume has been mentioned already. The other is, *Some Aspects of Christian Truth* (Rivingtons; 6s. net). It is a volume of sermons, not of essays nor of articles. One of the texts is, 'For Christ sent me, not to baptize, but to preach the gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect.' That text is also the motto of the book. One sermon stands a little apart. It is on Preparation for the Ministry. Its text is, 'I went away into Arabia' (Gal 1^{17}). But it stands apart only in its occasion. The Cross is still the centre, and there is no wisdom of words.

The Rev. R. H. Taylor, D.D., Rector of Goddington, has published *An Exposition of Morning and Evening Prayer*, which he has abridged from Thomas Comber's 'Companion to the Temple' (Elliot Stock; 4s. 6d.). Was it worth his while? It was well worth his while, both for Thomas Comber's sake and for ours. Why should we lose sight of so stout a Protestant and so godly a Churchman? Why should we miss the good to be got from a patient, penitent study of one of the most truly devotional expositions of the Prayer Book ever written?

Mr. Elliot Stock has also published a new edition of an anonymous book which bears the title of *The Great Problem* (3s. 6d. net). The Great Problem is the purpose of God in creating man and in leaving him free to do evil. The new edition not only sets the problem, but solves it.

From the Sunday School Union come two new volumes of the 'Endeavour Library' (2s. each). The one contains seven stories of domestic life in Palestine, taking its title from the first, *The Story of Fatmah*. It is written by M. Jennie Street and Sorella. The other is called *The Land of the Pigtail*. It is written by Mrs. Bryson of Tientsin. Its sketches of that land of topsy-turvy are for the entertainment of British children, and they are made more entertaining by the pen-and-ink sketches scattered through the pages.

Religious, Ethical, and Theological Articles in the Periodicals of 1904.

ABBREVIATIONS.

AA = American Antiquarian.
ACSSM = American Church Sunday School Magazine.
AJP = American Journal of Philology.
AJRPE = American Journal of Religious Psychology and Education.
AJT = American Journal of Theology.
BF = British Friend.
BM = Baptist Magazine.
BRE = Baptist Review and Expositor.
BS = Bibliotheca Sacra.
BST = Bible Student and Teacher.
BW = Biblical World.
C = Commonwealth.
Cl.R = Classical Review.
CMI = Church Missionary Intelligencer.
CR = Critical Review.
CS = Church and Synagogue.
CQR = Church Quarterly Review.
CUB = Catholic University Bulletin.
DR = Dublin Review.
E = Expositor.
ET = Expository Times.
H = Hermathena.
HJ = Hibbert Journal.
HR = Homiletic Review.
IR = Independent Review.
JBL = Journal of Biblical Literature.
JTS = Journal of Theological Studies.
JQR = Jewish Quarterly Review.
LC = Liberal Churchman.
LQR = London Quarterly Review.
LW = Life and Work.
OC = Open Court.
PEFSt = Palestine Exploration Fund Quarterly Statement.
PM = Preacher's Magazine.
PMQR = Primitive Methodist Quarterly Review.
PR = Park Review.
PSBA = Proceedings of the Society of Biblical Archæology.
PTR = Princeton Theological Review.
Treasury (N.Y.).
UFCM = United Free Church Magazine.
WMM = Wesleyan Methodist Magazine.
YDQ = Yale Divinity Quarterly.

MAN, Androgynous, OC xviii. 525. C. Kassel.
,, Ascent, OC xviii. 178. P. Carus.
Manilius, Housman's Edition, H 1. R. Ellis.
Man's Place in Universe, LQR xi. 128. E. W. Maunder; CQR lviii. 257; DR cxxxv. 320.
Marginal Readings, ACSSM xxxiii. 142.
Mark, JTS vi. 121. J. V. Bartlet.
Marriage in R.C. Church, OC xviii. 331. J. C. Murray.
Martineau, AJT viii. 107. O. J. Price.
Masoretic Studies, JQR xvi. 357. L. Blau.
Matthew, LW xxvi. 210. W. Edie.
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Pope's Temporal Power, CUB x. 6. M. M. Hassett.
Popish Plot, CQR lviii. 137.
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Recent Foreign Theology.

The New Testament Apocrypha.[1]

Rather more than a year ago, Dr. Hennecke published his *Neutestamentliche Apokryphen*, which comprises a German translation of the numerous writings and fragments included under that comprehensive title, together with Introductions by various scholars. On all hands, the work was recognized as worthy to stand side by side with Dr. Kautzsch's *Die Apokryphen und Pseudepigraphen des Alten Testaments*. Its value is now greatly increased by the issue of an elaborate *Handbook* which supplies detailed accounts of the literature of the subject, and, when necessary, furnishes reasons for the opinions to which expression is given in the Introductions to the several works, and in the notes appended to the German translation. These two volumes supply the student of the apocryphal writings of the New Testament with a thesaurus of material gathered by a band of experts, whose judgment on the complex problems involved has the authority of specialists.

A large share of the work has been done with conspicuous ability by the editor,—a 'country parson,' who mentions the drawbacks of rural seclusion. For the loan of books, however, he expresses gratitude to the authorities of the University Library of Göttingen, and of the Royal Libraries of Berlin, Munich, Leipzig, Hanover, Bonn, and Halle—an incidental statement which seems to show that German scholars have some advantages which their English co-workers do not possess. Some idea of the range of the *Handbook* will be given by mentioning the names of some of the best known members of the editorial staff, together with the works entrusted to them: Dr. Paul Drews of Giessen, *The Didache*; Dr. Krüger of Giessen, *Epistles of Ignatius and Polycarp*; Dr. Arnold Meyer of Zürich, *Gospel according to the*

[1] *Handbuch zu den Neutestamentlichen Apokryphen* in Verbindung mit Fachgelehrten herausgegeben von Lic. Dr. Edgar Hennecke. London: Williams and Norgate. M.12.

Hebrews, *Protevangelium of James*, *Introduction to the Gospels of the Childhood*, *Jesus in the Talmud*, etc.; Dr. Preuschen, *Acts of Thomas*; Dr. von Schubert, *The (so-called) Second Epistle of Clement*; Dr. Weinel, *Apocalypse of Peter*, *Shepherd of Hermas*, *5th and 6th Ezra*.

The object of the *Handbook* is to furnish notes on, and, if need be, more lengthy discussions of, questions bearing on the texts printed in the volume already published. Here and there, however, additional texts have been inserted: for example, German translations of the *New Sayings of Jesus*, of Coptic fragments of *The Acts of Paul*, and of a Syriac 'Hymn of Praise' from *The Acts of Thomas*, etc. But the most interesting and important additions are found in the section on the 'Apocryphal Gospels.' In response to a widely expressed wish, Dr. Hennecke has included two useful articles; one deals with the Jewish writings, which are possible sources of information concerning the words and works of Jesus, and the other with the New Testament and the Koran.

Dr. A. Meyer writes on 'Jesus, the disciples of Jesus, and the Gospel, in the Talmud and kindred Jewish Writings.' Twenty extracts from Jewish literature are examined. Of those which narrate accusations brought against Jesus, it is truly said that they add nothing to our knowledge of Him, but are of some value as showing what the Rabbis thought of Him. In the Mishna Jesus is not mentioned; Dr. Meyer thinks that the fact is noteworthy, although much information about Him was not likely to be found in a work which is largely a collection of legal decisions. The Mishna authorities had been brought into contact with Christianity, and what they thought of it is made known in the Tosefta, and in the Palestinian Talmud. In their view Christianity was 'a miraculous healing art, which might be described as exorcism, but not as magic.' By the Rabbis Jesus was regarded as 'a wonder-worker, who publicly depreciated and ridiculed rabbinical teaching.' In the early part of the Middle Ages there was much activity amongst Jews of the baser sort in romance-weaving with regard to Jesus and His mother. Dr. Meyer's opinion of the *Toledoth Jesu* deserves quotation, inasmuch as modern writers, who ought to know better, still repeat these slanders. This work is described as 'the offspring of low fanaticism, malicious delight in defamation, and vulgar imagination.'

From another point of view, these writings deserve attention. Though their direct contribution to our knowledge of Jesus is little or nothing, indirectly they may teach us something about Him by showing what the Rabbis thought of the Jewish Christians, with whom they had personal acquaintance. In two narratives mention is made of a certain Jacob of Kephar-Sethanja; in the first he heals, in the name of Jesus, Rabbi Eliezer who has been bitten by a serpent. Rabbi Ishmael held that this healing involved greater peril than the serpent's bite, for thus did he speak to Rabbi Eliezer: 'It would have been well for thee to depart out of this world in peace before thou hadst broken through the fence which the scribes set up; for it is written, "Whoso breaketh through a fence, a serpent shall bite him" (Ec 10^8).' To the obvious retort that the serpent's bite was prior to the breaking through the fence, Rabbi Ishmael replies that the verse quoted refers to a serpent whose bite takes effect in the future world. In the second story, this Jewish Christian is represented as puzzling Rabbi Eliezer by a question about things clean and unclean (cf. Mk 7^{19}), and as solving the problem by quoting a saying of Jesus. It is quite inconceivable that our Lord should have uttered the words put into His mouth, but the two incidents show that amongst the early Christians there were some so deeply imbued with the spirit of Jewish legalism as to take delight in the discussion of problems in casuistry, yet these same Jewish Christians were separated from Jews proper by a deep chasm, owing to the use which, as disciples of Jesus, they made of His name.

Dr. Flemming, of Bonn, has collected the passages in the Koran which may be regarded as presenting any parallels to the New Testament narratives. If the scope of this section had been extended to include Mohammedan writers, its interest and value would have been increased. Professor Margoliouth's collection of 'Sayings attributed to Christ by Mohammedan Writers' would have been exceedingly helpful (THE EXPOSITORY TIMES, vol. v.). The Koran mentions, in addition to Jesus, Mary His mother, Zacharias, and John the Baptist; the apostles are also referred to, but none of them is mentioned by name. 'All that Mohammed relates about these New Testament characters is derived from very impure sources, and the words put into their mouth have generally been shaped in accordance with his own

ends.' Two illustrations must suffice: 'Children of Israel, I am the messenger of God to you, . . . announcing a messenger who will come after me, named Achmed (*i.e.* Mohammed).' In another passage God is represented as saying, 'Jesus, Son of Mary, hast thou said: "Besides God, receive me and my mother as two Gods?" He answered, "I said nothing to them, save what Thou didst command me. Serve God — my Lord and your Lord."

Dr. Hennecke introduces an *Agraphon* of Jesus in a somewhat remarkable way: 'Through the kindness of A. Meyer, I have been referred to The Expository Times, vol. ii. p. 507. Professor Baentsch of Jena was good enough to lend me a copy of this magazine; what is meant by "The Secret of the Presence," I cannot say. Is it the title of another magazine?' *The Secret of the Presence* is a volume of sermons by Bishop Moule, reviewed on p. 502 of the same issue of this magazine. This *Agraphon*, quoted without mention of any source, is given in Smith's *Life of Dr. Duff*, vol. ii. p. 164. Inside the chief gateway of a mosque at Sikri, about twenty-four miles to the west of Agra, Dr. Duff saw 'engraved on stone, in large characters, which stand out boldly in bas-relief, a remarkable sentence in Arabic. Literally translated it is as follows: 'Jesus, on whom be peace, has said, The world is merely a bridge; you are to pass over it, and not to build your dwellings upon it.' To this fine saying there are parallels in substance, though not in phraseology, in the teaching of Christ and the Apostles. Dr. Hennecke cites: Mt 6^{33}, Lk 16^{9}, Jn 14^{2}, Ph 3^{20}, Col $3^{1f.}$, 1 Jn 2^{15-17}. Cf. Hermas, *Sim.* 1, *Epistle to Diognetus*, v. 9.

J. G. Tasker.

Handsworth College.

Das Weltbild der Zukunft.[1]

This is a somewhat ambitious work, the object of which is no less than to revolutionize the world's thinking on all topics of philosophy, science, and theology. It essays to complete its task in some 300 octavo pages, and in these pages it touches on all topics which interest thinkers. It is well written; indeed the style is most admirable, clear, forcible, and direct; and if at times it becomes somewhat hysterical and rhetorical, yet it fitly expresses the emotion of the author. It will make the author's point of view patent, if we summarize the four tendencies which to him are characteristic of modern thinking — tendencies which meet his emphatic approval. These are, first, the tendency to set the abiding fundamental thoughts of the Kantian system free from all scholastic elements. This has, he says, been so far accomplished by the thorough investigation of the Kantian system during the last century. In particular he instances the works of A. Riehl and P. Natorp as conspicuous in this reference. The second tendency, which he associates with the names of Avenarius and Mach, is what he calls the destruction of the Ego-myth. It is this Ego-myth which, in his opinion, has hampered the statement of the problem of the theory of knowledge up to the present time, and has prevented full application of the method of the natural sciences to psychology, and consequently has hindered the progress of psychology. Thirdly, the tendency which he admires is that which has dissolved the atomistic foundation of physics, as physics has been expounded up to the present time. The names he associates with this tendency are those of Stallo and Ostwald, names good enough in their way, yet not quite in the front rank of physical thinkers. The fourth tendency instanced by him is that represented by Ritschl and his school, and by the Frankfort school. This tendency he describes as 'the search, characteristic of the whole apologetic of the nineteenth century, after a position of faith resting only in itself, and free from all metaphysical and philosophical grounds of proof.'

His method of procedure is to unite all these tendencies, or at all events, to set forth a method which shall make use of all these tendencies, unite them in a consistent method, and work out their results into a consistent picture, which he hopes may represent the *Weltbild der Zukunft*. So he leads his readers through a large and interesting country, and describes to them what he finds there. He is an entertaining guide, well informed; one, too, who is the master of clear and incisive speech, and who can beguile the way, largely by criticism of all those who have formerly passed that way. So he begins with an introduction, and afterwards states the problem, as he has conceived it. He

[1] *Das Weltbild der Zukunft, Eine Auseinandersetzung Zwischen Philosophie, Naturwissenschaft, und Theologie.* Von Karl Heim. Berlin: Schwetschke & Sohn.

describes what he calls the common foundation of European thinking up to the present time, and states his dissatisfaction with it. But the reader is brought at once to the heart of the problem in the chapter called 'Das Wirkliche.' It is really the problem of the ages, not yet solved. What is the real? That is a question asked by every philosopher, and one that is not easily answered. But our author begins with a description of the dissolution (*selbstauflosung*) of the Subject-object-scheme, and proceeds to set forth the law, according to which this scheme must go astray. The author has not yet brought the reader face to face with the real, he has only shown that up to this time no one has really been brought face to face with it. But in the next section, called 'Die Weltformel,' he tells the reader what the real is. The real is the relational, if we may coin a word to express what is meant by the phrase, *Das vertaltnischaracter alles Wirklichen.* Reality consists of relations, and these relations are three, and it is through the compilation of these relations that reality is constituted. They are the relation of proportion, the relation of ground, and the relation of exchange. He works out these relationships, in themselves, and in their interrelations with some elaboration. It would take more space than can be given to make his meaning plain. The discussion is, however, full of interest, and will repay study. Having settled that reality consists of relations, and of these three relations, he proceeds to apply these to the elucidation of the notions of time and space. These have formed the crux of human thought ever since men began to think. The author applies his theory of relation to them, and finds a solution to satisfy himself, but we fear a solution that will hardly satisfy any other thinker.

The next section has the strange title, 'Das Du,' which, being interpreted, means The Thou. More explicitly it is called the I-and-Thou relationship, or the relation between a member of a realized relationship and another member of a relation that is yet in the province of possibility. This is followed by a discussion of the relation of the Ego to an organism. It is not possible to enter into the discussion, nor to criticise it within our limits. The phenomena of the will are next described, still from the point of view of relationship. Then we pass on to a discussion of the law of nature (*Das Naturgesetz*). Here we have a description of the process of the building-up of the conceptions which can express laws of nature. The unity of experience is dwelt on, and here again stress is laid on the relative. We see consciousness swinging between Determinism and Indeterminism, and we are introduced to the province of the Vorstellung. Here, too, are the phenomena of the struggle for existence, and its place within the sphere of the Vorstellung. Finally, under this head we have the consequences of the struggle in the antithesis between Darwinism and teleology. Through it all moves the fundamental principle of relationship, and it appears to be a wonderful solvent of all possible difficulties.

There is an interesting chapter on the 'Energetische Weltbild.' It is outspoken. It begins with a characterization of 'The mythological character of anthropomorphic atomism.' Such is his prescription of the current theories of physics and chemistry. Here the author follows Ostwald, whose writings certainly have added to the sum of human knowledge. There is no doubt that the main conceptions of physics and chemistry are in the melting-pot, and the great leaders of thought in these departments are on the search for more adequate conceptions. But the work of criticism of the conceptions of physics and chemistry are better conducted by Dr. Ward in his Gifford Lectures than they are in the present volume.

Perhaps the most ambitious chapter in the work is that which is called 'The History of Thought.' In some forty-seven pages the author traces the history of thought from the dawn of reflection to the present time. He discloses for us the roots of formation of all philosophical and religious thinking. He indicates what in his view are the weightiest results of religious development up to the present time. After indicating the significance of speech in the development of thought, he gives us a bird's-eye view of the history of thought from the Vedanta philosophy to Aristotle, and from Aristotle to Kant. It is a bold undertaking, to be done in less that twenty octavo pages. But from the author's point of view it is, perhaps, sufficient. For to him it is the history of a mythology, and the writers of philosophy have, up till now, mistaken the problem in hand, and have had no conception of the key to the knowledge of the Real contained in the doctrine of relations. The last chapter deals with the problem of Religious Certainty. It sets forth the impossibility of grounding the contents of religious conviction on any secular methods

of proof. Briefly, the author holds that religious certainty is impossible under the conditions set forth by the theory of knowledge held up to the present time, still less is it possible under the presuppositions of the natural philosophy of the past. He has his own solution of the problem, but religious certainty is possible only if men return to healthiness of thought, and healthy thought is for him identical with the system set forth in this book.

The book is highly suggestive. It is characterized by clearness of style, and by wide knowledge. But on the whole, one is not prepared to bring an indictment of errancy and incompetency against all previous thought. On many parts of the book a great deal might be said, but a thorough examination of it would lead us far afield, so we conclude by saying that it is a fresh and stimulating book.

JAMES IVERACH.

Aberdeen.

A Modern Attempt to reduce King Saul to a Mythological Figure.

BY PROFESSOR ED. KÖNIG, D.D., BONN.

SOME time ago I called attention in this periodical (February 1903, p. 217 ff.) to recent attempts to give a mythological character to the patriarchal history. The same disposition to combine biblical personages with the figures of mythology has been at work seeking to apply this transforming process even to O.T. persons whose history has never hitherto been regarded (even in Goldziher's *Der Mythus bei den Hebräern*) as anything but a purely human one. Such a person, for instance, is King Saul, regarding whom H. Winckler, in particular, has put forward the assertion that the O.T. accounts of him contain elements which indicate that this king was looked at in conjunction with the *moon-god*. Winckler has developed his theory in various publications, partly in vol. ii. of his *Geschichte Israels* (1900), partly in an article 'Die Weltanschauung des alten Orients' (*Preuss. Jahrbb.*, May 1901, p. 224 ff.), partly in vol. i. of his *Die Keilinschriften und das A.T.*[3] (1903), as well as in his brochure *Das Himmel- und Weltenbild der alten Babylonier als Grundlage der Mythologie aller Völker* (1901). Let us now proceed to examine the strength of the foundations on which this startling assertion is built.

1. The starting-point of this attempt to explain the O.T. history of Saul in the way above noted is found in his very *name*. The name 'Saul,' we are told by Winckler (*Preuss. Jahrbb.*, p. 268), never recurs, and, like the names of the patriarchs, comes to be used as a personal name only in the era of late Judaism, when the Bible had been already canonized. But this statement is simply incorrect, as far as the name 'Saul' is concerned. The name (Heb. שָׁאוּל, *Shā'úl*) occurs not only as that of an Edomite king (Gn 36^{37}), but also as that of a son of Simeon (46^{10}; witnessed to also by the derivative form *Shā'úlî*, Nu 26^{13}), while a third Shā'ûl is mentioned in 1 Ch 6^{9}. Moreover, even with regard to the names of the patriarchs, it is only seemingly correct to say that they do not recur in the Bible as personal names. For *Abram* is the contracted form of *Abiram*, just as *Abner* arose by contraction from *Abiner*, and *Absalom* from *Abishalom*. About the latter two instances there can be no doubt. For Saul's well-known commander-in-chief, the first time he is mentioned, is called by the full form of his name, *Abiner* (1 S 14^{50}), but after he has been thus introduced with the proper form we encounter immediately (v.[51]), and so uniformly, the contracted form *Abner*. In like manner the less known father of Queen Maacah is called *Abishalom* (1 K 15^{2}), but the son of David, whose name was constantly on the lips of the people, is always *Absalom* (2 S 3^{3}, etc.). So, too, *Abiram* is found in the case of persons who play only a subordinate part in history (Nu $16^{1.12}$, etc., 26^{9}; Dt 11^{6}; 1 K 16^{34}), but the great ancestor of the Hebrews is regularly called by the shorter form of the name, *Abram*, Gn 11^{26}, etc.). Thus the assertion that the name of the first patriarch has only a *single* bearer in the O.T. is only relatively valid.

Is it the case, however, that the name 'Saul' is *of such a character* that it cannot possibly have belonged to an historical person? This question is suggested by other assertions of Winckler. For instance, we read (*Preuss. Jahrbb.*, p. 269): 'This name, which is not a personal one at all, and which accordingly *cannot be itself historical*, is the clearest possible reproduction of the usual appellation of the *moon-god*, and serves the same symbolical purpose in a multitude of other instances as well. It is the Hebrew equivalent of the Assyrian designation of *Sin* as the "oracle god," for it means "the consulted one."' But this notion cannot be derived from Hebrew linguistic usage. The latter would give to *Shā'ûl* the sense of 'one asked for,' and the idea of a child being asked for from God is expressly witnessed to in the O.T. Samuel's mother Hannah said with reference to this son, 'I asked him of Jahweh' (1 S 1^{20}); and the participle *shā'ûl* is actually used of Samuel when it is said, 'He is one asked for from Jahweh' (v.^{28}). In supplying then to *Shā'ûl* ('asked for') the addition 'from God,' as the source to which the request is addressed, we are following out an idea which was beyond question alike a real and a very natural one to the people of Israel. And do we not find in the O.T. a name closely allied in form and meaning with *Shā'ûl*? I mean the name *Ḥānûn* (Neh $3^{13.30}$), which is likewise a passive participle, and means 'favoured.' Here again we have naturally to complete the expression by the explanatory circumstance 'on the part of the Deity.'

How then can Winckler maintain that *Shā'ûl* has the sense of 'the consulted one?' This could be asserted only *if we were already aware* that the first king of Israel was brought into combination with the moon-god Sîn. But the name *Shā'ûl* furnishes no independent support for such an opinion. We have shown that it finds its natural explanation in the Israelitish world of ideas, and no reason for rendering it 'consulted' can be found in the circumstance that among the *Babylonians* the moon-god Sin once receives the appellation *bel purusse*, 'oracle god.'

2. But although the name of the first king of Israel contains no trace of his having been looked at in combination with the stars or the figures of heathen mythology, it may be asked, Are such traces to be discovered in what the O.T. relates otherwise concerning this king? Winckler answers this question in the affirmative. He writes as follows: 'All that is recorded of Saul is *moon* legend, or is clothed in this form. It had previously been noted as a striking circumstance that Saul has always his spear at hand, so that in this a relic must have been preserved of his mythological original. The latter, however, is the moon-god, whose symbol is the spear or staff, as one may see in Janus' (*Preuss. Jahrbb.*, p. 268). But what are the facts of the case? Had Saul really his spear 'always' at hand? Yes, at least in 1 S $18^{10f.}$ $19^{9f.}$ 20^{23} $22^{6f.}$ $26^{8ff.}$, 2 S 1^{6}. But does the history of Saul only begin with 1 S 18^{10}? No, it begins with 9^{1}. Then we have his anointing as early as 10^{1}, and from 11^{16} onwards his kingly exploits are recounted. But nowhere in these passages is there mention of his spear. Has anyone previously asked why it is that from 18^{10} onwards Saul is so frequently introduced even in time of peace with his spear? This question I myself have raised, and I think I have also succeeded in giving the correct answer to it. It commenced with the moment when the women of Israel sang the two lines—

> 'Saul hath slain his thousands,
> And David his ten thousands' (1 S 18^{7}).

Then awoke Saul's jealousy of David, and the suspicion of this rival became in Saul's mind a species of persecuting mania.

3. This brings us to the next proposition with which Winckler proposes to interpret the O.T. account of Saul: 'Saul's melancholy is a piece of moon-legend based upon the monthly darkening of the lunar disc' (*l.c.* p. 269). But we have just learned from the familiar biblical narratives about Saul *what* his melancholy was and *whence* it arose. It was a suspicious jealousy directed against the rival whom a tragical conflict between the monarchy and the prophetic claims of Samuel had set up against him. The penal activity of the Deity, which imposed the consequences upon Saul's transgression, is described as 'an evil spirit from God,' in accordance with the religious notions that prevailed in Israel. The same divine action is mentioned where we read of the breach between the assassin Abimelech and his Shechemite accomplices in the murder of the princes (Jg 9^{23}). What right then has anyone to explain this divine reaction in the history of Saul in a peculiar fashion? At all events the influence in question is attributed by the Israelitish historian to God or Jahweh. Consequently it can by no means be

maintained that the O.T. note regarding the melancholy of Saul is made with an eye on the monthly darkening of the *moon*.

But Winckler has discovered yet another ground for his hypothesis. We read: 'Saul's death is typical of the fate of the moon, the head cut off is likewise a symbol of the darkened moon, and this typical death befalls Saul near a city which was a seat of moon-worship, and whose name is brought by an etymological word-play into relation with his' (*l.c.* p. 269). But, in proceeding to criticise these words, we may begin by asking, Is there no parallel to the action of Saul's arch-enemies in cutting off his head and sending it along with his armour as trophies to their own land (1 S 31^{9})? Certainly, and the analogous instance is one that very readily occurs to the mind. David acted in precisely the same way towards Goliath (1 S $17^{51.\ 54}$), and we cannot but feel it to be extremely unnatural for Winckler to find a reference to the darkening of the moon in what is simply a natural custom under a brutal system of warfare. And does what is said of Saul's head tally with the mention of the city of *Bethsh'ân*? Winckler thinks so, as may be gathered from the above quotation. He alludes to the circumstance that the Philistines fastened the decapitated body of Saul upon the wall of *Bethsh'ân* (1 S 31^{10b}), and he supposes that the original name of this city was *Bethsin*, and that its name was only afterwards assimilated to the name *Shā'úl*. But the name *Bethsh'ân* may signify 'house *or* place of rest,' *i.e.* 'settlement.' Besides, in all its forms, ancient and modern (*Bethsh'an*, *Bethshân*, *Bethshan*, and Arab. *Beisân*), it is pronounced with an *a* sound in the final syllable, where the name of the moon-god (Sin) has an *i*. Moreover, the correctness of the *sh* (שׁ) sound in the Hebrew name is shown by the *s* (س) of the Arabic form, which in the normal interchange of sounds corresponds to the Hebrew sibilant in question. Nor can it be suggested that the *spiritus lenis* in *Bethsh'ân* was introduced in allusion to the name *Shā'úl*. For *sha'ănān* ('restful,' 'quiet') is a common adjective in Hebrew, and is derived from a verb which has the same *spiritus lenis*.

We have been told, then, by Winckler of three peculiarities in the history of Saul which indicate a combination with the moon-god. But, even *if* this were the case, would it be correct to say that '*everything* that is related of Saul is *moon* legend' (*l.c.* p. 268)? No, for a great deal more is recorded of him than what is included in the three points we have discussed. We read of his transactions with Samuel and of his being anointed by that prophet (1 S 9 f.). We see him also inflamed with the sacred fire of patriotism, hurrying as Israel's leader against the Ammonites on the east and the Philistines on the west of his kingdom (chaps. 11, 13). We accompany him on the campaign against the Amalekites (chap. 15), and admire the courage with which at an advanced age he still combats the Philistines (chap. 31). In none of these portions of the O.T. account of Saul has even Winckler been able to trace any relation to the moon cult, and yet he ventures to say: '*Everything* done by Saul is brought into relation to his lunar character' (*l.c.* p. 269).

But as we do not wish to overlook any of the considerations which Winckler adduces in support of his present theory, we must notice the following three points.

(*a*) According to Winckler, Saul resembles, in the use of the spear, *Alexander the Great*, who was also 'a first king.' Here are Winckler's words: 'The two narratives of how Saul and Alexander hurled their spears, the one at David, the other at Clitus, indicate allusions to the same prototype, and these occur frequently also in other instances. The form of description required, that is to say, this device even in the case of Alexander, and the (historical) murder of Clitus supplied the occasion for its use, although the story, when examined more closely, indicates that the narrator has had trouble in bringing everything happily or unhappily into one connection' (*l.c.* p. 268). It comes to this, then. The founders of two dynasties made use naturally enough of a weapon suited for attacking a distant adversary. Truly a sufficiently broad basis on which to found a general judgment as to the manner of action of 'first kings'!

(*b*) The circumstance that Saul's head was cut off and sent by the Philistines to their own land is not compared with the precisely analogous conduct of David towards Goliath. No, this analogy would have been too obvious. Therefore Saul is placed alongside of *Cyrus*, for in his case too we are told that 'his death, with the cutting off of his head and the raising of it aloft in triumph by the victoress is typical of his *lunar* character' (*l.c.* p. 271). But this does not tally with the narrative of

Herodotus (i. 214) regarding the death of Cyrus. He records how Tomyris, the queen of the Massagetæ, plunged the head of Cyrus into a wineskin filled with blood, remarking at the same time: 'While I was yet alive and conquered thee in battle, thou didst bring me down by taking prisoner my son through guile, but I will satiate thee with blood, as I threatened.' So that here again this instance in which the head of a conquered foe is cut off, is not connected with Cyrus having been the first of a dynasty and with the monthly darkening of the moon; on the contrary, it had motives quite peculiar to itself. It is evident, then, that the basis is wanting for that general judgment that the fortunes of the *moon* are attributed to 'first kings.'

(*c*) But what cannot be derived from the history of Saul himself, may, according to Winckler, be proved from what we are told about his son. 'Jonathan, Saul's son, is the archer. If his father gains his battles by night as the moon-god, Jonathan gains his by day' (*l.c.* p. 269 f.). But how very natural that a son of Saul should be a skilful archer! To rob this circumstance of anything surprising, we do not need to recall how the Benjamites are more than once extolled for their skill in archery (Jg 20^{16}, 1 Ch 8^{40}, 2 Ch 14^{7}). In any case, Jonathan's accomplishments as an archer should not be made an occasion of combining him with the *sun*-god. Yet Winckler feels reminded of the latter by the history of Jonathan. He holds that the Israelites, in thinking of Saul and Jonathan, pursued the following course of ideas: 'The moon-god's son is the sun-god, whose weapons are bow and arrow (Apollo),' and *therefore* the Israelites would ascribe to Jonathan skill in archery. Again, in continuing a victorious attack begun by Jonathan (1 S 14^{1}), the natural thought occurred to Saul that the favourable situation might be utilized even in the night, and that as much spoil as possible should be taken from the Philistines (v.^{36}). What has Winckler made of all this? He discovers in it a solid basis for the proposition that 'if Saul gains his battles by night as the moon-god, Jonathan gains his by day.'

An examination of all the points on which Winckler seeks to rest his new theory, has thus led to the conclusion that those features of the O.T. history of Saul, which are supposed to contain allusions to the moon, possess another meaning; and it seems to me that this other meaning is the simpler and more natural. Winckler's hypothesis must, accordingly, be pronounced an arbitrary one.

'The House was filled with the Odour of the Ointment' (John xii. 3).

AN AFTER-TABLE ADDRESS.

By the Rev. Arch. Alexander, B.D., Waterbeck.

One of the most beautiful stories in the Gospels is the story of Mary's action in the Supper room at Bethany, when she broke her alabaster box 'and anointed the feet of Jesus, and wiped his feet with her hair.' Jesus Himself was so touched by the beauty and the deep meaning of it, that He foretold for it a memory as deathless as the Gospel itself. And one of the eye-witnesses, in telling the story, the one who perhaps of all the disciples best understood what Mary meant,—John the Apostle of Love,—adds this comment: 'The house was filled with the odour of the ointment.' For a few minutes before we rise from this table, I should like you to think of these words of John.

1. *The Explanation of the Widespread Fragrance.*—The explanation lay, we can see at once, in the fact that the box was broken, and *all* the contents spilled out. If Mary had done what the disciples would have liked her to do, she would have carefully poured out just enough to serve for the anointing. She would not have broken the box, but only shaken out what was required, and kept the rest for some other time. And Christ would have been anointed just the same, and the balance might even have been given to the poor, but—the fragrance would not have filled the whole house.

There are lives that we know just like that.

They perform all their social and religious duties with faithfulness and precision. What their standards require of them, they do, always. They are solid and useful members of society. But somehow, when the broken-hearted wander forth in search of sympathy, it is not to them that they come. Men or women who have failed or fallen are warned by a sort of instinct to pass them by. The very bairns know better than to play much about their doorsteps—know by the same instinct that takes the bees past the grasses and the corn, on to the heather and the flowers. For what these lives want is just fragrance, the power to charm and to attract.

And we know other characters, in many ways imperfect, it may be, that touch us with an irresistible charm. They are perfect havens of refuge for the storm-tossed. They helped a wanderer yesterday, and he turned out to be a fraud, but they will open their hearts to another to-morrow again, just the same. And there was that undertaking, in which, strictly speaking, they had only one share among many, but for days and weeks past they have cheerfully borne the whole burden themselves. It is not their way to dole out their ointment. They break their box, and spend it all. They are for ever 'giving themselves away.' They are always to be found 'walking on the second mile.' And their lives are fragrant. For the secret of fragrance is just self-forgetfulness, and the power that casts out self is love. Whose is the most fragrant life in all the world—the life that draws the weary and the heavy-laden, and is a refuge for the tempted and the fallen? His, who, as these symbols before us tell, in utter self-forgetfulness and sacrifice, broke the pure casket of His sinless heart, and poured upon the world all the love and passion which it held.

2. *The Service of the Widespread Fragrance.*—Mary's act was meant for Jesus only. The love and gratitude of which it spoke were for her Master and Friend alone. But she could not prevent the odour of it stealing all over the room, and refreshing the disciples also with its gracious influence. She ministered to more than the Christ. She could not hinder the fragrance of her offering from stealing into other lives also.

And that is always true of acts like Mary's. Never a man or a woman yet came with their offering of sacrifice, or testimony, or service to Jesus Christ and for His love's sake poured all out at His feet, but the sweet savour and influence of it reached all those who were near. We have seen a brother bowed down with a sudden blow, take up his cross humbly, and return with a brave heart to his labours again, in hopefulness and faith unfeigned. We have heard the mourner steady her voice to ask through her tears how some ailing neighbour did. And though we knew that the brave front and the self-forgetting were gifts to Christ, for His own sake, given without thought of us, yet into our hearts also, who only stood by and saw, the fragrance of these offerings stole, to linger like a breath from heaven for many a day. It is one of the laws of God that you can never deprive a loving deed or a Christ-like act of its fragrance. Every time you forget yourself in Christian charity, or the service rendered for Christ's sake, you are speaking to a bigger audience than you know. Not only is your Lord's heart gladdened; but we also, your neighbours, who see, as we watch, to what brave lengths love carries you, how even sorrow only makes you more tender—we, too, are made better men and women for the sight. The odour of your ointment reaches our lives also, and purifies and enriches them.

3. *The Test of the Widespread Fragrance.*—When Mary broke her precious box at the feet of Christ, not only did the scent pervade the upper room—'it filled the whole house,' says John. It stole downstairs to the living rooms, it even entered the place where the food was cooked and the hard work of the household was done. It purified and sweetened the atmosphere even there. Because there was the spirit of consecration in that upper and inner chamber, the influence of it was felt in the common rooms and workplaces downstairs. It was natural, it was what you might have expected. You might call it, from its very naturalness, a test.

Well, my brothers, let us not forget the test, nor stint its application to ourselves. We have been in the upper room with our Lord to-day. We have been dedicating ourselves again to Him. We have broken our little caskets, and offered Him all the poor love they hold. And if for all the poverty of it, it has been real and true, no niggardly doling out of duty, but a purpose and offering of our whole hearts, something of the fragrance of it will be felt down in our common life. It is by that our fellows will test us. They have the right to ask, and depend upon it, they will ask, that

the influence of this and every other time of consecration will penetrate down from here to the places were we live and where we work. For it is the very nature of such an offering as we have made to-day, that the influence of it, as of ointment poured forth, should fill the whole life.

Contributions and Comments.

The Evangelion Da-Mepharreshe.

Mr. Burkitt's reply to my criticism of his edition of the *Evangelion da-Mepharreshe* requires only a few words of comment. The list of 300 'corrections' to the published text which he has appended to vol. i. of his work, contains many that are excellent, but also some that are entitled only to the name of 'changes.' It includes such *minutiæ* as the occasional abolition of an asterisk, which, by a printer's oversight, was carried over from a blank line in the 'Syndics' Edition,' and two cases of the deletion of a dot copied from the manuscript in 1892 by a faithful transcriber, and still plainly visible in the photograph. I have not yet had leisure to examine whether the list includes about forty corrections in Professor Bensly's transcript (as published), which I made when editing 'Some Pages,' and others for which I have supplied the materials to Mr. Burkitt. But it certainly includes several which I shall dispute.

As I have just started on a little tour amongst the Greek islands, I am separated from my books by a distance of several thousand miles, and have therefore no means of verifying any words. Nor are the pages of The Expository Times suitable for the discussion of purely technical questions. But as the word [אתעל]ל, which I have read in Lk 2^{15}, is of rare occurrence, I cannot allow that it is appropriate only in the mouth of Beelzebub. If an angel had entered into the man, what word would have been used? The second letter in this word is very distinct, so the problem cannot be solved by deleting it.

Mr. Burkitt's ingenuity in trying to abolish the final ב of the disputed word in the last colophon of the 'Lives of Holy Women' quite fails to convince me. I published the word Ma'arath in my edition of the 'Holy Women.' Meṣrin baffled me, because the letter ṣ is hardly visible in either of the poor photographs from which I copied it. It was strange that I overlooked the very distinct colophon f. 165b, thinking that it belonged to the story of the female saint which preceded it, and which I had not included in my edition. But it is equally strange that Professor Bensly overlooked the first half of the final colophon, where alone 'Stylite' and 'Antioch' occur, and that he should have thus left an important word for Mr. Burkitt and me to dispute about.

Mr. Burkitt has surely forgotten that I prefer the reading: כורכ (as I saw it in the manuscript during my visit to Sinai in 1902) to כוכב, *Kaukab*, a mere conjecture from the photographs in 1900. There is happily no doubt, outside of Mr. Burkitt's mind, about the first, second, or fourth letters of this word. There is no hole in the vellum which would be mistaken for the lower limb of the ב. The bad state of that page is not due to any hesitation on the part of the scribe, but to its age —long adhesion to the page which precedes it. I observe that Mr. Burkitt already wavers in his statement that the word contains only three letters.

It is surely better for us to report exactly what we have seen in a manuscript (even if it presents difficulties) than what we think it ought to have been. It is now twelve years since Mr. Burkitt examined the actual text, and those who, like him, did not see it until 1893, can have no idea of the amount of dirt which was cleared off it, not by me, but by the monks, during the year that followed its discovery.

The final colophon will be seen to better advantage in the last of the series of glass slides which Mrs. Gibson and I have recently given to the Universities of Heidelberg and St. Andrews, than in any of the paper photographs or in the facsimile of Mr. Burkitt's transcript from the photograph given in the April number of The Expository Times. That number, I may add, did not

reach me until the 17th of the month, owing to a breakdown in the Trieste post office and to an irregularity in that of the Archæological Congress at Athens.

When I spoke of the regular spacing of the letters in the Gospel text, as shown in our lantern slides, I alluded only to the relations to each other borne by the letters in each separate *word*, and not, as Mr. Burkitt supposes, to all the letters within a *line*. The latter assumption would indeed make my statement ridiculous!

AGNES SMITH LEWIS.

Athens, April 1905.

The Rendering of Δέ.

IN the article, 'The Rendering of Δέ in the New Testament' (THE EXPOSITORY TIMES, September 1904, pp. 551 ff.), occur these words in reference to Mt 20^4: 'They (the labourers) had neglected, refused, or in some way had missed, the first call—made "early in the morning" of the day of their life; and the warning from their conduct is, that they who miss the first call—who fail to serve the Lord in their childhood, will be prone to turn away from the later calls, and follow on their course of self-indulgence, until at the last hour, it may be, their self-disgust and the contemptuous neglect of their fellow-men compel their response to the strange mercy of a God willing even at this last to receive them (20^7).'

But the calls made—*περὶ τρίτην ὥραν* (20^3), *περὶ ἕκτην καὶ ἐννάτην ὥραν* (20^5), and *περὶ τὴν ἑνδεκάτην* (20^6)—were not one call repeated to the same labourers, but were separate calls to several sets of labourers; cf. *ἄλλους* (20^3) in connexion with *ἐποίησεν ὡσαύτως* (20^5), *ἄλλους* (20^6), and the account of the payment (20^{8-10}). Besides *ἀπῆλθον* (20^5; in A.V. 20^4) is hardly parallel to *ἀπῆλθεν* (19^{22}), since in the latter instance *ἀπῆλθεν* is immediately followed by *λυπούμενος*, whereas in the former instance *εἰς τὸν ἀμπελῶνα* is naturally supplied ($20^{1.2.4}$).

The 'adversativeness' of *δέ* in 20^5 is between the subject of *εἶπεν* (20^4) and the subject of *ἀπῆλθον* (20^5). Is 'the shallow rendering of it by *and*' bad?

JAMES B. LAWRENCE.

St. Barnabas Chapel, Macon, Ga.

Note on John i. 17.

THE opinion that in this verse a distinction is made between the Old Testament dispensation and the New seems to be founded on an inference derived from the employment of the name 'Jesus Christ' at its close. The inference is that grace and truth 'came,' and came for the first time, when the Word was made flesh.

If that is the writer's meaning, it follows, of course, that law and grace will serve to mark the distinction between the two dispensations. But this is precisely what the writer means *not* to assert. His purpose is to confirm his doctrine that Jesus is the Word made flesh—the Light that lighteth every man that cometh into the world. He has cited the testimony of John (verse 15) that Jesus 'was before' him. Further confirmation is found in the pre-Incarnation activity of the Word. And the presence or communication of grace in Old Testament times affords precisely that confirmation he seeks. 'He was before me,' says John, 'for out of His fulness have all we received.' Grace and truth came in former times. Law is but an instrument of grace. Law was 'given' 430 years after the covenant was 'confirmed of God in Christ.' But it is evident from the manner in which grace must be communicated, that it could only 'come' or become through the Word. The law was 'given' by Moses; for law can be transmitted through a human agent. But the reality of grace—grace and truth—came by Jesus Christ; such a communication could only be made in the Person of Him who bestowed it. 'No man,' however, 'hath seen God at any time.' It must follow, therefore, that when the grace of God came to men in olden times, 'the only begotten Son which is in the bosom of the Father, He declared Him.'

DAVID EAGLESHAM.

Canonbie.

Italics in the English Versions of the Bible.

THE note on Italics in the March number of THE EXPOSITORY TIMES deals with a subject of great interest and importance to all Bible students. I have long thought that a systematic study of the

passages in which these occur would be of great value. Will you allow me to point out one passage (to which my attention was recently drawn by my friend the Rev. Aaron Matthews, Jewish Christian evangelist and Hebrew scholar) in which the sense is very materially affected by the insertion of unnecessary italicised words?

It occurs in the 19th Psalm, in which the Psalmist compares the revelation of God in nature with that given in 'the law,' and exalts the practical moral value of the latter. The 'law of the Lord' is for him the standard and the dynamic of the moral life.

Omitting *his* from v.[12], we then read it, 'Who can understand (R.V. discern) errors?' or by a more literal rendering of the Hebrew verb בִּין, 'who can distinguish (right from) wrong?'—apart from the necessary and sufficient standard of the law of the Lord. 'Clear thou me from hidden'—errors committed in ignorance, from want of guidance.

Even more interesting and suggestive is the rendering of v.[13] without the italics. 'Keep back thy servant also from presumptuous'—A.V. and R.V. supply *sins*. If any word is to be supplied, should it not be *men*?—R.V. margin, 'the proud.' Is not the Psalmist referring to men who wish to impose their rules of conduct upon others, and who thus lay burdens on their conscience—men who create *artificial sins*? The rest of the verse seems to bear out this interpretation. 'Let them not have dominion over me. Then shall I be upright (blameless), and I shall be innocent from much transgression.'

JAMES ADAMSON.

Bonnington, Leith.

Little Contributions to the Greek Testament.

MARK viii. 2 = MATT. xv. 32.

IN both these passages we find the seemingly awkward expression ἤδη ἡμέραι τρεῖς προσμένουσίν μοι. I quote on it H. B. Swete on *Mark* as the most careful expositor in grammatical questions: 'The construction ἤδη ἡμέραι τρεῖς προσμ. is explained by treating ἤδη ἡ. τρ. as a parenthesis (WM., p. 704); its occurrence in both Mt and Mk is remarkable as evidence of a common Greek source. The O.L. reading is an interpretation of a difficult phrase; the Vg. *iam triduo sustinent me* evades the difficulty; the singular reading of B appears to be a grammatical correction (cf. WM., p. 273).'

But what if the construction is to be found elsewhere? Now compare Jos 1^2 in the Codex Alexandrinus, and in many other MSS (and even in editions like the Aldine): ἔτι ἡμέραι τρεῖς διαβαίνετε (or διαβήσεσθε). The Hebrew text has בְּעוֹד שְׁלֹשֶׁת יָמִים as the Codex Vaticanus in Mk (ἡμέραις τρισί). The true text of the Septuagint in Jos is ἔτι ἡμέραι τρεῖς καὶ διαβαίνετε. In his second edition (1902) Blass, *Grammar of N.T. Greek*, § 334,2, has the additional remark, not found in the first: '*Likewise LXX* (Viteau, Sujet 41); comp. also *Acta Pauli et Theclæ* 8 (according to *Papyr. Oxyrh.* i. p. 9): ἡμέραι γὰρ ἤδη τρεῖς καὶ νύκτες τρεῖς Θέκλα οὐκ ἐγήγερται.' I think these parallels give the explanation of the construction: ἡμέραι τρεῖς is not to be treated as a parenthesis, but two sentences have been thrown into one; already three days (have passed and) they wait on me. And if this construction was in common usage in biblical Greek, its occurrence in both Mt and Mk cannot be regarded any longer, with the same certainty as hitherto, as 'evidence of a common Greek source.'

SIMON PETER AND SIMON THE PHARISEE.

On p. 192 I gave some examples of the confusion connected with the names of Simon Peter in the N.T. One of the strangest occurs at Lk 7^{40}. There the Gothic Version has that '*Jesus qath du Paitrau: Seimon.*' The same mistake is found in two of the Old Latin MSS, in the Brixianus, which has a very close relation to the Gothic Version, and in the Palatinus. It is a very common practice of copyists to replace a pronoun by the corresponding noun or name; but a greater mistake than in this case is scarcely conceivable. It will be remembered that some scholars suppose that the name of Mary crept in in this way for that of Elisabeth in Lk 1^{46}.

THE DIANA OF THE EPHESIANS.

In the thorough article on this subject Professor Ramsay says in *D.B.* i. p. 605: 'The Ephesian goddess was represented by a rude idol, which

was said to have fallen from heaven,' and then he goes on to describe her representation, which is familiar to us from coins, statues, and statuettes, etc. An illustration may be seen, for instance, in the Queen's Printers' *Aids to the Study of the Bible*. But neither there nor elsewhere do I find a remark on the material of which the statue of the goddess is supposed to have been made. Therefore I call attention to the incidental remark of Chrysostom, that the idol was of terra-cotta, an *ostracon*. In his homilies on Acts, he says (*Migne*, 60, 298)—

> Ἱερὸν δὲ ἕτερον οὕτω ἐκαλεῖτο Διοπετές. ἤτοι τὸ εἴδωλον τοίνυν τῆς Ἀρτέμιδος Διοπετὲς ἔλεγον, ὡς ἐκ τοῦ Διὸς τὸ ὄστρακον ἐκεῖνο πεπτωκὸς, καὶ οὐχ ὑπὸ ἀνθρώπων γενόμενον· ἢ ἕτερον ἄγαλμα παρ' αὐτοῖς οὕτως ἐλέγετο.

The word ὄστρακον is not repeated by his followers (Œcumenius and Theophylact), who speak only of τὸ ἄγαλμα (*Migne*, 125, 769, 1113).

A Misprint in Westcott–Hort.

The participle of the verb εἰπεῖν occurs in the Greek Testament more than forty times.[1] It has there the two forms: εἰπὼν, which is much more frequent, and εἶπας, which is rather rare. The most interesting verse in this respect is Jn 11^{28}, where both forms occur, according to the text of Westcott-Hort. But as the second form εἶπασα is found only in B C*, and as no other form of the participle εἶπας is found in John, it is safer to spell with the other MSS and editions εἰποῦσα. It is true in Ac $7^{35.37.40}$ the other editors do not hesitate to print εἰπόντες, εἶπας, εἰπόντες.[2] But why I beg to call attention to this participle, is merely to point out that in the margin of Ac 23^{7} there remains in the edition of Westcott-Hort the form εἴποντος, which can be nothing but a misprint, left in all impressions, which I have seen, except that printed in 1895 in the Macmillan fount of type.

Eb. Nestle.

Maulbronn.

[1] Chiefly in Gospels and Acts; in the rest of the N.T. only Ja 2^{11}, 2 Co 4^{6}, He 10^{30}.

[2] The other passages where εἶπας occurs in Acts are 22^{24} 24^{22} 27^{35}.

Entre Nous.

Professor Frank C. Porter, of Yale, in an article in the *Yale Divinity Quarterly* compares the article on Israel, by Kautzsch, in the Extra Volume of the *Dictionary of the Bible*, with Professor Davidson's *Old Testament Theology*, and concludes: 'Kautzsch's work, which is characterized by great learning and a conspicuously judicious and cautious temper, stands on a higher plane of scientific worth.' This estimate agrees with a review of Professor Davidson's *Old Testament Prophecy* and *Old Testament Theology*, by Professor McCurdy, of Toronto, which appears in the *American Journal of Theology* for April. On the other hand, President Harper, in a recent issue of the *Biblical World*, tells how disappointed he was with the *Old Testament Prophecy* when he read it at first; but when he came back to it after an interval, and worked through it more leisurely, his feeling entirely changed.

In his monthly magazine, *The Commonwealth*, Canon Scott Holland has been discussing the 'Why and the What of the Wee and the Free,' as he whimsically puts it. He begins: 'What constitutes the identity of a church? That is the metaphysical issue with which Mr. Haldane bewildered the High Court of Appeal. Lord James was carried out by the ushers in a swoon. The Lord Chancellor gripped the Woolsack hard, and held on to the solid ground of facts. The Catholic Church is, for him, a legal Trust; and it is saved, not by Faith, but by its Deeds. That was his verdict: the result was chaos: and darkness: and infinite woe.'

What then, he goes on, does constitute a church's identity? 'Not a written document,' he says, 'not a book, not a Trust Deed. No, none of these, but the congregation, the people, the body of believers. They constitute their own identity. They carry

the principle of their continuous life within them.'

The Fifth Volume of the *Dictionary of the Bible* is reviewed in the *Biblical World* for May. It is reviewed in departments. The department of the History of Religions is dealt with by the late Professor George S. Goodspeed, whose early death is a serious loss to Chicago and to scholarship. The other reviewers are the President of the University of Chicago (department of the Old Testament), Professor A. S. Carrier (Antiquities), Professor Shailer Mathews (the New Testament), Professor Edgar J. Goodspeed (Patristics), and Professor William H. Ryder (the Apocrypha).

President Harper singles out Kautzsch's article on the Religion of Israel for particular notice, and amongst its merits mentions (1) the fact that the whole subject of Israel's religion is treated in a compact and definite manner, and in a way perfectly intelligible to the fairly intelligent mind; (2) the skill with which the author has presented all important opinions on the various topics, at the same time finding ample opportunity to substantiate his own conclusions; (3) the select bibliography given in footnotes on every important subject; (4) the strength with which the growth of Israel's religion is presented, each period showing a clear development in the onward progress of thought; (5) the keenness with which fanciful hypotheses are dissected, the positions taken throughout being fairly conservative from the modern point of view; (6) the appreciation shown of the fact that in the whole progress of this wonderful history there has been a guiding Providence; (7) the full and hearty acceptance of the consensus of critical opinion, for one may find here what may certainly be called the *results* of higher criticism as applied to Old Testament religion; (8) the systematic spirit which is manifest throughout, and the real contribution which the article furnishes to the philosophy of history; (9) its comprehensive scope, since it is not only a history of Israel's religion, but also a treatment of biblical theology, an introduction to the Old Testament books, and an exceedingly practical classification of the material of the entire Old Testament field.

Then, after recognizing the place that is given to Ezekiel in the development of the Religion of Israel, and desiring a fuller treatment of the Wisdom element, President Harper ends his review of Kautzsch's article with these words: 'It is quite true that the teacher of the Bible and the preacher can well afford to purchase the series of five volumes in order to obtain this particular article.'

There are two things which trouble the people of Jamaica at present. The one is the Higher Criticism and the other is the Athanasian Creed. And the Archbishop of the West Indies has found it necessary to make his address to the Annual Synod bear upon these two troublesome things. Dr. Nuttall is himself a Higher Critic. He has not had time, and he says he has not scholarship, to discover what the Higher Critics have discovered, but the discoveries have not given him a shock, and they seem to him to be generally true. He says:

'I remember five and thirty years ago meeting with a man of considerable literary ability, who was the author of several books, and who was also naturally a religious man. In the course of many conversations he confided to me his loss of faith in the Bible. Pursuing the subject, I found that while he had not widely studied the Old Testament Scriptures, his thoughts as a literary man had been arrested by the Book of Job, and he could not make his literary judgment of that book fit in with those theories of the inspiration and the construction of the Bible which he had been taught. I then discussed with him my view of the Book of Job, which, briefly stated, was, that the unknown writer has dramatized the events in the history of Job, as Shakespeare has dramatized the historical characters and events which he deals with. Starting from the point of view that the book is a religious drama, I went over it with him section by section, illustrating my views as we proceeded. Afterwards he informed me that instead of this book being a stumbling-block to his faith, he could now read it with the deepest interest as dramatized history; and he could see that this view of the book exhibits in a remarkable way the genius of the inspired man who wrote it, in using the facts of a personal history and the arguments based on them, to reveal great truths connected with the divine government of the world.'

Upon the Athanasian Creed the Archbishop is equally explicit. He compares it to a buttress. 'But there are two kinds of buttresses. There is the buttress which from generation to generation remains as an integral part of the building, and is a perpetual source of strength to it, as well as beauty. But you and I have frequently seen another sort of buttress. We have seen buttresses which were once appropriate to the character of the building, and helped both to beautify and strengthen it; and then by some change in the

ground the buttress has either been left high and dry hanging to the building, or else, sticking to its own foundation and following the depression of the land, it has left the building; and in either case it no longer supports it or adds to its beauty.'

President Harper's magnificent volume on *Amos and Hosea* is reviewed by Dr. Buchanan Gray in the *Examiner* for 4th May. Dr. Gray approves of the long Introduction, saying that 'it is impossible to study Amos and Hosea satisfactorily without a thorough knowledge of the previous development of Hebrew religion and literature.'

No topic is of such permanent general interest to churchgoing people as *The Life Everlasting*, and no one will be surprised to hear that the small volume by Dr. Purves under that title has been successful. It combines accurate knowledge of Scripture, with a sincere sympathy for the common craving. The chapter on the Resurrection Body has been singled out for special commendation by the reviewer in the *Examiner*, who says: 'As we ponder upon Paul's view of the subject, and the influence which the vision of the glorified Christ had upon the great apostle, there flashes upon us the meaning of that great saying of Christ, *I am the bread of life*. The chapter has also an apologetic value. For Dr. Purves shows that the doctrine of the bodily resurrection, found in an undisputed epistle, is wholly due to St. Paul's belief that what we are told of the resurrection of Jesus in the Gospels is true.'

A correspondent of the *Guardian* says that the author of the saying, 'At the Reformation, Greece rose from the dead with the New Testament in her hand,' is Goldwin Smith.

Students of Church History must not miss the *Celtic Review* (Edinburgh: Norman Macleod; 2s. 6d. net). The first thing in the number for April, and the best thing for their purpose, is a paper by A. W. Wade-Evans on the 'Excidium Britanniæ.' How little Bede really knew of the fifth or sixth century in Britain is made manifest by his entire dependence on the Excidium, and by his accepting it without question as a genuine and an authentic work of St. Gildas. Now St. Gildas was born in 470 A.D., but Mr. Wade-Evans is prepared to show in his next paper that the Excidium (of which he has no opinion, declaring that it 'has poisoned Welsh history at its very springs') is not older than the seventh century.

Mr. W. S. De Winton has been writing some letters to the *Western Mail* upon the education problem. Some of the letters have been quoted in the *National Church*, 'that able and resolute defender of the rights and privileges of the Church of England,' as the *Church of Ireland Gazette* calls it. Mr. De Winton has something to say about Scotland. This is what he says:

'Ever since the days of John Knox the Scottish ideal has been to educate every boy in the public elementary school, with the university as his goal, and for some 200 years the ideal has been fairly realized, I need hardly say, with success. Scotland has practically annexed the Southern kingdom! She not only gave England a dynasty at the beginning of the seventeenth century, but in the twentieth has given her a Premier, an ex-Premier, a Leader of the Opposition in the House of Commons, two Archbishops, and an Attorney-General to rivet her hold upon the Saxon! How has Scotland succeeded in doing this? By moulding the national character for 250 years on that most dogmatic of catechisms, three times as long and three times as theological as that taught in Church of England schools—I mean the Presbyterian formulary known as the Shorter Catechism.'

At Girton College, Cambridge, a series of lectures on the Bible will again be delivered this year from July 31 to August 5. The Committee, of which Mrs. Benson is president, and Miss Creighton secretary, has recognized that the study of the Bible can no longer be kept apart from the study of religion outside of the Bible. A course of four lectures will be given by Dr. F. B. Jevons on the Relation of the Evolution of Religion to the Philosophy of Religion. Ladies who have the week free should write to Miss Creighton at Hampton Court Palace, London.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it possible to hold communion with God in sleep? Dr. Marshall Talling has written a book on *Inter-Communion with God* (Revell; 3s. 6d. net), and in trying to cover the whole subject he comes, in the sixteenth chapter, to sleep, and takes it in also. He believes that it is possible to have communion with God in sleep. He is not quite sure that we can pray in sleep, though he would like to satisfy the apostle's command, 'Pray without ceasing,' as literally as that. But he firmly believes that if we are accustomed to hold communion with God during the day, God will continue it with us during the night.

We at once recall the second verse of the 127th Psalm. It is curious that Dr. Talling does not recall it. Perhaps he is satisfied with the old translation. And who will deny the beauty of the old translation, 'He giveth his beloved sleep'? But the new translation is more safe grammatically, 'He giveth it to his beloved in sleep.' And there is more to be got out of it.

There is this possibility of communion with God to be got out of it. The Psalmist is anticipating the Sermon on the Mount. He is addressing those who will take thought for the morrow. Lie down to rest, he says; He will take care of to-morrow; while you are asleep the corn will be growing, the grape will be deepening to the purple. He will be preparing you your food in due season. And more than that. In your sleep He will be with you. He will make known His will to you. In the rest of sleep He will give you what you cannot receive in the bustle of the day.

'Certain it is,' says Dr. Talling, 'that often we lie down at night distressed, hemmed in, undecided, our way dark and obstructed; but we awake at peace, for the light has come. We are resolved what to do, and we go straight forward, forgetful of last night's distress, unthinking of the great change that has come over us, satisfied merely, or perhaps grateful, that we are no longer in doubt, but seeking no explanation; unconscious that God came to us, as to Jacob, and that the place is a Bethel.'

Is this our own doing? Is it the mere result of rest? Dr. Talling does not believe that. It was done for us, he says. It is more spiritual than physical. We laid us down and slept, He sustained us, He gave this to His beloved in sleep. Dr. Talling quotes from *The Mystery of Sleep*, by Bigelow: 'We are developed spiritually during our sleeping hours as distinctly and as exclusively as

we are developed physically and intellectually during our waking hours,' and he agrees with Bigelow heartily.

But if there is communion with God in sleep, is there never a more immediate result of it? Sometimes there is. Dr. Talling quotes from the *Personal Reminiscences* of Mr. Spurgeon. It was Saturday night, and the sermon would not come. He retired to rest. Awakened late, he thought the opportunity of preparing it was past, when he was told that 'he had preached the sermon during the night while soundly sleeping, and his congregation of one had acted as reporter.'

The Society of Friends held their annual meetings this year outside London. It is, we understand, the first time in their history that they have done so. They held their meetings in Leeds. Of all the speakers at these meetings, so far as those who are not members of the Society of Friends were allowed to listen to them, the most notable was Miss Robinson, of Liverpool. And the most notable thing which Miss Robinson said was this, 'The Old Testament has no authority over the follower of Christ.'

Did the Society of Friends accept that statement? They accepted it. Miss Robinson was pleading for a public opinion that would put an end to war. She suddenly remembered that in the Old Testament God commanded the extermination of the Canaanites. She remembered that in the Old Testament God is called a Man of War. She answered at once, 'We are not bound by what is contained in the Scriptures of the Old Testament; the Old Testament has no authority over the follower of Christ.'

The Society of Friends applauded. Will others applaud? If the Regius Professor of Ecclesiastical History in the University of Oxford had been present, it is certain that he would have applauded for one.

Professor Bigg's new book was noticed last month. But the most noticeable thing in it was held over. It is the repudiation of the Old Testament, the rejection of its claim to rule the conduct of the follower of Christ. Dr. Bigg says that the greatest error into which the Early Church fell was the error of placing the Old Testament by the side of the New and giving it authority over life and conduct.

Dr. Bigg does not mean that the Old Testament is not of God. He means that in all the ways of God with men there is adaptation and development. What is good for the days of Moses is not good for the days of Paul or Polycarp. The law was given by Moses for the very purpose of making men fit to do without it. It made them fit. And then, as a rule of conduct, it had to pass away.

The early Christians did not see that. And so, when the pagan attack came and fixed itself upon the morality of the Old Testament, the early Christians were driven to take refuge in the weakness of allegorism. If the first Christians had recognized the principle of a development in the revelation of God to man, they would have answered the pagan and said, We have nothing to do with the morality of the Old Testament: it is not our morality, it is not the morality of our Lord and Saviour Jesus Christ.

And it was not only in face of the pagan attack that the Early Church suffered by missing the principle of development. More lasting and more crippling was the loss to her own genius and power. For Dr. Bigg holds that under the mistaken notion that the beliefs and practices of the Old Testament were binding upon the Christian Church, many things were perpetuated which had served their day, and should forever have ceased to be. And he is bold enough to name one thing. It is the priesthood. As early, he says, as the end of the first century the Christian presbyter is compared by Clement of Rome to the Jew-

ish priest. In the course of the third century the idea struck deep root. But it was a mistaken idea, and who can tell the evil that it has worked and will work?

Professor Bigg says that we must apply the principle of development to the Old Testament. Does it stop there? He does not carry it farther, but we do not suppose he would hesitate to carry it farther if it lay to his hand to do so. It lies to the hand of another, and he does not hesitate.

There is a book, entitled *The Messianic Hope in the New Testament*, which has just been published at the Press of the University of Chicago. Its author is Professor Shailer Mathews, of the department of Systematic Theology in that University. The book is written on the understanding that in the New Testament, as well as in the Old, there are things which belong to the past.

The way in which Professor Shailer Mathews puts the matter is this. He says that every truth has its temporary form and its eternal content. We must separate the form from the content. And when we have separated the form from the content we shall probably see that the content is valid and applicable as ever it was, but the form is outgrown and obsolete.

Dr. Mathews takes his first example from some of the Epistles of St. Paul. 'Few teachers,' he says, 'would to-day assert that women should not speak in meetings, or that there was any divine regulation concerning the length of a Christian's hair. At the same time, these same teachers would assert that the general principles of orderly conduct and modest deportment which found expression in the apostle's directions to Græco-Roman Christians, are as applicable to the Christians of to-day as to those of nineteen hundred years ago.'

But his great example is the Messianic Hope, for that is the business of his book. And when, after a long and thorough investigation, every step of which is guided by the principle of historical development, Professor Shailer Mathews gathers together his results, he holds it undeniable that certain purely Jewish and outworn forms of that Hope —which is itself indestructible—were accepted by the earliest Christian communities; and that these forms checked the growth of the Hope or misdirected it. The essential and eternal element of the Messianic Hope is the divine self-sacrificing love. The extraneous element, once good and necessary, is a special eschatology, a special method in which God's self-sacrificing love is to show itself, as well as a particular time. That is still the chief joy of the Messianic Hope to many ardent Christians. What would they do without their expectation of a Second Coming? But Professor Mathews holds that it is joy in a form of belief which served its end before Christ came, and should never have entered into Christianity.

The same thing is said in yet another way in a volume of sermons which the Bishop of Derry has published. The volume is mentioned on another page.

Choosing for text the words of Jacob in Gn 37^{33}, 'It is my son's coat, an evil beast hath devoured him,' Dr. Chadwick says, 'This verse is the earliest recorded utterance of a tendency which is rooted in human nature — the tendency to reckon that life is destroyed because the raiment which it used to wear is spoiled. Because the coat was torn, Jacob thought the son was dead. But Joseph was even then on his way to the second place in the greatest kingdom in the world.'

The Jews had woven for their Messiah the dress of a king, a conqueror, a giver-away of thrones. When He came, this dress was presented to them all torn and sullied. They were bidden to accept one who was meek and lowly, and sitting on an ass, instead of a warhorse with fetlocks deep in blood. They felt that if this were all, then all was lost.

We look back upon the Reformation. We look back upon that great time with gratitude and pride. We wonder how any honest man could have hesitated to choose his part. But the Bishop of Derry asks us to realize the agony of being swept out upon seas of questioning without a shore, with all the accustomed landmarks gone from sight. He bids us consider the horror of the average man, the average good man, who saw his old reverences outraged and his old certainties refuted. Priestly supremacy, ecclesiastical unity, penances, pilgrimages, sacramental absolutions—these were the robes of the faith. And when the robe was empty and bloodstained, was not the life gone, was not the faith subverted? But Christ lives on. He is nearer to His world-empire to-day because of that terrible crisis.

Then came science to our fathers, with a torn coat in her hand and little sympathy in her tones, asking whether they knew the wearer. Many were chilled to the heart. It is the coat in which they had clothed the Bible—creation at a stroke and only a few thousand years ago, seven literal days, and all the rest of it—the coat was all torn and stained; some evil beast had devoured their beloved Book. But the Bible is still with us, and it is more to us to-day because of the fright which our fathers got.

If we rigidly exclude mythology from the Book of Genesis, the passage that remains to give us most perplexity is in the sixth chapter. It is the narrative of the union of the 'sons of God' with the 'daughters of men.'

Dr. H. A. Redpath excludes mythology. His book, which has just been published by the Society for Promoting Christian Knowledge, under the title of *Modern Criticism and the Book of Genesis*, is not a commentary. Dr. Redpath might therefore have skipped this story in the sixth chapter. But he does not skip it. He is too honest to skip it. He feels its difficulty to the full; he knows that the best explanation which he can offer is a disconcerting one; but he offers it notwithstanding.

Who were the 'sons of God,' and who these 'daughters of men'? Dr. Redpath does not tell us which was which, but one he thinks belonged to the race we now belong to, the other belonged to a previous anthropoid race. He thinks that we may allow evolution to speak here. Now evolution tells us that out of the anthropoids came anthropos, man. But all the anthropoids did not develop into man; some of them remained anthropoids still. Perhaps those very inferior persons who have been found in the forests of Africa are not really men, but only anthropoids. Perhaps they belong to that earlier mammal which did not develop into man. Perhaps that is why they are gradually disappearing from off the face of the earth. Perhaps a union is possible between such anthropoids and genuine man. And perhaps, if it took place as recorded in Genesis, 'the influence of the *anthropos* was sufficient to make the resultant progeny rather of the *anthropos* type than of the *anthropoid*.'

Are we ready now to set aside the Old Testament? No, we are not ready yet. We need not speak for posterity. Posterity will not thank us. But for ourselves we must speak plainly. The time has not come for printing the New Testament by itself and calling it the Bible.

Why not? Have we not in the New Testament all that we want for our spiritual nourishment and growth in grace? We have. We have more than that. We have all that we want for the conviction of sin and for peace of conscience. But we have one thing in the Old Testament which we scarcely have in the New. And it is the deliberate judgment of Professor F. B. Denio that the Old Testament should be retained as part of the Bible for that one thing.

It is its theophanies. Professor Denio has written two articles to the *Bibliotheca Sacra*. They

appear in the issues for January and April 1905. He wrote the articles in order to utter the thoughts that arose in him as he studied the 34th Psalm. At first he read the Psalm quietly and comfortably. Then he was arrested by the words in the 9th verse—

> Oh fear Jehovah, ye his saints:
> For there is no want to them that fear him.

Is that true? He passed on to the 19th and two following verses—

> Many are the afflictions of the righteous;
> But Jehovah delivereth him out of them all.
>
> He keepeth all his bones:
> Not one of them is broken.
>
> Evil shall slay the wicked:
> And they that hate the righteous shall be condemned.

Is that true?

It is not true. Professor Denio saw at once that it is not true. The experience of men and women all the world over, and apparently in all ages of the world, declares emphatically that it is not true. The psalmist no doubt had this experience, and out of his own limited experience he uttered quite sincerely what he believed to be a universal truth. But it is not a universal truth.

And as Professor Denio thought about it, he came to see that this is the way with the Old Testament throughout. The truths that are uttered in it are true for the man who utters them; and when their utterance is public, they are true for his time. But they are not always universal truths.

There is another psalmist who sings—

> Behold I was brought forth in iniquity,
> And in sin did my mother conceive me.

Is that true? No doubt the psalmist spoke the truth. As he uttered it he felt it to be true. Are we therefore entitled to establish a doctrine of Original Sin upon it? Are we entitled to use it as a proof text for such a doctrine, even when we find the doctrine elsewhere? Professor Denio holds that we are not. For it is not a universal truth. It is this man's expression of his own experience. It was a vivid experience, and he expresses it in most vivid, and even immortal, language. But he had not thought of uttering a universal literal fact. He thought only of uttering his own penitence, his own deep self-condemnation for his own sin.

And yet both statements are true. They are both true universally when they receive the proper universal interpretation. Have we not, everyone of us, felt as this psalmist felt? Have we not taken his words and made them ours, as the best expression of our deep abasement on account of our personal sin and uncleanness? And has not our Lord interpreted the words of the other psalmist, and made them universal, when He says, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you'? Has not St. Paul given them a yet further unfolding when he says, 'We know that all things work together for good to them that love God'?

But are we not taught that when that which is perfect is come, that which is in part should be done away? Yes. It is not for the sake of these individual limited experiences that the Old Testament must be maintained. It is for the sake of its theophanies.

For the unique thing in the Old Testament is not this prophet's or that psalmist's experience, but the conviction of certainty which every prophet and every psalmist possesses. In the form in which they are uttered, their utterances may be true only for their generation, or they may be true only for themselves, and we may have to look for their universal application in Christ and the apostles; but however limited their application, they know them to be true. How did they know? Professor Denio believes that they knew because they had a theophany.

There is an Arab proverb, Professor Denio quotes it, which says—

Men are four:

He who knows not, and knows not he knows not. He is a fool,—shun him.

He who knows not, and knows he knows not. He is simple,—teach him.

He who knows, and knows not he knows. He is asleep, —wake him.

He who knows, and knows he knows. He is wise,—follow him.

The Hebrew prophet was wise. He knew, and he knew that he knew.

This is a significant thing in the Old Testament. It is, in Dr. Denio's judgment, the most significant thing. Marvellous is the knowledge which the Old Testament prophet had of God. If we were to gather together the glorious things which are spoken of God in the Old Testament, we should find, says Professor Denio, that they cover nearly all that we know of God. Even our Lord Himself added little to what the Old Testament tells us about God. But much more significant than their knowledge of God is the Hebrew prophets' confidence that what they knew was true. This is the wonder of the Old Testament. How did they know that they knew? Professor Denio says they knew by their theophanies.

A theophany is a direct, physically miraculous, revelation of God. It differs from reflection. Professor Kittel thinks that the Hebrew prophet got at his knowledge of God by reflection. Professor Denio has great respect for Professor Kittel, but he cannot follow him here. He is ready to follow Professor Davidson instead. He believes that in those early ages God deliberately came down and made Himself known to men in the very same way in which one human personality makes himself known to another. The records say so. Dr. Denio sees nothing in psychology or experience that does not confirm the truth of the records. He knows of no other way in which the Hebrew prophet could have been so sure that he knew.

St. Paul was certain that Jesus of Nazareth had risen from the dead. He got his certainty from a theophany. In the earlier time it was more necessary and more likely to occur. 'A man is in the desert caring for a flock. His eye is caught by an unwonted sight—an acacia tree is ablaze with flame, yet continues unconsumed. Out from the midst of that flaming acacia into the silence of the desert air come intelligible sounds to his ears. In that solitude the man has a long conversation with an unseen person. The conversation runs on into argument and expostulation. A course of conduct is urged upon him.' That is a theophany. Professor Denio, in close touch with modern thought, sees nothing to hinder him from accepting it. He believes that by means of that theophany Moses came to know that God was the God of Abraham, Isaac, and Jacob; came to know that He was the Lord, the Lord God, merciful and gracious.

The Bishop of Durham has contributed a paper to a volume which is edited by the Rev. A. R. Buckland, M.A., and published by the Religious Tract Society, under the title of *Words of Help on Belief and Conduct*. The Bishop of Durham's paper is an answer to the question, How can the individual soul approach God? It has the first place in the volume.

And it deserves that place. No clearer word of counsel has ever been spoken by Dr. Moule. He knows the delicacy of his topic. He knows its sacredness. But he knows also that we should think aright about this matter of the soul's approach to God, and that we should put our thinking into practice. For there is no doubt of the emphasis in the text which Dr. Moule has chosen. 'As for me,' he renders it, 'as for me, approach to God for me is good.' There is no doubt that the emphasis is on the

me. 'The whole stress of the sentence,' says Dr. Moule, 'lies upon the individual and independent decision.' That is why it is so delicate a theme; that is why it is so sacred.

But there is also a collective aspect of spiritual life, and with that Dr. Moule deals first. It is sometimes expressed in the word Humanity. Humanity is the object of Redemption, as it is the organ of Revelation. Sometimes it is the Kingdom of God that is the central idea. All is for the Kingdom; the individual must find his blessings, if he is to be blest, through its large mediation. And sometimes it is the great word Church. The Church is the true object and recipient of salvation. It is the avenue to Christ the Shrine, the way to Christ the End. 'Nay, rather,' says Dr. Moule, very carefully, 'it, in its collectivity, is represented as so joined to Him, so filled, so impregnated with Him, that we cannot, as individuals, touch Him, with a sure touch, except through it; scarcely, on the other hand, can we touch it without therefore touching Him.'

There is truth in all these conceptions, in the conception of Humanity, of the Kingdom, of the Church. Especially does Dr. Moule feel the truth that lies in the thought of the Church as the Body of Christ of which we are members. Glorious things are spoken of the Church of Christ, he says. But the Church may become a usurper. Her place is not the highest. It is not even higher than the individual conscience. Two centuries ago the Roman community, ruled by the Jesuit school, strove to crush the protest of conscience among the Jansenists, and strove successfully. But Pascal and the Jansenists were right, the Church was never given to be the autocrat of conscience.

So the Bishop of Durham passes to the individualistic aspect of spiritual life. 'Great is the place and formation of the Church. But that place is not between the conscience, not between the soul, and the Redeemer.' This was the gift which the Reformation gave us. Bishop Moule recalls the words of John Stuart Mill, who took Comte to task for his complete misreading of Protestantism, as if it were merely negative or destructive. 'No,' said Mill, 'the feeling of a direct responsibility of the individual immediately to God is almost wholly a creation of Protestantism.' And Mill, standing himself outside all creeds, goes on to comment, as well he may, upon the power of this view of things to give stuff and fibre to character, wherever it prevails.

Messrs. Dent are the publishers of a volume of sermons just issued by the Rev. P. C. Purves, of Edinburgh, under the title of *The Divine Cure for Heart Trouble* (3s. 6d. net). One of the sermons is entitled 'Jesus Watching the Temple Treasury.' Mr. Purves points out that Jesus sat down deliberately to observe what the people cast into the treasury. Why? Mr. Purves's answer is, Because it is His own special business to look after the offertory, —the plate, as they call it in Scotland; because He has left the great matter of the propagation of the Gospel to the freewill offerings of His people, and no one but Himself has any right to interfere with it.

He sat down over against the treasury deliberately. He sat down to watch. He has a habit of observing closely. He observed how those who were bidden to a feast chose the best seats. He observed (though He was away on the mountain in communion with the Father and it was night) that the disciples were toiling in rowing on the Sea of Galilee. And He observed the rich casting in their offerings. He observed that many cast in much. He observed a woman cast in hers. He observed that she was a widow, that she was poor, that she cast in two mites, and that it was all her living.

Is He less observant now? He watches still. He knows what we cast in. He that searcheth the heart knoweth. He says Himself, 'I know thy works.'

What is His reason for observing what people give? No doubt because He counts the offering part of the service. The service, said the Scotch minister, begins at the plate,—for in Scotland they used to give as they entered. No doubt also because it is His own property, and He must attend to its administration. 'We give Thee but Thine own,' we sing. He has to see to it that we give as well as sing. He has come to receive of the husbandmen the fruits of His vineyard.

But the chief reason is that which Mr. Purves gives. Christ's act that day was a symbolic act. What He did then He does always. He is the guardian of the treasury. He is its sole guardian. No one has a right to ask us what we give; no one has a right to know. This matter of giving, though it is the means whereby the kingdom of God is to come, is under no compulsion. It is a matter of love or it is nothing. It is the freewill offering of His people's heart.

So He sits down over against the treasury, to observe what people cast into it. And not to condemn them if they cast nothing in. Only to commend them when they cast in much. His estimate also is His own. He saw many that were rich casting in much, and He said so. But when He saw a poor widow cast in two mites, He said that she had cast in more than they all.

Can we understand the principle by which He estimates? Well, in the first place, it was two mites, not one. We speak of the widow's mite, but the widow cast in two mites. One is enough, we seem to think; but she gave two. Next, it was all her living. The estimate He made was by what she had left, rather than by what she gave. She had nothing left, and so she gave more than they all.

And then, she simply gave it. Some army man wrote recently to the *Times*. 'If the dear old women,' he wrote, 'who give their money for missions in India knew how it was spent!' This widow did not know how it would be spent, and she did not desire to know. Perhaps Caiaphas received it. Perhaps she gave all her living to maintain the state of this most worldly-minded high priest. She did not consider. She simply gave. The distribution? God will see to the distribution. God and the army men will see to it. It is your joy and mine to give, simply to give.

A Buddhist Preacher's Manual.

By Professor Arthur Lloyd, M.A., the University of Tokyo, Japan.

War has its good aspects as well as its bad. Here, in Tokyo, we see comparatively few of the horrors of the great war that is raging. A string of stretchers conveying sick and wounded from Shimbashi Station to the Red Cross Hospital at Aoyama, and now and again a gorgeous funeral procession or memorial service in one of the great Temples, — these are our sad reminders of the horrible actualities of war. Of the good side of war, on the other hand, we see a great deal,—the increased earnestness of the men, the heroic and at the same time the practical self-devotion of the women, the general bracing up that the whole nation has undergone,—these we see daily and hourly, and they serve to remind us that there are good things in war as well as ills.

The general bracing up of the people covers every department of social life, and has been felt in religion as elsewhere. Buddhist and Christian, Protestant and Catholic, have all roused themselves to a vigorous life of well-doing, the needs of all the suffering portions of the nation, the wounded, the sick, the dying, the widow, and orphan, are all being attended to, and in a year so remarkable for charitable actions as the last has been, the religious life has also come into prominence, and both

Buddhist and Christian missionaries have felt an access of religious zeal, called forth by the needs of the times. Thus it comes to pass that the Buddhist clergy have felt the need of more strenuous exertions in the spheres of philanthropy and religious teaching, and a demand has arisen for instruction and teaching in homiletics as the basis of all religious work. In this way the path has been opened for a preacher's manual.

The book, *Fukyo Taikan*, the first volume of which, published this year, lies before me, does not profess to be a manual of Buddhist doctrine. A complex mass, such as is the Mahāyāna Buddhism of Japan, with its multiplicity of sects, from the superstitious *Tendon* and *Shingon*, with their amulets and incantations, to the puritan *Shinshu*, who discard such aids to devotion; from the Pantheistic *Zen* to the practical deism of the votaries of *Amida*; from the learned *Sōtō* to mystic *Rinzai*, who discard all books and hold that the truth is imparted from heart to heart without the intervention of speech, or the fierce *Nichirenist*, who discards the whole of the voluminous Mahāyāna Canon, and pins his faith on one Sūtra alone, the Book of the Lotus of the good Law,—such a mass requires more than a manual to describe it; for though there is undoubtedly a certain amount of doctrine common to all the sects, yet the sectarian differences are so great that in truth each sect is a separate religion.

We do not therefore find in the manual now under consideration an orderly and well-arranged body of Buddhistic doctrine. The book is a preacher's manual, and the preacher, we know, does not always have to preach doctrinal sermons. He has to exhort, admonish, persuade, encourage, as well as to teach, and the use of a preacher's manual lies in furnishing him with such topics and persuasives as shall enable him best to stir up the minds of his hearers to a life in accordance with the precepts of their faith. The Preacher's Manual presupposes a knowledge of the doctrine.

The interest of the book lies for us in the light which it throws upon Buddhist propagandist methods, on the style of preaching, the topics, and the illustrations which experience has shown to be most useful to the Buddhist preacher in his work.

It begins by giving a collection of all the Imperial Rescripts bearing on religion and morals which have been issued by His present Majesty since his accession. It is true that His Majesty does not profess himself a Buddhist. Buddhism is very wide and tolerant, and welcomes as its ally everything that is not directly and sharply opposed to itself. There is nothing in the practical morality and simple naturalism of these Rescripts (based though they are on a false assumption of divine ancestry) to militate against any of the tenets of Buddhism; on the other hand, it means a great deal in this country, where the emperor counts for so much, to be able to quote in one's favour the authority of the imperial words, and the Buddhist preacher can therefore always reckon on making a good score, provided he can point to the authority of the emperor for any precept he wishes to press home to his hearers. These Rescripts are by no means incapable of adaptation to Christian purposes; indeed, a very good Christian sermon might be based on the main parts of the famous Imperial Rescript on Education.

But if the present emperor is not a professed Buddhist, and can only be claimed as an indirect advocate of the Faith, many of the former sovereigns of Japan belonged to this religion, and their decrees, from the 17 Articles of Prince Shōtoku Taishi's Constitutions (622 A.D.) down to the most recent times, form a useful series of texts for a course of sermons on the practical Buddhism of the ordinary man.

Here also the Buddhist preacher has an advantage not possessed by his Christian compeer, who can point to no single instance, before the present reign, of favour shown in any way by the Crown to his brethren in the faith. Buddhism is able to pose as one of the great pillars of the things that are, whereas Christianity has always been looked upon more or less with suspicion, and more rather than less.

Next follows an extremely interesting section. The reader is probably aware that the Japanese are very fond of composing diminutive poems of thirty-one syllables each, and even shorter ones, known as *Hokku*, which consist of only seventeen syllables. Into these very narrow limits has to be compressed a whole poem, and the result sometimes is a short, pithy sentence, full of deep meaning, easily remembered, and excellently adapted for the process which old-fashioned preachers used to call 'opening up the Scriptures.' Many of these *tauka* touch upon religious or semi-religious questions, and when a poem of this kind has been composed by some well-known personage, ancient

or contemporary, it comes to a Japanese audience with all the authority with which a well-known verse of Scripture appeals to us—indeed, more so; for the Buddhist Scriptures, written in Chinese and read with a pronunciation which has been practically disused for the last thousand years, are unknown books to the laity, whereas the *tauka* form part of every gentleman's education. The homiletic importance of the *tauka* may be seen from the fact that, in the arrangement of the book, the *tauka* take precedence of the passages from the Scriptures as suitable texts for sermons. It will be neither uninteresting nor unprofitable to examine these *tauka* in detail. I do not pretend to give literal translations of these poems, which are the despair of every translator. All I have attempted to do has been to try and catch their general meaning and spirit, and in this I hope I have succeeded.

Mercy, the cardinal virtue of the Buddhist ethical system, is enforced in the following poem by His present Majesty—

> On these cold winter nights, I lay me down
> And feel the warm folds of the quilt, and then
> My heart portrays the sufferings of the poor.

A similar verse written by Her Majesty then follows—

> The winter, with its rigours, touches not
> Our bodies, clad in vestments warm and rich:
> But when we think upon the shivering poor
> That freeze in their thin rags, the cruel tooth
> Of pitiless winter bites our inmost heart.

We then revert to old examples. The Emperor Nintoku (313–399 A.D.), standing on the roof of his palace, observed that no smoke was to be seen ascending from the houses of the citizens, and, on inquiry, was told that the people were too poor to make fires to cook their food. Nintoku thereupon instituted fiscal reforms, diminished taxation, and encouraged industry; after some months he saw the smoke curling upwards in abundance. He then sang—

> From the high roof of my imperial home
> I look upon the city, and behold
> The rising smoke from many a lowly hut;
> And know that all is well throughout the land.

It is not difficult to see what a stirring sermon might be preached from this and similar texts, and how the preacher in the Buddhist temple can rouse his hearers to the observance of a virtue which comes to them thus recommended by the historic examples of Japanese sovereigns, both ancient and modern. In a collection of poems by their Majesties, which I have had the honour to translate, none received more commendation from Japanese readers than one on a similar subject by the emperor, written last year—

> Importunate mosquitoes, light of wing,
> With trivial song and sting disturb my rest
> This livelong night.
> On what dark, lonesome field,
> 'Midst what great hardships, lie my patient troops?

The Buddhist preacher has more examples to quote than merely these. He may draw the picture of the Emperor Tendri (668–671 A.D.), learning by practical discomfort to appreciate the hardships of the poor—

> The thatch upon this cottage is so thin
> That the rain penetrates it, drop by drop,
> And, as he works, the farmer's hand is wet.

Or he may quote Go-toba (1186–1239 A.D.), who forsook the throne for the monastery, that he might the better lead a religious life—

> The night is cold, the mournful soughing wind
> Howls through my chamber door;
> And then I know
> How cold must be the cottage of the poor.

The history of England furnishes us with no example of a monarch who has exchanged his crown for a monkish cowl, and we should rather despise a sovereign who had done so, and yet, from a preacher's standpoint, there is something to be said in favour of the faith which made the monastic cell more attractive than the throne-room.

The virtue of mercy, which is the end-all and be-all of Buddhism, must, as a matter of course, be more conspicuous in sovereigns than in others. ''Tis mightiest in the mighty.' No Japanese emperor has shown it more markedly than the unfortunate Godaigo, whose attempts, five centuries ago, to wrest the supreme power from the hands of the Shoguns, and restore the personal rule of the emperor as the present generation has seen it done, ended for him in exile and misfortune. He was in many respects an ideal sovereign.

> My people's peace, the welfare of my land,
> What an unending theme for thought is here!

Kōmei Tennô (1847–1867 A.D.), the father and predecessor of the present sovereign, furnishes the

Preacher's Manual with a text on patriotism, which, in Japanese Buddhism at least, holds a very important place in the system of ethics. Kōmei was the vigorous opponent of every attempt to open up the country for the admission of foreigners, and the great obstacle in the way of making Treaty Ports of Osaka and Hyogo was the fear of the foreigner's foot defiling the Sacred City of Kyoto. We know what strength there is in the lines in which Shakespeare tells us that—

> Naught shall make us rue
> If England to itself do prove but true.

Something of the same strength may be found in the lines of Kōmei—

> Perish my body in the cold clear depths
> Of some dark well, but let no foreign foot
> Pollute that water with its presence foul.

There have been times (at the present moment it is not so) when religious rancour has caused many a sermon to be directed against the religion that came in from the West. In such sermons this *tauka* must have been often quoted. The pantheism which is taught by some of the sects (it is a mistake, I think, to suppose that all Buddhists are pantheists) is well illustrated by the epigram attributed to yet another of the emperors that turned priest, and who is, perhaps, better known by his religious name of Kwanzan-in—

> The whole world is but Buddha.
> Then, to make
> Diff'rence 'twixt high and low, or rich or poor,
> 'Twixt folk and folk, how great a sin were this!

I said a moment ago that it is a mistake to suppose that all Buddhists are pantheists. Perhaps it would be nearer the mark were I to say that it is a mistake to look upon all Buddhists as being equally pantheistic. The contemplative sects of the Zen, *i.e.* the Sōtō and Rinzai followers, are undoubtedly pantheistic in the fullest sense of the term, and I have known the case of a Sōtō priest who was ecclesiastically censured for believing in a God, even though he explained him to be, as he said, a 'pantheistic God.' But when we come to worshippers of Amida, the priests of the Jōdo and Hongwanji, there is no doubt that they believe in a personal Buddha, whom it is very difficult to distinguish from the personal God as conceived by Christians. And yet there is always a pantheistic tinge in every Buddhist conception of God. The immanence of God in the Universe is always there to modify strongly the conception of a divine Personality.

This doctrine of the Divine Immanence, 'the whole world is but Buddha,' was used by Kwanzan-in to inculcate the solidarity of nature and the universal equality and consequent brotherhood of man. Another emperor (Shujaku, 1037–45 A.D.) used the same thought to demonstrate another favourite doctrine of Buddhism, the destructibility of the human soul. If all the world is Buddha, and there is no spiritual God apart from the material Universe, it seems to follow by necessity that there is not such a thing as an immaterial soul which is immortal. The soul of man, according to Buddhism, is, at death, dissolved into certain component elements, called skandhas, such as the faculties (not the organs) of sight, hearing, etc., which may or may not come together again at the next birth. The thing which remains is 'self,' and self is identical with Buddha. This 'self,' remaining after the death of the individual, is separated from its skandhas, at birth it is united again with other 'faculties,' and so an *Ego* is produced, but not the same *ego* that died. The permanent part of man is the *self*, the Buddha, the Divine, that is in him,—the individual Ego is destroyed at death. Hence the Emperor Shujaku is reported as singing—

> How profitless a thing is this same 'I,'
> That I should think thereon.
> A few years roll,
> And lo! 'tis scattered to the winds of Heaven
> And all resolvèd into nothingness.

We get the same thought in a similar epigram by a priest named Jichu—

> 'I' lives within material forms of flesh,
> Yet when 'I' was not, 'Self' was ever there,
> For 'self' is 'Buddha.'

We often marvel at the wonderful indifference with which the Oriental will accept the varying vicissitudes of fortune. The denial of a permanent 'I,' and the identification of 'Self' with the World-Spirit, will perhaps explain it. The Emperor Go-toba, already mentioned, is quoted in illustration—

> The towering peak catches the rising sun,
> And all men gaze on it, the withered stick,
> That lies beneath the brushwood in the glen,
> Escapes the ken of man.

The ex-emperor was evidently speaking from the happy experience of the cloister.

Other poems given are the following, some by one of the earliest Stroguns, Minamoto Sanetomo (1203 A.D.), and others by various famous priests.

1. (Sanetomo)—

The cool, spring wind is fragrant with the scent
Of the first flowering plum, and, as it blows,
The fragrance lingers in my garment's folds.

(*I.e.* 'with the pure thou shalt be pure, and with the froward thou shalt learn frowardness.' The wind, blowing through the plum tree, catches the scent, and transmits it to the garment upon which it plays.)

2. (Sanetomo)—

The world's a dream,—a cherry flow'r that blows
And sheds its petal-snow, and is no more.

3. (The same)—

Spring verges on to summer, and the bloom
That pleased my eye in April is no more.

4. (*Tō-a*)—

Whom shall I ask to preach the Law to me?
Whom, but my own true heart?

5. (Bukkoku Zenji)—

Through bush and brake you climb to seize the branch
Of the wild cherry tree that lures you forth
To seek it for its beauty.
When 'tis seized
Beware, lest, in the hour of joy, you shake
The quickly falling petals from the branch.
(The 'wild cherry tree' is the 'Truth.')

6. (Prince Nakatsukasa)—

Buddhism means to rule a nation well.

7. (Kūya)—

There's nought on earth I truly can call mine:
Not even this frail body, which must fall
To nothingness and dust.

8. (Oye Chisato)—

The maple leaf is tossed by wanton winds
Hither and hither, such is human life.

The reader will perhaps have noticed that throughout this list of poetical texts no mention is made of the historical Sákyamuni, the founder of the religion. It is a fact that the historical aspect of Buddhism counts for very little. When the Buddhist of Japan talks of *Hotoke* (= Buddha), he means the abstract 'pantheistic God,' whom to know is, to him, life. It is true that voices are raised in Buddhist circles from time to time against this dethronement of the historical Buddha, and there is a very striking passage in the life of the great reformer Nichiren, when the Saint's wrath was kindled at the sight of some children playing with the idol of Sákyamuni, which had been turned out of the temple to make way for one of Amida. But the national feeling is against everything that is not Japanese; a verse from a native poet will always outweigh a text of Scripture, and if there is any good in Buddhism, it is, in Japanese eyes, to be found in the modifications the Faith has received since crossing over the China Seas. A time will come when the Japanese poet of the not far distant future will sing of the Faith of Christ, as the Emperor Kokaku did of Confucianism—

A truly glorious faith! But all its charms
Come from our nation's garb wherein 'tis dressed!

Provision is, however, made in the Manual for doctrinal sermons, and the Japanese preacher is provided with suitable themes in the list of 'Golden Maxims' selected from the Buddhist Scriptures, which forms another section of this book. It should be noted that the Buddhist Scriptures used in Japan are Chinese translations of commentaries on the Sanskrit Scriptures of the Mahāyāna. These books are very voluminous, and are accounted as heretical by the Buddhists of Ceylon, who use the Pali Scriptures. (A very excellent paper on the Mahāyāna Canon was published, at the end of last year, in the *Transactions* of the Deutsche Gesellschaft für Natur and Völkerkunde Ostasiens, by Dr. Hans Haas, the senior missionary of the German Evangelical Mission in Tokyo.)

It will be seen that the doctrinal texts do not very much differ from the *tauka* epigrams which we have just been considering. I give a few specimens of them—

'Not to hate is Buddhism. Not to quarrel is Buddhism. Not to slander is Buddhism.'

'What is a Buddha? It is one who walks in the way. What is the way? To free oneself from fornication, anger, and folly, is the way.'

'Wouldst thou be born in the Paradise of the pure land? Make thy heart pure: a pure heart will lead thee to Paradise.'

'Almsgiving is of two kinds. There is the alms of the Law and material alms' (*i.e.* works of spiritual and corporal mercy).

'Enlightenment is like a strong ship bearing us across the ocean of life and death: it is a lighthouse shining in the darkest night, a medicine that heals every disease, an axe laid at the root of the strongest passions.'

'Those are the pure who, when they listen to the teachings of Buddha's law, penetrate below the surface to the inward meaning.'

'To confine oneself to the letter of the Law is to be an enemy of Buddhism.'

'Mercy and charity are the Nature of Buddha.'

'He that gains the truth gains, not one thing, but the whole universe.'

'The teacher of all the Buddhas is the Law."

'Buddha preaches in one voice, but each man hears it differently according to his capacity.'

'The Buddha of Eternal Life (Amida) is immeasurable, man cannot comprehend him.'

'Belief in Amida can turn the fire of hell into the cool breeze of spring.'

'It is better to serve your parents than to worship all the gods of heaven and earth; a man's parents are his chiefest gods.'

'Mind is Buddha: Buddha creates Mind. There is no Buddha save the Mind, and no Mind save Buddha.'

Other sections of the book deal with the instruction of women, and many lives are given of exemplary women. There is also a very large repertoire of anecdotes and stories. Many of these are taken from European sources. Buddhism is catholic in the wideness of its absortive powers, and we can well understand that it must be a boon to a Buddhist congregation to get a new anecdote in the place of the old time-honoured 'chestnuts,' *e.g.* the Emperor Nintoku and the smoke from the cottage roofs, which have done service for so many generations.

The last section is entitled 'Zen Catechism,' and represents a method of religious propagandism and instruction which is peculiar to Buddhism.

The word *Zen*, which is a corruption of the Sanskrit word *Dhyăni*, is 'contemplation,' and contemplation forms one of the religious means of grace in all Buddhist sects, but especially in the sects of the *Rinzai*, *Soto*, and *Obaku*, which are all classed together under the common title of *Zen*. *Zen*, whenever the mode of acquirement has been mastered, is a method by which, in some mystic manner, the mind is put into touch with the Infinite in such a way that not only Abstract Verities, but even present duties, can be grasped and understood. During the course of last summer I had the interesting task of revising part of a translation into English of a Japanese book on Thibet, written by a Zen priest of the Obaku sect, the Rev. Ekai Kawaguchi. Mr. Kawaguchi is a great believer in the efficacy of Zen. On one occasion, when the rarity of the atmosphere as he crossed a very elevated mountain plateau brought on hæmorrhage of the lungs, he cured himself by going into the state of contemplation. In this state he ceased to breathe, and the lungs being thus at perfect rest, the hæmorrhage in time stopped too. On several other occasions, when in doubt as to the route which he ought to take across the mountains, he went into the contemplative trance, and in that trance it was revealed to him which route he ought to take. I took the opportunity one day to question him about this. He said that he could go into the state of contemplation at will, and to say that, in that state, he should be able to see the right course for him to take seemed to him to be no more strange than that a Christian should claim to receive a distinct and guiding answer to prayer.

The power to go into these trances of contemplation can be acquired. At least so it is said, and in the Zen sects it is customary to hold periodical retreats during which the methods of Contemplation are taught to the believers. These retreats generally last for a month (though very few men find that they can attend for the whole period), and are held in some large and convenient temple. Very strict fasts are the rule, prayers are recited at the regular hours, and contemplation meetings are held for several hours every day.

Silence is observed throughout the meeting, it being a recognized Zen doctrine that spiritual truths can be transmitted from heart to heart without the intervention of words. The meeting is under the control of a director, who gives each person a subject for contemplation. The devotee then retires to his proper place, sits down in a certain attitude, and meditates on the subject, which is often a problem or riddle that has to be guessed. When the candidate thinks he has got the answer he whispers it in the ear of the director, who then propounds another subject for contemplation, and the thing goes on in this manner in a series of well-chosen subjects for contemplation until the devotee is supposed to have acquired by contemplation the whole cycle of Buddhist doctrine, as taught by the Zen monks.

The Zen priest is therefore not only a preacher but a spiritual director, and the catechetical problems are designed to furnish him with the materials for this work. The aim of the problems is to impress upon the mind the nothingness of the phenomenal Universe and the essential identity

of Mind with Buddha. To us, some of the problems seem childishly ridiculous.

'What is the sound of one hand?' asks the priest. And the candidate, after due deliberation, goes to him and whispers '*Mu*.'

Yes, such is the Universe—'*Mu*'—'Nothing,' and until the Nature of Buddha is known as well as the Nothingness of the Phenomenal World, man's best efforts are but the 'sound of one hand.'

The Zen Catechism does not really differ much in contents from the Golden Maxims already mentioned. The method pursued is by no means unlike the Spiritual Exercises imposed by St. Ignatius on the Jesuit Society.

Certain thoughts of necessity occur to us as we pen or read these lines. Buddhism is a religion of death. That is, however, in itself, no condemnation. It must be so. Christianity also is a religion of death. The infinite smallness of our human life, when compared with the greatness of God and the infinite extent of Eternity and Space, are thoughts familiar to us all. The need of a death not only to sin but even to the world, who has taught that better than Christ, and who have exemplified it more perfectly than the Christian saints in all ages?

But Buddhism stops short at death. It cannot and does not say that its object is that men should have life and should have it more abundantly. All that fulness of spiritual life which is the esteemed possession of Christ's faithful follower is wanting. The fundamentals are wanting. There is no God—a Spirit, independent of the Universe, subsisting throughout all ages, unchangeable and unlimited: there is no Saviour, unless it be Amida, who has broken through the bars that separate the material from the immaterial, and brought Life and Immortality to light; and there is no soul, subsisting undissolved after death with unbroken identity, to which the gift of Immortal Life can be applied.

I have said, 'unless it be Amida.' In the Amida sects there is a belief in a Saviour who has braved death for his followers; in a soul which subsists in Paradise after its release from the bonds of human corporeal existence. But the Zen people will tell you that the followers of the *Jōdo* and *Shin* sects are scarcely Buddhists, so different are their conceptions of the nature of Buddha as revealed in Amida. And the introduction of the Amida cult into Buddhism is of so late a date, that it may very well have been a gnostic distortion of the person and work of Jesus Christ.

Recent Foreign Theology.

'Lebensfragen.'[1]

This is the first volume of a series of works to be published under the general title 'Lebensfragen.' They are to be for the service and help of those who can no longer find satisfaction for mind and heart in the traditional forms of religion and morality, and who are striving to a Weltanschauung of clearness and power and a new content of life. The series will take a wide range. It will deal with ultimate questions of religion and morality, and also with the questions which border on these. Problems of nature-science, of medicine, of statemanship, and of right will receive thorough treatment in the various treatises to be published in the series. Nor is this the whole programme. The fundamental questions of religion, God and eternal life, guilt and redemption, the purpose of life and the goal of the world, are in the mind of the editor as subjects of investigation, and will receive adequate treatment. Questions connected with the history of religion, specially such questions as what Jesus was, and what He willed to do; questions as to the origin of faith in His Divine nature and in His resurrection; questions as to the significance of the Church and the Reformation, Bible and dogma, sacraments and festivals, are among those contained in this wide programme. Moral questions will also be discussed. Nor are practical questions to be omitted from the series, but we do not further describe the series, of which the first volume lies open before us. The present

[1] *Lebensfragen*: Schriften und Reden. Herausgeben von Heinrich Weinel, Privatdozent der Theologie in Bonn. *Die Religion unserer Klassiker*: Lessing, Herder, Schiller, Goethe. Von Karl Sell, Professor der Theologie in Bonn. Tübingen und Leipzig: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate.

volume on the Religion of our Classics is to be speedily followed by a volume on the Naturalistic and the Religious Views of the World, and others are in preparation.

The volume before us fitly introduces a series so important. Written on the Religion of our Classics, it is itself almost a classic. It seems that by keeping the company of Lessing, Herder, Schiller, and Goethe—writers in whom the German language seemed to come to a consciousness of its artistic possibilities — Professor Sell has imbibed their spirit, and attained to something like their artistic excellence. He writes lucidly, his sentences are kept within a reasonable compass, and the matter of his paragraphs is beautifully arranged. It would not be necessary to mention such elementary virtues of style and construction if they were not conspicuous by their absence in many German writings. The meaning of the book is as admirably stated as it is clearly conveyed to the reader. Professor Sell has steeped himself in his authors. While the book professes to deal with the religion of the authors he elucidates, he really gives a pretty full account of them in their habit as they lived, places them in their proper historical setting, estimates their life-work, and illustrates their significance for German art, science, life, and thought. Readers of the volume will find here a luminous account of these four men; and though many volumes have been written on them, yet even the best informed reader will find something new in these artistic pages. They will find luminous accounts of their life and work, and also brief and even epigrammatic summations of their individual significance for art, religion, and philosophy. He claims for them that they represent the four chief temperaments of the German literary spirit. Lessing represents critical thought expressed in plastic speech; Herder the spirit that listens with sympathetic presentiment to the feelings and voice of the people, and gives to it a fitting expression; Schiller the highest reach of moral inspiration expressed in splendid words; and Goethe the clear-sighted vision of the union (*Zusammenhang*) of the world and the soul, of the temporal and the eternal; and the sonorous expression of it.

Into a detailed account of the contents of the book we do not enter. It is a book that may be read with enjoyment and with profit. It is well to have a specific account from a competent pen of the religion of these writers. Even if we think that the outcome of their religion is somewhat meagre, and if it seems lacking in positive fulness and content, it is yet an advantage to know what their religion was. We might quote some of the author's sayings, in which he sums up so aptly, and with epigrammatic terseness, the outcome of his investigations, but we forbear. But one saying we shall quote, that in which he sums up the contrast between Schiller and Goethe from the religious point of view. 'Schiller was the man and the singer of the Ideal higher than all reality, the singer of the Godhead, who is throned, not in the world, but in the heart; Goethe is the singer and the thinker of the Godhead, who is in nature as nature is in him,' and then he quotes the following couplet—

> Ihm Ziemt's die Welt im Innern zu Bewegen
> Natur in sich, sich in Natur Zu Hegen.

Aberdeen. JAMES IVERACH.

'Nestoriana.'[1]

IT is a pleasure to call attention to the most recent product of the scholarly researches of Dr. Loofs. The only collection hitherto available of the fragments of Nestorius was edited by the learned Jesuit Garnier, and was published in 1673. Apart from the fact that Garnier overlooked some smaller fragments, his work is defective for other reasons. He knew nothing of Oriental fragments, and although he made some use of the Church History of Evagrius, he omitted to give Evagrius' Greek text of the Nestorian fragments.

Dr. Loofs mentions many *desiderata* before any collection of Nestorius-fragments can make any claim to be even approximately complete. For example, he greatly desires critical editions of the works of Severus of Antioch, of Cyril's five books *ad Nest.*, and of the *Acta Ephesina*, to say nothing of an exhaustive catalogue of Syriac manuscripts, together with the publication of the most important of their contents. Doubtless such a consummation is devoutly to be wished; meanwhile, Dr. Loofs has earned the gratitude of students of Church History and Historical Theo-

[1] *Nestoriana.* Die Fragmente des Nestorius gesammelt, untersucht und herausgegeben von Dr. Friedrich Loofs. Halle a. S.: Max Niemeyer. M.15.

logy by issuing this important contribution to our knowledge of the Nestorian controversy.

Nestoriana is a work of more than 400 pages; here it must suffice to give an indication of its contents. In part i. the sources or the writings containing most of the Nestorius fragments are examined in detail; part ii. deals with the arrangement of the fragments, and furnishes an Introduction to the letters, sermons, and miscellaneous treatises. In this section (pp. 1-164) much valuable material not otherwise accessible is collected, and, needless to say, it is sifted and appraised with the wisdom and skill of an accomplished historical critic.

After the prolegomena, texts—Latin and Greek, with an *apparatus criticus*—are given of fragments from sixteen letters, thirty sermons, nine miscellaneous works, and eighteen writings which cannot be classified. An appendix contains the text of eighteen fragments extant only in Syriac, edited by Dr. G. Kampffmeyer, Privatdozent der Semitischen Sprachen in Halle. Dr. Loofs says that in many modern catalogues of Syriac manuscripts he sought in vain for *Nestoriana*. Happily he came across Wright's catalogue of the Syriac manuscripts in the British Museum. The help of Mr. Stanley A. Cooke, M.A., is gratefully acknowledged. Mr. Cooke copied the Syriac texts and supplied an English translation with valuable comments. Excellent indexes are added; amongst them one containing a list of the passages of Scripture quoted by Nestorius.

J. G. Tasker.

Handsworth College.

The English Church in the Fifteenth Century.[1]

Dr. Fueter is quite at home amongst the publications of the Camden Society, the Episcopal Registers and Visitations, the Annals of our Abbeys, the English literature of the fourteenth and fifteenth centuries, and the best historical writings of our own day. Using all these as his sources, he has produced a fair, dispassionate, and eminently readable sketch of the religious and ecclesiastical life of England during the century which preceded that of the Reformation. The picture is not exactly a flattering one, but this is not due to any desire to minimize the good or exaggerate the repulsive features. References are in all cases given to the authorities, and general conclusions are supported by specific instances.

One point is clear. The decay of religion and the weakness of the Church were largely due to the manner in which the latter was governed. The bishops owed their positions to their aristocratic birth or the capacity they had displayed in secular matters, not to their love for the pastoral office. The chapters contained too many members who were devoted to hunting, drinking, and the like. Parish priests were too much inclined to make the uncertainty of their income an excuse for non-residence. It is somewhat of a relief to find that considering the standard of the age they were fairly educated men. No evidence is here adduced of such disgraceful ignorance as was displayed by the clergy of the Gloucester diocese in the early days of the Reformation. One hundred and seventy-one of them could not repeat the ten commandments and ten were unable to recite the Lord's Prayer. On the other hand, these fifteenth-century records show the natural result of the enforcement of celibacy. Concubinage was all too common. The bishop of St. David's explained that he could not compel his clergy to dismiss their concubines, because this would involve an annual loss of forty marks, the amount received for licences. The great orders of monks, too, had fallen from their high estate. The inmates of an abbey had no eye for anything beyond its interests. Even the Benedictines had lost their zeal for learning. The rule that two monks belonging to each monastery should always be students at Oxford was frequently set aside. Of course, there were exceptions to the general falling off. Dr. Fueter is familiar with the records of Evesham Abbey, and will therefore probably see the recently published second volume of *The Landboc* belonging to the neighbouring abbey of Winchcombe. It will be pleasant reading to him that the last abbot but two, 1474–1488, was 'a great promoter of learning, quick and happy in the detection of any promise of ability and usefulness.' He caused a youth of nineteen to be sent to Gloucester Hall (now Worcester College), Oxford, for three and a half years' study, and thus, perhaps unwittingly, fitted him to be his own successor.

[1] *Religion und Kirche in England im fünfzehnten Jahrhundert.* Von Dr. Eduard Fueter. Tübingen: J. C. B. Mohr; London: Williams & Norgate, 1904. Price 2s. net.

And the mendicant orders still retained their influence; the people trusted them both in temporal and spiritual matters.

Speaking generally, the laity were not hostile to the Church. Many men of the higher classes would have been glad to lay hands on its property, and in the towns there were causes of friction between the citizens and the clergy. But there was no breaking away from the established religion. Its external observances were diligently followed. Dr. Fueter lays stress on the popularity of the pilgrimages. Perhaps something might also have been said about the large number of fine churches which date from the fifteenth century. Many of them must have been built mainly by devoted parishioners. Leland writes concerning one with which we are very familiar that 'Abbot William made the east ende of the Church. The parishioners had gathered a £200, and began the body of the Church, but that summe being not able to performe soe costlie a worke, Rafe Boteler, Lord Sudeley, helped them, and finished the work.' This is stronger evidence than many journeys to the shrine of Our Lady of Walsingham.

One of the most remarkable facts which come out in these pages is the failure of the Lollards to win a strong position in England. No doubt the explanations here given are conclusive. Wickliffe's followers contented themselves too readily with denunciations of the things they disliked. They lacked a strong, positive programme. And as soon as the ecclesiastical authorities were convinced that the sting of the movement had been drawn, they were astute enough to leave it alone. We have in this essay a good account of that remarkable man, Reginald Pococke, no Lollard, yet one of the few bishops deposed for heresy. The book ends with a Latin sermon, prepared for delivery before the Convocation which met on 18th July 1483. This discourse, which, for some reason or other, was not delivered on that occasion, and is now printed for the first time, tells strongly in favour of Dr. Fueter's general view of the situation. The preacher evinces considerable alarm lest the laity should interfere in drastic fashion to terminate scandals: 'Si quis habet, quod ad emendationem status clericalis ususve ecclesiasticae jurisdictionis in publicum ferre expediat, veniat ad ecclesiam, proponat, quae sibi proponenda videntur, in hoc coetu praelatorum et cleri, habemus hic aptissimum auditorium remotum a laicis, in quo Chain [a misspelling, doubtless, of *Cham*] filius nequam, qui patris verenda non celat, neque sedem neque vocem habiturus est.'

JOHN TAYLOR.

Winchcombe.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

Obstinate and Pliable.

IT is a curious fact this of the neighbours meddling with a man's religious life. One would think it easy for people to mind their own business, but in this matter it never is. The sudden earnestness of a companion makes him a living conscience, irritating other consciences around him.

This is the first of those couples, or small groups, in the choice of which Bunyan shows himself so great a master of antithesis. Passion and Patience, Evangelist and Worldly Wiseman. Timorous and Mistrust, etc., are all significant and suggestive. Here as elsewhere the names are simple English words, in striking contrast with the fanciful names of the Euphuists, or even those of many religious writers (cf. William Law's Fulvius, Caelia, etc.), Obstinate and Pliable are two opposite and common types. They appear in Lord and Lady Macbeth, and many other instances. Here, seen in extreme form, they show the worst products of what Matthew Arnold has called the Hebraic and Hellenic tendencies, detached from religion. These are deep-seated elements in human nature and permanent factors in history. Here, therefore, we are at a point of peculiar interest and importance, watching Christianity touching these, and seeing the various effects produced, as a powerful chemical produces different reactions in different substances it touches.

It is to be noted that first these two resolved to fetch Christian back by force, but that later on they

changed their minds, Christian being the sort of man to make them think twice before attempting it.

Obstinate.

There was enough in Bunyan's own experience to let him know Obstinate from within. 'In these days I would find my heart to shut itself up against the Lord, and against His holy word; I have found my unbelief to set, as it were, the shoulder to the door, to keep Him out' (*Grace Abounding*). Here, however, we have the type full-drawn and unrelieved.

1. *A narrow man*, and therefore unintelligent. In the 'narrow forehead' of this fool there is room for only one idea at a time. He knows not the width of the world nor the manifold height and depth of human experience. The only use that he makes of his mind is, as Dr. Kerr Bain happily says, to make it up. He is all will and no thought, though indeed this is rather an animal habit of *staying put* than anything that ought to be called will. The object of this stupid persistency may be either some trifle which has chanced to become his hobby, or it may be a blind attachment to the present order, or a worship of consistency, according as the man is vain or servile or self-conscious.

2. *A self-conceited man*, for this Obstinate is of the vain class as well as of the worshippers of consistency. He cannot bear to confess that he ever made a mistake. He will not revise his course of conduct, but will carry it on after he sees it to be foolish or bad, simply because he has made it his. This is cleverly shown by his estimate of others. They are 'craz'd-headed coxcombs.' The twelfth juryman, alone in his opinion, finds the others the eleven most obstinate men he has ever met. It is a characteristic view of others, whether they are seen in books or persons. To advise him is to alienate him. Like a Brahmin, he finds the place on which your shadow has fallen defiled by it. He will oppose everything in which he has not had a hand, or rather he must be all or nothing.

3. *A bad-tempered man.* His arguments are interjections and bad names. He hates arguments, because he cannot bear to be opposed. Any one who knows the subject well enough to argue about it, seems to be doing him a personal injury. The silence of Christian towards Obstinate is wise. Temper like this shows a weak man. Obstinacy to the shallow appears strength, but really it is often a kind of instinctive trick of self-protection for the weakest characters, just as its refusal to argue is an instinctive cover for the conscious ignorance of the most poorly equipped minds. Yet this man will persist in it with determination to the very last. He is 'obstinate in destruction.' Like the athlete who knows that the overstrain of his race is killing him, like the man of whom Professor Drummond used to speak, who deliberately sacrificed his eyesight to his vice, this man goes conscious to his doom. To put down your foot firmly is a good habit; but to put it down firmly on thin ice over deep water spells death.

The chief reason for such fatal obstinacy lies in the region of conscience. To know the better and do the worse embitters a man. Misery of temper is the effect of rejected truth, and hardness of heart is the penalty of experience ignored or repudiated. There may be a hint of this in his reference to the 'company of these craz'd-headed coxcombs.' Had he, one wonders, been of that company himself? At all events, fewer people fall upon bitterness like this through native disposition than through turning their backs to the light. 'A little grain of conscience made them sour.'

Pliable.

This splendidly drawn character epitomizes himself in the inimitable touch, 'I begin to come to a point,' just as Mr. Blindman, the foreman of the Vanity Fair jury, says, 'I see clearly that this man is a heretic.' Bunyan knew Pliableness as well as Obstinacy by experience, for indeed the changes of mood in *Grace Abounding* become almost monotonous. But Bunyan, like Peter, had his originally pliable nature tempered into fine steel.

It is the picture of a slight, impressionable, easily influenced character, of the sort which affords such sport in the plays of Shakespeare and Sheridan. He is a man without backbone, failing in will and decision, just as Obstinate failed in intelligence and feeling. He has neither conscience nor faith nor sense of duty of his own. He is one of those feeble fellows whom R. L. Stevenson describes as 'creatures made of putty and packthread, without steel or fire, anger or true joyfulness in their composition.' A man like this has, properly speaking, no character at all. The spiritual vision of faith and the moral sense of duty are the secrets of a steadfast soul. They are the rudder of the ship in motion, and the anchor of the ship at rest.

On the whole, Obstinate is a better and more hopeful man than Pliable. Perverse though he be, and boorish beside this other, yet there is character in him, and more can be made of him.

Pliable appears to be a gentleman, and rebukes Obstinate for reviling. Indeed, as Dr. Whyte says, 'Obstinate's foul tongue has almost made Pliable a Christian.' What is the worth of gentlemanliness? Much, every way, and Ruskin states a truth well worth attending to when he says that taste is morality. From the days of Chaucer's 'verray parfit gentil knight,' the ideal of the English gentleman has been one of God's greatest gifts to England. But morality is more than taste, and it is not without significance that George Herbert introduces his great picture of the English gentleman, not in the Church but in the Church porch. Morality is more than taste, and to be a Christian is more than only to be a gentleman. Dr. Whyte quotes Thomas Goodwin's saying that 'civil men are the world's saints,' and in truth a well-mannered man is forgiven almost anything. Pleasant manners may cover very bad character, and it is character that counts. True gentlemanliness, it has been aptly said, is only polished manliness.

1. What affects Pliable? Unlike Obstinate, the spiritually stupid man, he has a nimble imagination. But it is a wrong sort of imagination, a faculty of day-dreaming, which is the slave of a sensuous and pleasure-loving nature, while the will meekly follows it down the line of the least resistance. Here we see this imagination revelling in the purely spectacular. For British people, the spectacular is an acquired taste, and any branch of art is degenerate in which that is substituted for deeper and more serious sources of interest. There has, however, been one curious exception to this, in the conceptions which religious people of many sects have borrowed and materialized from the apocalyptic visions of heaven. It is such a spectacle that fascinates Pliable—a mere celestial show, thick with tinsel. What he takes for religious fervour is but a refined form of the lust of the eyes. What would this man have done if he had reached heaven? He had no character, no faith nor love, to give him enjoyment in its real joys. Imagine him talking for five minutes with one of the prophets, and you shall see the small soul of him shrivel up until like the greater Lippo Lippi, 'mazed, motionless, and moonstruck,' he cries for 'a hole, a corner to escape.'

2. What persuades him? Persuasion is a very serious matter, for it means that a mind has given itself over to another's influence. When St. Paul says *I am persuaded*, which he seldom does, we feel that we are looking on at a tragic crisis. One sentence will show us the quality of Pliable's persuasion. 'And do you think,' says he, 'that the words of your book are certainly true?' 'Yes, verily,' is the reply, 'for it was made by him that cannot lie.' There is no argument there but mere statement, but it is characteristic of the man that he is satisfied. In the main he listens, and his questions are not searching. He is the sort of man who is fond of confidential talk, who likes to whisper in a corner where 'there are none but us two here.' But he has nothing intelligent to add to the conversation. In fact, he has no more learned the use of his mind than Obstinate has. If Obstinate's mind was only there to be made up, Pliable's was only there to be handed over. The dangers of reason in religion have been often dwelt on. From the time of Newman onwards there has been a persistent modern fashion of setting up faith in a fallacious rivalry to it. But the want of reason is a greater danger to religion than reason ever can be. The refusal to think fosters a slim faith which is nothing more than the desire to believe, and the faith of Pliable is pilloried beside the faith of Obstinate as an equally dangerous example of a man who does not know the use of his mind.

Pliable's deepest fault was what Professor Drummond has called *Parasitism*. 'Trust thyself,' says Emerson, 'every heart vibrates to that iron string.' Not Pliable's heart! He leans on others and needs company. His characteristic question is, *And what company shall we have there?* Like all irresolute men he is bad company for himself and hates to be alone. The love of company is in some men simply the escape from ennui, the interest of life needing the stimulus of converse. But this is a worse case, where a man leans upon others not as a stimulus for his mind's action but as a substitute for it, that he may 'borrow their purposes.' It is a true commonplace that all the greatest acts of life have to be done alone and on our own responsibility. Matthew Arnold's great verses on *Self-dependence* are indeed but one side of the truth, yet they are a necessary counteractive to such a character as this which gives itself up in blind trust to every stranger at first sight.

It was a sure instinct that led Bunyan to make Pliable hurry Christian on, with his 'Come on, let us mend our pace.' Nothing could better show the slightness of this restless creature. It is one of the youngest of temptations, this impertinent enthusiasm to put all the world right. In true pilgrims, indeed, life soon corrects the well-meaning folly; but this is no true pilgrim.

Note.—There is another kind of Pliable with whom one meets at times. Some men in virtue of the very clearness of their vision and the vividness with which they see every detail of a situation, find much to attract them on both sides of the question. Some of the great Trimmers of history are in this class. For them there is a very different verdict from Bunyan's on Pliable; but they do not concern us here.

The Character of Christian.

In his intercourse with these two Christian does not show at his best. Bunyan has left room for his growth, and one of the chief marks of greatness in the allegory is the steady and sustained development in the character of Christian, as well as in his wisdom and tact. He hardly ever seems to miss a lesson of experience. One thing, however, he has already acquired, and that remains with him throughout. Here, as always, he is *a man with a book.* One remembers the story of Erskine, whose saying became historical for controversy, 'Moderator, rax me that Bible.' So every man that faces Christian has to face his Book also.

1. *Christian and Obstinate.* It seems that we have two Obstinates and one Pliable here, and Greek has met Greek. It is not quite so, however, for the general character of Christian shows us that such doggedness as his has to be fought for. The trial to such a man in meeting Obstinate is not his bad temper or his rude manners. The real trial is his certainty. To meet any man who is absolutely certain of what you deny, or to read a book written by such a man, is a staggering difficulty for many minds. It is here met by an enforced doggedness which is a match for Obstinate's own. Both men are dogmatic, but this blessed obstinacy pronounces the other 'dogmatic and wrong.' Bunyan knew the secret well, and had resisted Satan for days together with a text that 'stood like a mill-post at my back.' Cf. St. John's frequently recurring 'We know' in his First Epistle, and Whittier's—

> Yet in the maddening maze of things
> And tossed by storm and flood,
> To one fixed stake my spirit clings,
> I know that God is good.

What are we to say to this obstinacy of Christian's? Must a man be narrow-minded in order to succeed? It has been said of Petrarch that 'he who discerns is conquered by him who wills.' Yet he who discerns and wills both conquers him who only wills without discerning. It is true, as we have said, that wide discernment showing both sides of every question is apt to slacken will; but that is not necessary, and the combination is the secret of religious success.

The strength of will is evident in Christian throughout this passage. 'If we be truly willing to have it, he will bestow it upon us freely'—that is the keynote of all his thinking. The one question for each of the men is, Does he really want it? But behind this strong will lies a vision clearly discerned. 'Had even Obstinate himself but felt what I have felt,' he says. In his speech to Obstinate there are no day-dreams, but a strong man's view of facts, both of glory and of fear. Thus the obstinacy with which he meets Obstinate is of the right sort. He does not say, You go your way and I mine; for a Christian in whom will and vision have met must proselytize.

2. *Christian and Pliable.* His treatment of Pliable is distinctly inferior to his treatment of Obstinate, and Dr. Kerr Bain is right in pronouncing him at this stage a poor evangelist. This may possibly be intentional on Bunyan's part, for his Christian is usually a good judge of character. Some of his arguments and appeals are poor, but perhaps they are given as good enough for Pliable. And what strikes us above all here again is his great power of vision. Much is spectacular, but a deeper vision lies behind, of things that he can 'better conceive of them with his mind than speak of them with his tongue.' He has been both in heaven and in hell, and the vision struggles in vain for adequate utterance. Discounting the spectacular element, that which appealed to him most in heaven was his thought of the holy dead, the victors in life's conflict, and the King. There is also a touch of deep pathos in the saying that there 'none of them are hurtful, but loving'—words that remind us of Bunyan's England with the many hurtful men of whom we read in *Grace Abounding.*

An Abyssinian Christian Freethinker.

By the Rev. Albert Bonus, M.A., Alphington.

In volume xv. of The Expository Times, p. 63, I drew attention to a new and important work, the 'Corpus Scriptorum Christianorum Orientalium,' and offered some extended remarks on the first book of the series. Since then other parts of the work have followed with very commendable promptitude: of the Syriac series two, *Dionysius Bar Ṣalibi expositio liturgiæ*, and *Chronica Minora, pars secunda*; of the Arabic series one, *Petrus Ibn Rahib, chronicon orientale*; and of the Ethiopic series three, *Annales Iohannis I, Acta S. Mecurii*, and *Philosophi Abessini*. This last, edited by Dr. Littmann, contains the 'philosophy' of Zar'a-Ya'qob, and that of his disciple Walda-Ḥeywat, in two parts. The first is particularly interesting; in it we have a brief autobiography of Zar'a-Ya'qob, containing many picturesque details, together with a fairly ample account by himself of his religious views. His words depict him as a Christian freethinker, a type not uncommon to-day; and it may be interesting to readers of The Expository Times if I give a brief sketch of the contents of his little book.

Zar'a-Ya'qob tells us that he was of priestly origin, although his father was a poor farmer only. He was born in the district of Axum, in the third year of king Ya'qob, 1599 A.D. (1592 Abyssinian reckoning). Put to school by his father, he learnt to read the Psalms, and it was further intended that he should go on to learn sacred singing, but the roughness of his voice was a hindrance, and caused also the derision of his companions. He then, under another master, studied with success for four years what was practically a kind of *litteræ humaniores*, afterwards giving himself to the study of the interpretation of Holy Scripture. It was then apparently that his first doubts and difficulties arose. He says, 'the interpretation of those men' (*i.e.* the Franks or Latin Christians, and the men of his own land) 'did not always agree with my reason'; but he held his peace, and hid his thoughts in his heart. When about twenty-nine years of age he began to suffer from the uncharitableness of his countrymen, because he taught the cultivation of peace and love even between those of differing beliefs: 'And teaching and interpreting the books I used to say, Thus and thus said the Franks, or thus and thus said the Copts; nor did I say, This is good, that is bad; but I used to say, All things are good if we ourselves are good: and therefore they all hated me.' At last, accused before the king by a priest of Axum, he was compelled to flee for his life, and taking with him three ounces of gold of his possession and the Psalms of David, he found, after many wanderings, a cave under a lofty cliff, and there he dwelt a long time in peace: 'and I used to pray with my whole heart from the Psalms of David, and I hoped in God that He would hear me.'

It was while he dwelt in his cave that, having no labour to attend to, he began to work out for himself his philosophy of life and faith. His first trouble was the fact that Franks and Copts persecuted one another, both declaring that the true faith was theirs. This sad hostility led him to question the goodness and almost the existence of God who permitted these things, but at last he arrived at the firm conclusion—the corner-stone of his philosophy of religion — that there is a Creator. He was then confronted with the question whether all the things written in the Scriptures—his own special line of study—were true. Men, he felt, could not give him any reliable answer here, for each interpreted according to his own particular belief, 'and where shall I find one who judges truly? For as my faith seems to me to be true, so the faith of another seems to him to be true: yet truth is one.' From all this he concludes that men go astray and differ as to truth because they accept without inquiry what is transmitted to them on the authority and *ipse dixit* of those who preceded them, and because they no not use their own reason which God has given them. He accordingly rejects written, or uttered authority which asserts what is against his reason. He finds many things in the Pentateuch, in the law of Christians, and in the law of Islam—for he is a very impartial inquirer—which do not agree with the truth and justice of the Creator which our reason opens out to us. Of the Pentateuch, for instance, he

says, 'Moses said, I am sent by God to announce to you His will and His law'; and then he adds in the spirit of the most modern of critics, 'and those who came after him added stories of portents which they said were done in Egypt and on Mount Sinai.' He speaks further of certain laws of uncleanness in the Pentateuch, of ideas about marriage and celibacy among Christians, of laws about fasting and about slavery among Christians and Mohammedans, and points out that they cannot be in accord with the truth, nor are they of God. But there is besides, he says, another important question. All men are equal before God, and are all of His creation, and He has not created one people for life and another for death. Our reason teaches that God, who is just in all His works, cannot have done this. Yet the Jews thought that they were the only people taught of God; 'and in these days Christians say, The doctrine of God is only found among us; and the same say Jews and Mohammedans and Indians and others. Moreover, Christians do not agree among themselves . . . and if we are to hear men, the doctrine of God has come to but a very few!' His conclusion is that only certain truth is to be found in that in which all men agree, as, for instance, in the conviction that there is a Creator; but where men do not agree, there the false is mingled with the true; 'and men quarrel among themselves, for one says, Thus and thus is the truth; another says, Not so, but it is false. For all lie if they make the voice of men the voice of God.' However, he praises the Christian faith 'as it was established in the time of the Gospel,' for it taught men to love each other and to exercise compassion. Our nature, he declares, reveals to us an eternal life, and he holds that God permits the evils which exist in the world and amongst men in order to prove men, who shall after death receive according to their works. 'Now the will of the Creator,' he says,—and this would seem to be the summary of his philosophy of faith and practice,—'is known in this brief word of our reason which says, Adore God thy Creator, and love all men as thyself; and also in the word of our reason, Do not to men what you do not wish them to do to you, and do to them what you wish them to do to you. . . . Furthermore the Ten Words of the Law are the will of the Creator, if you omit that about honouring the Sabbath, for about honouring the Sabbath our reason is silent. But that we should not kill, or steal, or lie, or go to another man's wife, these and similar things our reason teaches us it is not fit that we should do.' Further, he says that we ought to labour and to pray, and he mentions an incident in his life when he was delivered from peril through prayer; yet when the same peril threatened him on another occasion he escaped, 'but I did not as before pray to God that He would deliver me from danger, since I was able to escape, for it behoves a man to do as much as he can himself, and not to tempt God vainly.'

After the death of Susneos the king, Zar'a-Ya'qob left his cave to live again among men, and at last settled down with a certain rich man named Habtu, who became his patron. For him he wrote out the Psalms in a beautiful hand which all admired, taught his sons, and married a maid-servant of his family. The brief account which he gives of his harmonious and happy family life, of his prosperity, and of the birth of his children is very striking in its patriarchal simplicity. When he was about forty-four years of age his patron died. 'He called us,' says Zar'a-Ya'qob, 'and said to us, Behold I am about to die: God protect and bless you; and be thou a father to my children. And he gave me two oxen and a mule, and to my wife two cows with their calves, and he said to us, Pray ye for my soul. And he died in the peace of God.' After this Zar'a-Ya'qob lived in peace and prosperity, praising God who had satisfied him with all good things, and died at length in the ninty-third year of his age.

Towards the end of his life Zar'a-Ya'qob was troubled with the question as to what ought to be his attitude towards those among whom he lived. 'I was,' he says, 'living among men and seeming to be a Christian, but in my heart I did not believe save in God the Creator of all things and the Preserver of all things, even as He taught me. And I meditated and I said, Will it be reckoned sin in me before God because I seem to be what I am not and thus deceive men? But I said, Men wish to be deceived, and if I reveal to them the truth they will not hear me, but will curse me and persecute me, nor will there be any advantage in making known my thoughts, but it will do much harm.' But while he resolved not to reveal to men his convictions about life and faith, he wrote them

secretly in a book, hiding it away till his death, that men who came after him might know what manner of man he was. 'And if after my death, a wise and inquiring man be found, I beg him to add his thoughts to my thoughts . . . and if there be found an intelligent man who understands these things, and things more excellent than these, and who teaches and writes them, may God . . . satisfy him with His good things which are without measure, even as He has satisfied me; and render him joyful and blessed on the earth, even as He has rendered me happy and blessed until now.'

The impression left on the mind by the perusal of Zar'a-Ya'qob's book is delightful, even though one may not agree with all his views; not only was he a good man, but he was—although his contemporaries would have denied it—undoubtedly a Christian, a Christian freethinker if we will, and a Christian in advance of his age. He refused to accept many things taught in the name of religion, and rejected not a few current interpretations of the Scriptures, and even boldly denied the veracity of some things written therein. But this is the attitude of many thinking Christians to-day, who hold that all religions, not excluding Christianity, have become encumbered by doctrines, beliefs, and practices which did not originally belong to them, and which are not of their essence. Yet these men are in heart and life religious, and are good Christians in the best sense of the word; and such will be interested to find that they had a fellow-thinker in this far away Abyssinian three hundred years ago. Had he lived in our days he would very probably have ranged himself with those who are not afraid to make known their religious standpoint even at the risk of being called unorthodox; but living when he did, who will blame him for not revealing his inmost conclusions and convictions?—doubtless he was right in judging that to do so would 'do much harm.'

I do not propose to notice the second part of *Philosophi Abessini*. It contains the 'philosophy' of Walda-Ḥeywat, the disciple of Zar'a-Ya'qob; he practically echoes his master's opinions, but he is less original and more diffuse, nor does he tell us anything about his life.

It only remains to add that the printing of the book, like that of the others of the series, is excellent, and that Dr. Littmann's Latin translation of the Ethiopic is a model of clearness.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH VI. 16.

'Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein.'—R.V.

EXPOSITION.

'Thus saith the Lord, Stand ye in the ways.'—Literally, *station yourselves on* (or, *by*) *roads*, *i.e.* at the meeting point of different roads. There, as the following words state, the Jews are to make inquiry as to the old paths. Antiquity gives a presumption of rightness; the ancients were nearer to the days when God spoke with man; they had the guidance of God's two mighty 'shepherds' (Is 63^{11}); they knew, far better than we, who 'are but of yesterday, and know nothing' (Job 8^{9}), the way of happiness. For though there are many pretended 'ways,' there is but 'one way' (Jer 32^{39}) which has Jehovah's blessing (Ps $25^{8.9}$).—T. K. CHEYNE.

'The good way.'—Literally, *the way of the good.* Good is in the Hebrew a substantive. The sense is not that there are many old ways, amongst which, by inquiry, ye may find the best; but that the search for old paths will ensure their finding that one path which God approves. —STREANE.

'Walk therein, and ye shall find rest for your souls.'—The Fathers often use this verse in a secondary application, contrasting with the *old tracks*, many in number and narrow to walk in, which are the Law and the Prophets, Christ the one *good way*.—PAYNE SMITH.

IN the prophet's mind the people were as a traveller who has taken a self-chosen path, and finds that it leads him to a place of peril. Is it not well that they should stop and ask where the old paths (literally, *the eternal paths*; the words going, as in chap. 18^{15}, beyond the mere antiquity of the nation's life) were, on which their fathers had travelled safely? Of these old paths they were to choose that which was most distinctly 'the good way,' the way of righteousness, and therefore of peace and health also. The call, however, was in vain. The people chose

to travel still in the broad way that led them to destruction. —PLUMPTRE.

THE SERMON.

The Old Paths.

By the Rev. J. M. Gibbon.

One of Dr. Samuel Johnson's ideas of happiness consisted in being driven rapidly through ever-changing scenery. 'Life,' he said, 'has not many things better than this.' But a coach is too slow for the nineteenth century. Felicity in our day consists of rushing through the air at express speed. The cry of the day is Progress! Progress! This spirit of progress is especially marked in the Church. A century ago Voltaire believed that the annihilation of Christianity was at hand. To-day the Church of Christ is animated by more daring hopes than ever before. But though this is true, do not let us deceive ourselves with the idea that all rapid travelling is progress. Perhaps we are travelling in the wrong direction. Perhaps we are going back instead of progressing. There are many things, which, though old, are too beautiful to be improved—the bloom of the June roses, the serenade of the nightingale, the oriflamme on the robin's breast, or the iris on the ring-dove's neck. There are other things also which can only be changed for the worse—old tried paths; old proved methods of life and work. Let us echo the cry of Jeremiah, 'Ask for the old paths, where is the good way.'

i. True progress in *business* is along very old lines. The new problem is how to get from one point to another by some shorter way than along a straight line. Men are trying to become learned by 'cramming,' and to become rich by gambling. The old way, the way that God made for success in life is patient, honest, day-by-day labour. And the new way does not succeed. Every morning we read of embezzlements, flights, and suicides. Men take money which is not their own, never intending to steal, but to replace it when their luck turns. But the luck does not turn — the horse is lamed — the stock falls — the day of reckoning draws near. And success is often as fatal as failure. Many men break down under the pressure of prosperity. They go counter to nature, and are crushed. It is impossible to cheat *nature*, for nature is God. Let us progress as far as we can, but only along the lines of honest work on the one hand, and regard to our dignity as men on the other.

ii. After business comes the *home*. Is Christ honoured more in our homes than He was in the homes of our fathers? Do we every evening acknowledge God's presence as our fathers did, by family worship? No! We plead many excuses. Every member of the family is never at home at the same time; the boys are always out in the evening. It may be that we cannot adopt the old forms literally, but certainly we must acknowledge God in our households—the atmosphere of a Christian home must be Christian. That house is a prison which has not a window opening on eternity. How is it with you? Is your home a mere stall where the human animal feeds? A mere lair where the civilized descendants of the ape sleep? If so, stand and seek for the old way.

iii. Then have we progressed in the keeping of the *Lord's Day*? God gave us this day as a gift, not as a burden; as a day of rest, and as a reminder that time is but a dream, and eternity is the reality. Perhaps our fathers kept the Sunday too strictly. On that day they did not smile, they scarcely liked the sun to shine. We keep it as a weekly bank holiday — a day for lounging, for sleeping, for visiting, or cycling, or boating. Which of these two is the better way for character, for happiness, for mind and soul, for a man's self, and for others? Secularization of the Lord's Day is not progress but deterioration. The Religious Sunday helped to make England — the Secular Sunday, if it ever prevail, will help to unmake our country.

iv. Finally, there is that which lies beyond the bounds of time—*Eternity*. There is the old beaten track, hallowed by the tread of millions of earth's noblest and best, that leads safely through time to rest in Eternity. It is the path of faith in God and love to man. It is the way of Christ. But many in our day are taking other paths to Eternity—the path of doubt, of indifference, of sin. They argue that it is not proved which path is right. But it is certain that these paths do not give them much pleasure now, and when death approaches, afford them no glimpse of the home-land. In life there is little time to try experiments; safety is along the old path. There may be some who are travelling along the wrong lines. To them God says, 'Ask . . . where is the good

way, and walk therein, and ye shall find rest for your souls.'

Reverence for the Old Things.

By the Rev. J. G. Greenhough.

Jeremiah was the most unpopular of the prophets. He was a pessimist, he never flattered, and he was very old-fashioned. For the last of these reasons, especially, did the people dislike him. They were infected with a rage for everything Egyptian—its morality, religions, and luxuries. They wanted to make a clean sweep of everything their fathers had honoured and to mould themselves on heathen Egypt. And then there came Jeremiah preaching continually to regardless ears that alliance with Egypt would bring ruin; that true salvation consisted in holding fast the faith and morals which had made their fathers great, 'Ask for the old paths,' was his perpetual cry.

But are the old paths always as divine, and the new ones as dangerous, as the prophet thought them? We cannot answer simply yes or no to that question. St. Paul, who had seen the higher truth in Christ, tells us to forget the things which are behind, and the Master Himself has said that every wise man will bring out of his treasury things new and old. We must neither despise the old nor shut our face against the new. Wisdom, goodness, reverence, and safety are found in a happy medium.

i. To bind ourselves to the old paths, in many things at least, would be impossible. And if we could do it, it would be paralyzing. Where Christian faith is, there is always a forward movement. But in countries which have never felt the quickening pulses of our faith the stagnation is terrible. Think of the Boxer Risings in China. They were brought about because the Chinese refused to advance. They believed that their fathers had reached perfection, and they were ready to fight to the death against new light, and against destiny. God in His mercy has given us eyes to see that we have progressed beyond our fathers in science, machinery, politics, government, and in freedom of thought and speech. We have progressed in religion also. We would never replace our Protestant faith with the corrupting superstitions of the fifteenth century. We have reached a fuller truth, a clearer light, and a nobler charity.

ii. And yet to forsake all the old paths is a folly quite as self-destructive as to cling to them all. To-day we cannot write as Plato, or as the Hebrew prophets and psalmists wrote. We cannot build temples, or paint pictures, or carve statues, as the men of old did. If all our wisest heads were put together they could not compose, even from a literary point of view, any one of the nobler books and chapters of the Bible. The prophets and apostles saw visions and heard divine voices because their spiritual nature was more richly developed than ours, and because they lived nearer God than we do. For the momentous questions of morality and righteousness, worship and reverence, God and immortality, we have still to sit like children at the feet of those giants of faith, from Moses to St. Paul, who walked with God and spoke as they were moved by the Holy Ghost. We cannot dispense with the Ten Commandments yet, and the very perfection of the Sermon on the Mount is our despair. If we want to know what sin and forgiveness and prayer are, if we would learn how to live and love, to suffer and to die, it is only in the old Bible paths that we can get the lesson. The new lights will show us how to get money faster, but they will not help us to be patient in cross-bearing and fearless in death. No; we can only find light and strength for these things in the ways that certain sacred feet trod many centuries ago. There is the dark face of sorrow illumined and the eternal questions answered by Him who is the same yesterday, to-day, and forever.

Illustrations.

Thus saith the Lord.—If they ought to have listened when Jeremiah said, 'Thus saith the Lord,' how much more ought we, who know so much more about the love of God the Father, and God the Son, and God the Holy Spirit! The words are like a snowball which you make in the winter: it is small at first, but every time you roll it in the snow it grows bigger, until it is as big as you are. So the words, 'Thus saith the Lord,' have been growing more weighty and important because God has always been adding to His deeds of love and kindness to us His children.—*Sermon for Boys and Girls*, p. 66.

The Old Paths.—This road is not a new one. What does the text say? 'Ask for the *old* paths.' The good way is a very old way. Is not the way of sin an old way too? Yes; the Bible says, 'Hast thou marked the old way which wicked men have trodden?' (Job 20^{15}). But the way of sin is not so old as the way of goodness. There was no way of sin before Satan disobeyed God, but there was *always a way of goodness.—Sermons for Boys and Girls*, p. 66.

A GENTLEMAN was in the studio of Bacon, the sculptor, and found himself in front of a bust of Whitefield. Whereupon he remarked that after all that had been said, Whitefield was a truly great man—the founder of a new religion. 'No,' replied Bacon, 'Whitefield's was the *old* religion revived with *new* energy, and treated as if the preacher really meant what he said.'

MY dear grandfather, after having preached the gospel sixty-three years in one place, came to die; and as one of my uncles stood by his bedside he quoted that hymn, 'Firm as the earth Thy gospel stands.' Said he, 'James, I do not like Dr. Watt's saying, "Firm as the earth." Why, the earth is slipping away under my feet even now. James, I want something firmer than the earth now; I like the doctor better when he sings, "Firm as His throne His promise stands."' Ah, that is it; we want something as firm as the throne of God.—C. H. SPURGEON.

THERE is a legend told by the ancient Greek and Roman churches of two youths who sought concealment in a lonely cave to escape the prevailing persecutions of the time. In this cave God caused them to fall into a death-like sleep. They slept two hundred years. When they woke they cautiously entered Ephesus, their native city, and inquired if there were any Christians there, 'Christians?' was the answer, 'we are all Christians!' But, alas, how were they disappointed to find that the offence of the cross had ceased. They found that the greater part who called themselves Christians were indifferent to Christ and His laws; they found that, as the world had become Christian, Christianity itself had become worldly. They found that with many the religion of Christ was only a name. They sought to escape from it, as they did from their persecution, and asked God to take them by death to their early friends in heaven.—*The Daily Course*, p. 374.

HAVE you ever been in a large wood or forest? You know that in some parts the trees are very thick, and there are no paths, and it is quite lonely. If any of you were to get into such a place, you might be in a danger of being lost, and you would be very anxious not to stay there until it was dark. You would say to yourself, 'The best thing I can do is to try and find the footpath, and then perhaps I may meet somebody who will show me the way home.' Then very likely you would come to a place where three or four ways met, and you would say, 'I am sure I don't know what path to take; I will wait here until I see someone who will tell me.' And so you would 'stand in the ways.' This would be a much better place to stand in than where there was no path, would it not? Yes. And while you were standing in the way you would do the second thing: you would think, you would see how foolish you had been to get so far away from home. And so you would 'stand in the way,' and 'see,' or consider. Presently a man would come along; and what would you do then? You would *ask*, would you not? You would say, 'Oh, please, sir, tell me the way to such a place'; and when he had told you, you would take the first step towards home, and you would *walk in the way* and never stop until you reached your father's house. And so you would get home—first, by *standing in the way*; secondly, by *thinking*; thirdly, by *asking*; fourthly, by *walking*.—*Sermons for Boys and Girls*, p. 62.

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Two Manuscripts of the Rev. Thomas Boston of Ettrick.

BY THE REV. GEORGE D. LOW, M.A., EDINBURGH.

FROM Boston's letter to his children prefixed to the *Memoirs* we learn that he left for their use two autobiographical manuscripts, 'committing them to the Lord for preservation and a blessing on them.' The one, a book bound in quarto, was entitled 'Passages of my Life,' and the other 'A General Account of my Life.' It was Boston's express wish that these manuscripts should remain in the family and be in charge of one of his descendants, 'if such an one there be, as shall addict himself to the holy ministry' (see *Memoirs*, 1st ed. p. 3). Accordingly they passed into the

hands of his son Thomas Boston the younger, and of his grandson Michael Boston, who died in 1785, both of them ministers of the gospel. Subsequent to that date, there being no other of the name of Boston in the ministry, the manuscripts passed out of the possession of the family. In a previous article (see THE EXPOSITORY TIMES, February 1900) we stated that the 'Passages of my Life' had been preserved, but that we had no information regarding the 'General Account of my Life.' Quite recently, however, the 'General Account' has come into our possession, and the two manuscripts, after long years of separation, have now been brought together, and are before us as we write.

Boston tells us he was not yet twenty years of age when, without a prompter, 'he began to record passages of his life, the which he did on loose papers.' This was toward the end of the year 1695. Three years later, in December 1698, 'he kept a large diary, moved thereto by converse with Mr. Mair, minister of Culross.' Various references are made to this diary in the *Soliloquy on the Art of Man-Fishing*, written by Boston in 1699, but not published till 1773. The transcriber of the volume in which the *Soliloquy* appeared, alludes to these references in a prefatory note, and says they 'would have been suppressed as superfluous were there not cause to think that the Reverend Mr. Michael Boston, his grandson, will soon favour the world with his diary and memoirs, in which case the particulars referred to may be consulted with pleasure.' This statement is not quite accurate. The diary in its original form was never published. Boston speaks of it as written 'with not much discretion.' The two books which contained it he preserved till October 1730, but having made what use of it he thought necessary, incorporating so much of it in the existing manuscripts, he committed this diary to the flames (*Memoirs*, p. 478).

I. *The Passages of my Life.*—The 'Passages' form a volume bound in leather, eight inches by six by two. There is no title on the back, but the letters M. T. B.—Mr. Thomas Boston—are impressed on the front board outside. The narrative proper closes at page 362, and is signed T. Boston. It is followed by a Continuation, which extends to page 370. Each page is numbered, and beneath the number, the year is given.

Two pages are numbered 51. One leaf, pages 366, 367, forming part of the Continuation, is lost. An examination of the *Memoirs* at page 497 shows that the leaf was awanting when the volume was prepared for the press.

Boston uses a good many contractions, but the writing throughout is distinct, and is easily read. The writing is smaller and firmer in the earlier part of the manuscript than in the later. Hence the number of lines on a page diminish from forty at the beginning of the volume to about thirty toward the end.

For the first forty pages the broad margin is crowded with texts of Scripture. These gradually disappear, and in the second half of the volume only an occasional note or correction is given. Deletions of one to five lines made by Boston occur six times. These are carefully noted, and initialled or signed by Boston in full.

The years 1699, 1700, 1715, 1727 to 1731 inclusive are treated fully, others are dismissed in a page or two, while the years 1701–1703 are blank.

It was not till after his settlement at Ettrick, in 1707, that Boston began to write the 'Passages' in their present form (*Memoirs*, pp. 94, 259).

The first note of time in the manuscript occurs at p. 4 in connexion with the parish of 'Abbay of Saintbothans.' Boston had good reason to expect his settlement as minister there, but the vacant charge was filled by another. Referring to his disappointment, he says, 'Never parish got so much of my heart to this day. July 14, 1708.' Again, at p. 17, after narrating his experience at Stenton in 1699, he adds, 'the remembrance of it melts my heart at the writing hereof, which is nine years after the enjoyment,' *i.e.* 1708 (*Memoirs*, p. 75).

It is somewhat perplexing to find in the *Memoirs*, p. 136, under the year 1700, a date given so late as March 4, 1730, but on inspecting the MS. the difficulty is at once removed. The paragraph with this date is in the margin, and has been added much later, as the handwriting clearly shows.

No fewer than seven days in August and September 1727 are incidentally noted, during which time it appears Boston filled in the entries covering a period of more than eleven years (*Memoirs*, p. 414).

After this manuscript was practically completed, Boston projected a second. Without loss of time 'he put pen to paper for that work, on the next day being the 15th of December' (1729) (*Memoirs*, p. 470).

Again, he says (MS. p. 265): 'On Tuesday morning, June 23 (1730), I had brought up the "Account of my Life" as scrolled in shorthand characters, to the day of my beginning it. And having a tryst for secret prayer, . . . I observed it, and withal laid the matter of the said "Account" before the Lord, for assistance and direction therein. And just after that, the same day I began this manuscript,' namely—

II. *A General Account of my Life.*—Boston left the 'Passages' bound in one volume, and although he does not expressly state it, it is likely that the 'General Account' was bound in his lifetime. Both are quarto volumes similar in form and size. The fly-leaf bears the title 'A General Account of my Life.' The preface follows in the shape of a letter, 'To John, Jane, Alison, and Thomas Bostons,' dated 'From my study at Etterick Manse, October 28, 1730,' and signed.

The Contents are then given in the first person, 'From my birth, till I left the Grammar School'; and so on through the twelve periods into which Boston divides the story of his life.

The 'General Account,' which extends over 279 pages, was completed on the 24th October 1730, and is signed. The 'Continuation' is added, extending from page 280 to page 315. By a curious blunder, page 285 is numbered 258, followed by 259, 260, which reduces by 27 the number of pages in the manuscript. This mistake is corrected by another hand on the last page, the true number 342 being placed alongside Boston's number 315. The year is also noted on every page.

As might be expected, Boston's early years are much more fully treated in the second MS. than in the first. The years 1676 to 1698, which occupy barely five pages in the 'Passages,' take up forty-eight pages in the 'General Account.' Sixty-one pages are devoted to the year 1699. A few corrections and additions by Boston appear in the margin. On several pages are found the words, 'this paragraph deleted in the printed copy,' 'this paragraph deleted,' or 'deleted'; added by another when the *Memoirs* were prepared for publication in 1776. Boston's handwriting is uniformly of the same character as that of the later part of the 'Passages,' the average of lines in each page is the same throughout. For a period of twenty-three years, from 1708 to 1731, Boston made entries in the 'Passages,' whereas the 'General Account,' apart from its Continuation, was written in the short space of four months, from June to October 1730.

It was a matter of regret to Boston that ere he closed the 'General Account' he had nothing definite to state regarding the publication of his treatise on the Hebrew Accents. 'Thus I find myself obliged to shut up this "Account of my Life" without being capable to show the issue and present state of that affair, either at Aberdeen or London. But I do believe that my God and Father, who of His great mercy brought it to me, will at length cause the iron gates in the way thereof to flie open; and will bring it forth, to His own glory and the benefit of His Church: even though I should never see it, but be laid in the dust ere it came to pass' (MS. p. 272; *Memoirs*, pp. 477, 478). That treatise was not published till 1738, six years after Boston's death.

Boston closes the 'General Account' with a sincere and discriminating review of his life. He touches on his health, his temper, his gift of application, his dislike of controversy, his love of peace, whilst the concluding sentences, which show Boston's power of expressing himself in simple, vigorous, and impressive language, sum up appropriately the record of a brooding, studious, strenuous life spent in the service of his Divine Master.

In preparing the *Memoirs* for the press, Michael Boston preserved the framework of the 'General Account,' and distributed the 'Passages' chronologically among its twelve 'Periods.'

Boston admitted it would have been 'more natural to have made one continual history of both manuscripts,' but did not feel himself called thereto. This method of fusion which was before Boston's own mind, was followed by his grandson, who judged it absolutely necessary to reduce both the records into one continuous narrative or history. Something perhaps has been gained by this procedure, but much has been lost. Here and there in the manuscripts one meets with quaint paragraphs, and vivid phrases, and illuminating touches, which are absent from the printed page. At the very opening of the 'General Account' he describes his mother not only as 'withal prudent and virtuous,' but also as 'a tall and stately woman.' Why the grandson dropped the second sentence from the *Memoirs* it would be hard to say. His father 'was a man of a low stature, a cooper to his employment, keeping withal a malting in my time.'

From his earliest years he was a diligent reader of Scripture, which he attributes partly to his curiosity, 'as about the history of Balaam's ass.' He is ashamed at the remembrance of his 'injustice under trust, taking a halfpenny or so, of my father's money, when trusted with his key, saying 'tis like, it is no transgression, as Proverbs 28^{24}.'

At school he was 'straitened as to books, having none of those that were of any considerable value except the old dictionary, Latin and English, yet among my books; but the principal Roman authors were either borrowed or wanting, I being left to look on with others. The which error in conduct I studiously guarded against in the case of my children, being sensible of the disadvantage thereof by my own experience.'

Again, in closing the second period of his life, this paragraph is added: 'I often have regretted my not having learned more Greek than the New Testament, and never got the loss made up in any good measure. My total want of the mathematics I regretted in like manner on many occasions. And hence being in much concern to have these my defects supplied in the education of my sons, I have seen Providence plainly checking me in that matter; both my sons having got a trial of the mathematics, but, to my great mortification, made nothing of it thus far.

'This my straitened education did strengthen my natural disposition for lurking in the world and for low things; conscience of duty being the only thing able to break through it, to make an appearance.'

There are many pathetic allusions to his pecuniary straits as a student and a probationer. Again and again he had to borrow money for necessary uses, but all his debts were in due time honourably discharged. 'My provision and money being both near spent, and the weather exceeding stormy, I was put to trust God for my daily bread, and it was not in vain I trusted Him.' Again, in the year 1699, the following entry appears: 'Having been obliged to give out of the remains of my money, on my father's account, I had but threepence left that morning, of which I gave twopence halfpenny to buy bread for the poor, as elsewhere noted: which bread was committed to a woman that kept school in the next chamber to mine, for distribution. That method I had fallen on that season, in order to contribute according to my ability for the relief of the poor, who were in great need by means of the dearth; and withal to keep myself easy, being in the chamber alone. So all my money was now gone, save a halfpenny reserved for the Sabbath's collection.'

Although he was of a retiring and silent disposition, Boston was far from being morose or gloomy. We are assured by those who knew him best that he was 'pleasant and lively in conversation, quite free of that sourness of temper or ascetical rigidity that generally possesses men of a retired life. He was benevolent, obliging, and courteous, with a natural aversion to anything rude or uncivil in words or behaviour, compassionate and sympathizing with the distressed, charitable to the needy, religiously setting apart the tenth of his worldly substance yearly for their supply, a sincere, faithful, and affectionate friend.'

It was a distinct loss to Boston that he was without a sense of humour. Had he possessed it, he would have met in a genial spirit the annoyances and trials of everyday life which he was too prone to associate with the divine displeasure, and would have escaped the depression which often cast its shadow on him. In this connexion the following paragraph, belonging to the year 1706, is interesting: 'After the harvest, we drowned some bees, that we had in our garden. And I, continuing still to be in ill case as to my health, began to eat of the honey, and drink mead. And withal, one night, Mr. David Brown aforesaid, and Mr. Robert Mien, a probationer, two persons of a very cheerful disposition, being very merry in our house, obliged me to laugh very heartily: and I found myself thereafter sensibly better. I still thought I owed my recovery at that time to these two things trysting together.'

Among the quaint paragraphs which colour the narrative, the following, which refers to the difficulties he encountered at Ettrick in the year 1715, may be given (see *Memoirs*, p. 309): 'I began to be very apprehensive my work in this place was near an end. And several things concurred to the strengthening of it. The three first Sabbaths of November, whenever I went into the pulpit in the morning and laid my watch in the wooden case in the pulpit, she stopt. After the second Sabbath (as I remember) I had the curiosity to try the laying her in on a week-day, which I did over and over again, but she stopt not. The watch indeed has been for a long time out of

order. However, four Sabbaths are past since, and she has not so stopt.'

The helpful ministry of good angels and the machinations of evil were very real to Boston. Writing in 1729 he says: 'My wife lately told me these passages. In her sleep she heard singing, but of a kind different from what she had ever heard before. And it left a sweetness on her spirit when awake, and that for a good time after she heard it.

'At another time, her head having fallen down betwixt two pillows, she, being between sleeping and waking, thought with herself on the occasion of the uneasiness, "Oh that one of the lasses (her daughters) would come and lay me right." And thereupon her head was really lifted and laid right by one who, with one hand that felt soft exceedingly, lifted her head, and with the other righted the pillow. Whereupon she was thankful to God who had pleased to direct one to come so opportunely when she was wishing for it in her heart. But the matter being afterwards inquired into, which of them it was that did it, they knew nothing about it. I have had in a dream the sweetest music I ever heard, which may have been the effect of imagination. But I see no reason why the agency of a good spirit may not be acknowledged in her case so circumstantiat. I look on that good office done for her, in lifting of her head, to have been by the ministry of some good angel. She says that for some time that often passeth through her heart, "God remembered Noah." A passage most suitable in her case—buried alive, but in the true ark.'

Boston's devotion to his wife, so grievously afflicted for many years, shines out conspicuously from the pages of the MSS. 'She was a woman of great worth, whom he passionately loved and inwardly honoured.' The tribute he pays her after they had been married for thirty years, is a noble one most felicitously expressed (*Memoirs*, pp. 161, 162).

In closing his address to his children, he thinks of her and commends her specially to their loving and helpful care.

Worn out with constant and unsparing toil in the service of the gospel, Boston died at the comparatively early age of fifty-six. For the last three years of his life he felt his days were numbered. 'Death is now become somewhat familiar to me.' But what strength remained he gladly spent in the work to which he had dedicated his life.

We cannot close this paper better than by quoting the following sentences of the younger Boston regarding his father: 'But so great was his delight in his Master's work, and so earnest his desire to be found occupied therein, when he should be called hence, that he preached two or three Sabbaths from a window in the manse to the people sitting without, after that he was no longer able to go to the kirk. And as the two Sabbaths, or three at most, in which he was, by growing indisposition, laid aside from his public work, were very heavy unto him, so his Master was pleased to call him home on the Saturday, May 20, 1732, to celebrate the eternal Sabbath in that place where the inhabitant shall not say any more, "I am sick."'—*Sermons and Discourses*, 1753, I. iv.

At the Literary Table.

A MANUAL OF CHURCH HISTORY.

A Manual of Church History. By Albert Henry Newman, D.D., LL.D. (*American Baptist Publication Society.*)

Among the many ways in which Church history may be written the most popular is the biographical way. It has always been the most popular, it is now also the most difficult way. For Church history is now a science, and it must be obedient to scientific law and order. We still prefer men to movements, for we must always prefer whatever is human to everything else. But the men must be men, not monsters. They must look before and after. They must receive from those that preceded them, and they must hand on to those that followed them. A history of the Church must be more than a biographical dictionary of the Church, as the Church is more than all the individuals that are in it.

A biographical *Manual of Church History* has been written by Professor A. H. Newman, D.D.,

LL.D., of Baylor University in the United States. It has been published in two handsome volumes by the American Baptist Publication Society of Philadelphia. It is a biographical history after the new method. It is scientific. The human interest is strong from chapter to chapter, for Dr. Newman has been able to make the men of history live. But the men are seen in their environment. They play their part, however conspicuous it may be, in movements which they cannot altogether control. No sect rises simply because some erratic individual has said, Go to, I will found a sect. In Professor Newman's hands the wrath of man, even in its most spiteful and peculiar forms, is perceived to work the righteousness of God.

It is a manual. It is meant for study. But in spite of the multitude of facts which it contains, it may be read comfortably by the man who has long since passed his last written examination. Dr. Newman is a Baptist. He says so himself, and the book says so. But he is also a scholar, and does not turn history into apologetic.

THE HISTORIC MARTYRS OF THE PRIMITIVE CHURCH.

THE HISTORIC MARTYRS OF THE PRIMITIVE CHURCH. By Arthur James Mason, D.D. (*Longmans.* 10s. 6d. net.)

Is there anything on earth more difficult to reduce to the laws of scientific evidence than the legends of saints and martyrs? Is it worth while trying to bring science into contact with the legends? Have we any right to bring the two together? Is not science fact, and is not legend fiction?

Canon Mason must have had all these questions before him when he wrote his book, and he has answered them in it. The very purpose of his book is to bring the martyrs of the primitive Church within the sway of the scientific method. He does not deny that there is a legitimate place for the imagination. He does not deny that the myths which have gathered round the martyrs may serve a useful ethical and religious purpose, and that just because they are myths. But the martyrs belong to history. And history is a science. In so far as the life and death of the primitive martyrs of the Church is historical, the laws of science apply. Dr. Mason's purpose is to show to what extent the stories of the martyrs are historical in order that he may then be able to show what value they possess as evidence of the power of God unto salvation.

The first remark which the reader is likely to make is that the history goes farther than he anticipated. His next remark is likely to be that the interest of the stories has not evaporated with their mythology, but that it lies in the history itself. The primitive martyrs were men and women of like passions such as we are. When we find them historical we find them human and very near. Canon Mason has done a service, not only to history, not only to the Church, but also to literature. He has awakened that touch of nature which makes the whole world kin.

But the chief value of the book after all is its apologetic value. It is a witness for Christ. Those primitive martyrs could not always repeat an orthodox creed, but they could burn.

THE INFANCY AND YOUTH OF JESUS.

THE INFANCY AND YOUTH OF JESUS. By A. Morris Stewart, M.A. (*Melrose.* 6s.)

For a writer of so much originality of thought and felicity of language Mr. Morris Stewart is remarkably prolific. This is the third considerable volume within a very few years.

Its subject is the Infancy and Youth of Jesus. There are few books on the subject. The Lives of Jesus are numerous enough; but we cannot get much from a Life of Jesus. If we are to profit by the reading we must read leisurely, taking one portion of the life at a time and trying to master it. Mr. Stewart has given us all he knows; he has taken space to give it.

It is the work of a scholar, of a careful selective reader of books. But its value comes from Mr. Stewart himself. He has a mind of an originality that is always quite wholesome, but sometimes startling. He has ideas which he sets forth in language that compels us to ask what the idea is. We cannot read without thinking. We cannot say, 'All very proper,' and fall asleep. Yet all is quite proper. The narrative moves from scene to scene familiarly. There is no disturbing criticism, no ancient or modern heresy. The secret of our wakefulness lies in the fact that we are in the grasp of a writer who sees for himself, and says memorably what he sees.

CELTIC ART IN PAGAN AND CHRISTIAN TIMES.

CELTIC ART IN PAGAN AND CHRISTIAN TIMES. By J. Romilly Allen, F.S.A. (*Methuen*. 7s. 6d. net.)

Another of the 'Antiquary's Books.' Now the 'Antiquary's Books' are written to be studied. They are scientific; they are complete; they are short. Into a volume of this size it cannot have been easy for Mr. Romilly Allen to crush the whole history of Pagan and Christian art among the Celts. And the difficulty was made greater by the profusion of illustrations, which occupy nearly half the volume.

But the book need not have been published without the illustrations. For what we know of Celtic art is what we have discovered. The Celts did not describe the work of their hands in immortal literature. Their literature is immortal, but it has to do absorbingly with the work of the imagination. And the discoveries are of objects which can be shown in a book—not painting, which is nothing without its colour, but mostly stone and metal work.

It is a student's book, but the antiquary, the ancient learned leisured antiquary, will enjoy it. For there is accuracy as well as fulness of information, and an easy descriptive manner.

JESUS CHRIST OUR LORD.

THE WALK, CONVERSATION, AND CHARACTER OF JESUS CHRIST OUR LORD. By Alexander Whyte, D.D. (*Oliphant, Anderson & Ferrier*. 6s.)

Dr. Whyte has at last written his Life of Christ. It is an ambition we all have—our one sacred ambition. Some of us even begin, and find it is beyond our reach, and the world never knows. Some of us never get the courage to begin. Dr. Whyte has written his Life of Christ. And he has written it in his own way.

The title of the 27th chapter, for example, is this: 'How our Lord and His Disciples would read their Newspapers.' When Dr. Thomson published his 'Books which influenced our Lord' men were startled. But His Newspapers! And Dr. Whyte means His Newspapers. 'Just as occasional copies of the *Times* and the *Scotsman* will find their way to the remotest cottages and workshops of our land, so would occasional copies of the *Acta Diurna* be found in the cottages of far-off Galilee, and in the very workshops of Nazareth itself.'

Well, how did He read His Newspapers? 'The seraphic Jonathan Edwards was as like His Master in all these things as any disciple of His I know. Edwards always and only read his *newsletter* in order to see how and where the Kingdom of Heaven was advancing on the earth.' Is this how Dr. Whyte himself reads his newspaper? In his measure, he says, it is. 'It is perhaps that I am no longer young,' he says, 'but for my part I always turn first to the deaths in the paper. . . . My imaginative insertion of my own name among the dead men of every morning sends me to the rest of the paper a man of an altogether other mind than I used to be before I began to number my days, and to read in that way my own removal from among men.'

But one chapter is not Dr. Whyte's book. It is scarcely a taste of it.

Notes on Books.

Mr. Allenson has published *A Daily Message from Many Minds*, being thoughts for the quiet hour from many famous writers. A good collection with some things new.

What is the matter with the word 'gentleman'? We do not like to be declared not a gentleman. But *The Religion of a Gentleman* as the title of a book (Allenson; 3s. 6d.) makes us smile. Mr. Charles F. Dole, who writes the book, feels the difficulty. He wonders if Americans are right to use the words 'lady' and 'gentleman' at all; but he thinks they are, and argues for it. 'Gentleman,' he says, describes a type of manhood that is still rare in the world. And when he writes about the religion of a gentleman, he writes about the religion of a man who is both courteous and cultured, an ancient knight and a modern scholar combined.

Mr. Allenson has also published a handsome edition of *Tauler's Life and Sermons*, as translated by Miss Winkworth; (6s.). In a letter to the publisher Dr. Alexander Whyte promises to do his best to make the book known in Edinburgh. Let us all do our best to make it known everywhere.

The Rev. Dr. John Glasse, Minister of Old Greyfriars, Edinburgh, has made a discovery. He has discovered John Knox. Somebody asked him to lecture on Knox and he consented. Then he began to read about Knox; then he got interested in Knox; then he was not satisfied with a lecture, he wrote a book about Knox. It is very pretty to hear a Scotsman confessing so frankly that he had just discovered John Knox, and so delighted with the discovery. Are there errors in the book? We shall leave Dr. Hay Fleming to find them out. For our part we have heartily enjoyed *John Knox: A Criticism and an Appreciation* (A. & C. Black; 2s. 6d. net).

Père Lagrange has made a great name to himself among Catholics by his scholarship. He is a critic, but the Censor signs *Nihil Obstat*, 'there is nothing against him,' for his criticism is reasonable and unanswerable. To some of us the things he has to say seem sometimes amusing, as when he elaborately proves that 'all Judæa,' which went out to John, does not necessarily cover the infants in their swaddling clothes. But he also says many things which some of us have not reached yet, as when he sets it down as 'one of the primary canons of criticism that the environment should be taken into account,' or when he says 'we have first of all to fix the idea the Semitic races then had of the Deity: it comprises everything, from the loftiest ideas of justice and charity, to sacred prostitution of both sexes.'

A translation of Père Lagrange's *La Méthode Historique* has been made into English by the Rev. Edward Myers, M.A., and published by the Catholic Truth Society, under the title of *Historical Criticism and the Old Testament.*

Mr. Buchanan Blake has, better than any one else, shown us *How to Read the Prophets.* Two editions of his Isaiah volume having got exhausted, he has made many improvements upon it and had it entirely reset. No lecturer or Bible-class teacher should miss it (T. & T. Clark; 2s. 6d.).

Two of those delightful dumpy little half-crown green-backed books which Messrs. Constable publish have come into our hands this month. The one contains *The Sayings of Muhammad*, edited by Abdullah Al-Māmūn Al-Suhrawardy, M.A., M.R.A.S. The other is Professor Royce's Ingersoll Lecture on *The Conception of Immortality.* If there is distinction in the binding of the books, there is also distinction in the books themselves. Professor Royce's Ingersoll Lecture has not perhaps the audacity of Professor Osler's, but it will last longer.

A book with the title of *The Titles of the Psalms* has reached its second edition within a year (Frowde; 6s. net.). Does that say most for the Psalms or for the book? It says a great deal for both. But we must not attempt another review of Mr. Thirtle's book, for our review of the first edition was a full one.

Messrs. Wells Gardner have published two series of Lenten Addresses by the Rev. Morley Stevenson, M.A., Principal of Warrington Training College. The one is on *The Spiritual Teaching of Tennyson's In Memoriam*; the other is on *The Spiritual Teaching of the Holy Grail* (2s. 6d. each). This is the road by which the first approach to Tennyson should be made. This is the way by which we all shall come to him at the last. The little books, like the Fourth Gospel, are very simple and very profound.

Messrs. Wells Gardner have also issued a fifth edition of Lieut.-Col. Turton's volume of evidence, entitled *The Truth of Christianity.* For this edition the book has been carefully revised throughout (2s. 6d. net).

Messrs. Gay & Bird have imported into this country a book which is greatly needed, and will we hope be greatly valued—*Moral Education*, by Edward Howard Griggs (9s. net). It is greatly needed, for we are much taken up with secular education and with religious education, but we have not yet drawn up any curriculum of moral education for our schools; we have not yet asked any teacher whether he is capable or willing to give moral instruction. It is otherwise in America. Mr. Griggs gives a list of about four hundred books which have been written on his subject. The great majority of them are American. Those that are English are very very few, and not one of them is a direct contribution to the subject. Now what is the use of a secular education, and what is the use of a religious education by themselves? If they do not end in the making of character—

Christian character of course—they are nothing. But if this is their end, which they only occasionally and, as it were, accidentally attain, why not take the means that leads direct to this end and rarely fails of accomplishing it? Does moral education not pay? It pays best of all. It has promise of the life that now is and also of that which is to come. Let us get Mr. Griggs' book then, and study it.

The second volume in issue of Dr. Maclaren's *Expositions of Scripture* (Hodder & Stoughton; 7s. 6d.) is the first half of the Book of Isaiah.

It is strange that some men find it so impossible to believe that our Lord could ever have used the *argumentum ad hominem*. It is as legitimate an argument as any other if it is used legitimately. The Pharisees believed that David wrote the 110th Psalm. In that Psalm David calls the Messiah his Lord. If David calls the Messiah 'Lord' in that Psalm, how, asks our Lord, is He his son? Prebendary Fox says that the question proves three things—(1) that David had written this Psalm; (2) that he had done so under the direct inspiration of God; and (3) that in doing so he had foretold the coming of a Saviour who should be not only Son of man, but also Son of God. All this and more will be found in a most readable little volume, entitled *Our Lord and His Bible* (Hodder & Stoughton; 1s. 6d.).

The Rev. F. W. Macran, B.D., has published a popular account of *English Apologetic Theology* (Hodder & Stoughton; 6s). Part of the volume was delivered as the Donnellan Lectures of 1903–1904. Among the new things in it is a discussion of the Virgin-birth. That cannot be so utterly absurd which calls so many men to proclaim their belief in it. Nor can it be without ethical value. Mr. Macran rests his argument on the difficulty of accounting for the origin of the myth if it is a myth. But the force of it lies in his own thought-out calm conviction.

There is a book just published, an outcome of the judgment of the Lords on the Scottish Church case, for which one is tempted to say it was worth suffering the judgment. It is Mr. Hector Macpherson's *Scotland's Battles for Spiritual Independence* (Hodder & Stoughton; 3s. 6d. net). For it is a masterly record of a great spiritua struggle. Without the judgment it would not have been written, and we should not have been moved and strengthened by the reading of it. It stands quite apart from Mr. Henderson's *Religious Controversies of Scotland*, which was not called forth by the judgment, and has nothing to do with it. The one deals with the mental, the other with the spiritual. Together they reveal to us what Scotland is.

To his 'Books for Bible Students' Dr. Gregory has added a study and exposition of *The Transfiguration of Jesus*, by the Rev. William Ernest Beet, M.A. It is very pleasant to welcome Mr. Beet to a place beside his father among the expositors of the Word. And he is worthy of the welcome. His choice of the Transfiguration shows his wisdom and his daring. He sees the need of a new study of it; he knows that the only profitable study is through patience and prayer (Kelly; 2s. 6d.).

Mr. Kelly has also published a new volume of the Manchester Lectures. Professor Peake's lecture on *The Atonement of Christ* comes first, and gives the volume its name (6d.). The other lecturers are Mr. Moffat Logan, Professor Vernon Bartlet, Miss Burstall, Professor W. F. Adeney, and Professor A. T. Wilkinson.

There were three, there are now four, good books on that part of Scripture which we all believe to be the greatest ever written in this world. The three books already written are Canon T. D. Bernard's *Central Teaching of Jesus Christ*, Dr. Maclaren's *Holy of Holies*, and Dr. John Watson's *The Upper Room*. The new book is the Rev. John Telford's *The Story of the Upper Room* (Kelly; 2s. 6d.). Of the books already written, Mr. Telford himself places Canon Bernard highest. 'A masterpiece of Spiritual Teaching,' he says, 'and as an exposition of these chapters without a rival.' We agree. But Dr. Maclaren and Dr. Watson give us fine sermon work, incisive in different directions. What shall we say of Mr. Telford? He is devotional and practical. He is for home reading.

Dom John Chapman, O.S.B., has sent Bishop Gore and his *Catholic Claims* through a severe fire

of criticism, and Messrs. Longmans, counting apparently upon an immense circulation, have published the book at sixpence.

The Chancellor of the Diocese of Manchester, Dr. P. V. Smith, has published a book on *The Legal Position of the Clergy* (2s. 6d. net). It is one of Messrs. Longmans' 'Handbooks for the Clergy.' Is it a pity that such a book should be necessary? It is a pity that law and lawyers are ever necessary. But, where law is, there must also be the knowledge of it; for not to have known the law is no excuse. Chancellor Smith knows the law. It has cost him something to know it. It will cost the clergymen who buy his book very little. For it is remarkably clear, and, we may depend upon it, very accurate.

The judgment of the House of Lords in the great Scotch Church case has already had some remarkable results, and we are not at the end of them yet. The Principal of the University of St. Andrews has just written a book on *The Westminster Confession of Faith and the Thirty-Nine Articles of the Church of England* (Longmans; 3s. 6d.), in which he shows what the effect would be if the judgment were applied all round. 'It is possible,' he says, 'that there is not a single priest in the Church of England who is entitled legally to hold his benefice. All would probably be bound legally to surrender their benefices if the case came to be decided by our legal courts.' But Dr. Donaldson does more in this book than show what would happen if the Church of England, or any other Church in the land, were challenged before the House of Lords. He shows what has actually happened to the minority Free Church in Scotland. He shows that while the minority has obtained legal possession of all the properties, it does not itself fulfil any of the conditions which weighed with the judges in making that award. Especially does Dr. Donaldson show how weak the minority Church is, just where it thinks itself unassailably strong, in the traditional purity of its teaching. It was a remarkable judgment; this is a remarkable book upon it. Unanswerable in its argument, so far as we can see, and without arrest in the sweep of its application.

Blass's Grammar of New Testament Greek, in its English translation by Mr. Thackeray, has reached its second edition already. A fairer sign could not be seen by those who watch for the signs of the times. It signifies an interest in the New Testament; an interest in the New Testament in Greek; a wonderfully widespread interest in exact study of the New Testament in its own tongue. The new English edition has incorporated the alterations of the second German edition. It is not even yet the final Grammar of New Testament Greek, but it is the best that we are likely to have till Dr. Moulton's is ready (Macmillan; 15s. net).

Messrs. Macmillan have determined to give us a new Scott, a new Thackeray, and a new Dickens. The Scott is in red, the Thackeray in blue, and the Dickens in green. The size is for the pocket; the price is for the lightest purse (2s. 6d. net, in cloth).

Many are the books that have been written about the 'Pilgrim's Progress,' but few are worth the buying. Of the few, one is Dr. Alexander Whyte's—almost as immortal as the Pilgrim itself. Another is Dr. Kerr Bain's. It is in two volumes, the true pilgrims being in one, and the helpers, false pilgrims, and enemies in another. Its worth has been tested by time, for now it has reached its third edition—*The People of the Pilgrimage* (Macniven & Wallace).

Messrs. Macniven & Wallace have also published a new edition of Dr. Kerr Bain's volume of sermons, *For Heart and Life*.

The new volumes of Messrs. Marshall Brothers' 'New Orthodox Commentary' are *1 John*, by Mr. Hay Aitken, and *Hebrews*, by Mr. W. D. Moffat (1s. net, each).

Messrs. Marshall Brothers have also published this month a Missionary Text-Book, with coloured illustrations, entitled *Outward Bound* (2s. 6d.). The author is S. E. Colborne.

The book on John Knox that is most wanted is a book for the young. It must be brightly written; it must be full of description, not of facts; it must be hero-worshipping; and it must be lavishly illustrated. That is the book which the Rev. Edward Miller has written. He calls it *John Knox, the Hero of the Scottish Reformation* (Melrose; 1s. net).

What is it that a Church most needs to-day? Dr. Horton's answer is 'a great company of Lay Preachers.' Why Lay Preachers? Because Lay Preachers are free from the professional tang and from the suspicion of mercenary motives; because they can preach to their fellows by the wayside, in the workshops, and in places of common resort. So two things have to be done. First we must find our layman, and then we must make a preacher of him. Dr. Horton himself has written the book that is meant to make a preacher of him. *Talks with Lay Preachers* he calls it (Melrose; 1s. net).

Mr. Melrose has also published a selection of *Shakspere's Master-Passages* made by John Hogben (2s. net); and a finely illustrated charming book by Margaret M. Rankin, *A Girl's Garden* (2s. net).

'The utterances of politicians and lawyers, from prime ministers and judges of the High Court downwards, often leave much to be desired in point both of accuracy and insight.' These are the words of the Bishop of Gibraltar. He uses them in the preface which he has written to *An English Church History for Children*, by Mary E. Shipley (Methuen; 2s. 6d. net). He recommends the book heartily. For he sees no way of getting prime ministers and judges to speak with accuracy and insight except by teaching them history when they are young. But it must be history without prejudice. That is where the trouble lies. There is plenty of Church history taught, and taught to children. But the Bishop of Gibraltar believes that it is mostly taught, not that they may know the truth, but that they may grow up churchmen of a particular way of thinking. He commends Miss Shipley's book because it is a book which children will read, and, more than that, because it will teach them the truth. It carries the story of Christianity in England down to the Norman Conquest.

Dr. Loring W. Batten, who was once Professor of the Old Testament in the Philadelphia Divinity School, and is now Rector of St. Mark's Church in New York, did not forget to study when he began to preach. His new book on *The Hebrew Prophet*, which Messrs. Methuen publish (3s. 6d. net), is quite up to date. No literature is lost sight of, nor any important opinion left unconsidered. And there is distinction in the book, an excellent reason for its existence. It is not a history of Prophecy, but of the Prophet. The man, not the system, is the centre of interest wherein lie advantages. For it was to men that God spake face to face. And it is always His way to leave systems to take care of themselves if He gets men right.

The Rev. Frederick Harper, Rector of Hinton-Waldrist, has received a multitude of letters of thanks for his published sermons. He thanks God that so many people have thanked him, and he publishes another volume. It contains a sermon for every Sunday in the year (its title being *The Year of Our Lord*), and so they are all as short as sermons can be. They are short, but they are to the point. They look unto Jesus (Nisbet; 6s. net).

The new volume of Messrs. Nisbet's most attractive series, 'The Church Pulpit Library,' is, like the rest, the work of a bishop, this time an Irish bishop, the Bishop of Derry and Raphoe. Its title is *The Intellect and the Heart* (3s. 6d. net).

Why is it that so many persons omit to say Grace before food or after it? It is not always because they will not. It is often because they cannot. For of those who try to say Grace how few are able to do it. This part of the education of our public-school boys has been neglected. So there is room and urgent necessity for a book on *Saying Grace*, recently published by the Rev. Henry Lancelot Dixon, M.A. (Parker; 4s. net). It is a most attractive book to handle, but its worth is even more than its beauty. It traces the whole history of saying Grace, a history full of interest, and then it serves our present need by quoting many examples of real and appropriate Graces. It is curious how many Graces ask God to make us grateful, instead of expressing our gratitude. This beautiful Grace by Dr. Monsell does not escape—

> The Lord Who blest the bread, and brake,
> Bless these His gracious gifts; and make
> Us grateful for His mercy's sake.

Under the title of *The Ascending Cross*, a volume has been published by the R.T.S. to show what has been done for missions in Bible lands through

the Bible Lands Missions' Aid Society, and what have been the results. The work was prepared by the late Rev. W. A. Essery. It has been edited by the Rev. J. Head Thomson, B.D. (3s. 6d.).

James Legge, Missionary and Scholar (R.T.S.; 3s. 6d.). The title is well chosen, for James Legge was both a great missionary and a great scholar. He was best known to this generation as a scholar. 'Chinese Legge,' we called him, for he spent the last quarter of the nineteenth century as Professor of Chinese in Oxford. But the account of him which his daughter has written is the account of a missionary. And now this generation knows for the first time how great a missionary their great scholar was. His hold over the Chinese was due to his marvellous command of their language. But not entirely. 'To preach in Chinese,' he says, 'always soothes and gratifies my own mind.' But he cared chiefly to preach in Chinese, he did not care so much to lecture or to teach. James Legge was born in Huntly, a little country town in Aberdeenshire.

The latest and the best book of the Rev. C. S. Isaacson, M.A., is *Our Brief Against Rome* (R.T.S.; 2s. 6d.). It is better than 'Roads from Rome,' better than 'Rome in Many Lands,' better than 'Roads to Christ.' It is fair, and it is full of useful doctrine.

The Religious Tract Society has also published a series of short devotional studies on *The Second Epistle to Timothy*, by the Bishop of Durham (2s.); and a work by Professor Nösgen, of Rostock, on the *New Testament and the Pentateuch*, which has been translated by the Rev. C. H. Irwin, M.A. (2s.).

Messrs. Skeffington have published a striking volume of sermons, under the striking title of *The Pathway of the Tempted* (3s. 6d.). The author is the Rev. Edward J. Purchase, M.A., rector of Owsden, Newmarket. It is a new 'Pilgrim's Progress.' Mr. Purchase's Pilgrim begins, like Bunyan's, with a vision of self. The text of the first sermon is, 'Sin deceived me' (Ro 7^{11}). Next is felt the burden of the past. The text is Ec 3^{15}, 'That which hath been is now, and God requireth that which is past.' Then comes a step forward. It is called, unexpectedly, 'Spiritual Waste,' but it is Conversion. Its text is Lk 17^{14} 'And it came to pass that as they went they were cleansed.' The book is a new 'Pilgrim's Progress.' It is quite modern. The last three sermons are on *The Beauty of Childhood, The Grace of Womanhood, The Dignity of Manhood.* Bunyan did not end so; he could not have ended so. We do not suggest that Mr. Purchase will make himself immortal, but herein we hold that he is higher than Bunyan. The highest is not Heaven, it is Manhood in Christ Jesus.

Two books for the times, for the times in the Church of England, have been written by the Rev. A. Cooper-Marsdin, B.D., Vicar of Borstal, and published by Mr. Elliot Stock. The one is *Church or Sect*, the other the *Athanasian Creed.*

Mr. Elliot Stock has also published a second edition, revised and enlarged, of the new 'Sartor Resartus,' Mr. William Marshall's *Divine Idea of Human Dress* (2s. 6d. net).

Mr. Stockwell has this month published *The Pictures of the Divine Artist*, studies in the parables, by the Rev. George Walker (3s. 6d. net); *Rock Plants with Gospel Roots*, by the Rev. Robert Craig, M.A., D.D. (2s. 6d. net); and *The Vision of God*, by the Rev. J. Wesley Houchin (2s. 6d. net).

Messrs. Watts have published a second series of *Lectures and Essays* by Ingersoll, and a new translation of Renan's *Apostles* (6d. each).

It will not surely be said in the ages to come that the people of this generation have occupied themselves with religious trifles. Is it not the very foundation of all things that we are disputing and discussing, the very existence of Jesus Christ, the existence and nature of His Church? Men are not satisfied with the Christ of the Gospels; they are still less satisfied with the Church of to-day. Dr. John Hunter, of Glasgow, is much dissatisfied with the Church as it is. He wants a Church 'simply Christian,' and in a new book, called *The Coming Church*, he pleads for it (Williams & Norgate).

Messrs. Williams & Norgate have also published a volume on *School Teaching and School Reform*, by Sir Oliver Lodge, Principal of the University of Birmingham (3s.).

A Simple Scheme of the Parables.

By the Rev. R. M. Lithgow, Lisbon.

In the parables of our Lord we have the purity and simplicity of Christian doctrine at its fountain-head. Here we quaff of divine truth as of water welling cool and clear from the living rock. The spiritual refreshment here afforded is of the most invigorating and wholesome sort. Hence when we would teach our children the truth as it is in Jesus, it is to the parabolic teachings of the Master that we most naturally turn.

Dealt with separately, these telling stories from life and effective illustrations from nature give us every satisfaction. As soon, however, as we seek some expository help to make use of them as a whole, we leave the bracing pure air of the uplands for the fogs and mists of a dull uninspiring region. For the one thing that strikes us in reference to all classification of Christ's parables is the very obvious absence of that clearness and simplicity so characteristic of each parable in itself. The individual parable, because of this, has that which makes it memorable, and we have no fear that any one of them once learned can ever be forgotten or its point misapprehended. But who expects those for whom their lessons are most suitable to have their memories aided by a classification of the parables as so many allegories and moral lessons, or as a series of divine teachings, theoretic, evangelic, and judicial?[1]

Confronted with this fact, must one abandon all hope of making the parabolic teaching as a whole a primer of Christian doctrine for the young? Surely with a quarry so promising for this purpose in its material, the object is one worthy of some effort, and may well encourage us to make the attempt.

A simple end is best pursued in a simple fashion, so we shall not tarry to discuss the question as to what are distinct parables and what merely similitudes or parable-germs. Accepting the parables, treated without apology as such, in the popular expositions of Trench, Bruce, and Dods, we find that what we may call the generally recognized parables amount to thirty in all. These are exclusive of teachings of this character, more or less developed in the Fourth Gospel. Of these thirty parables of the Synoptic evangelists, three, being those of the Sower, the Mustard Seed, and the Husbandmen or Tenants, are found in Matthew, Mark, and Luke, while both Matthew and Luke record for us those of the Leaven and the Lost Sheep. The last of these, as all know, has its fittest setting in Luke's Gospel, while the other parables above referred to may no less suitably be regarded as pertaining to the Gospel of St. Matthew. This distribution gives us the half of our thirty parables in Luke's Gospel, while of the other fifteen all but one, that of the Growing Corn recorded by Mark alone, are found in Matthew's Gospel.

Turning now, in the first place, to the fifteen parables found in the Gospels of Matthew and Mark, we note that of the seven recorded in the thirteenth chapter of the former Gospel, three, namely, those of the Sower, the Tares, and the Net relate to that most rudimentary matter in ethics, the distinction between good and evil. These parables tell us of good and bad soil, good and bad seed, and good and bad fish, conveying under these several figures most important lessons in regard to our human nature, its development, and destiny. Instructed thus as to the state of our hearts, the influences affecting our characters, and the ultimate worth or worthlessness to which these elements in the case must bring us, we have here a fit beginning for our parabolic lessons in religion. In these three pictures the fresh hopefulness of spring, the crowded life of summer, and the finality of harvest are all set before us. Can a more impressive panorama pass before the youthful mind? The need for submission to the hands of the great Husbandman, and for His help in order to deliverance from evil, as also that man's chief end is to seek God's approval and be fitted for His service are here most notably proclaimed.

To these three parables naturally succeed those of the Growing Corn, the Mustard Seed, and the

[1] Principal Salmond, in his Bible Class Primer on the Parables, gives six classifications according to subject, besides that according to historical position, which he prefers, because as he says, 'it is extremely difficult if not impossible to find its fitting place for each parable, if the principle of arrangement is taken to be that of subject.' I am pleased to find that the parables Dr. Salmond names under the three historical divisions are the thirty dealt with in this article.

Leaven, all dealing with the subject of growth. The development of goodness and grace in the individual character, the growth of the Christian Church, and the dissemination and influence of the spirit of Christianity in the world are here severally brought under notice. Fit material is thus provided for a valuable series of elementary lessons on the experimental, historic, and prophetic aspects of the Christian faith. No less simple and instructive than the teachings of the soil, the seed, and the fish, are those here associated with corn, tree, and yeast.

The two remaining parables of Matthew's introductory series are those of the Hid Treasure and the Priceless Pearl. These, as also that of the Unmerciful Servant next related in this Gospel, treat of the receipt, cost, and conditions of the divine salvation. In this case the third parable may be regarded as a commentary on and explanation of the two preceding ones, at once revealing what the treasure is, and what its receipt entails, whether it be come across or earnestly sought after. For it is the discovery of God's grace that makes the children of the kingdom gracious, while in turn the gracious spirit is needed to attest and keep them His.

The next three parables in St. Matthew's Gospel are those of the Labourers, the Husbandmen, and the Two Sons. They very clearly deal with God's claims upon us as His servants, His tenants, and His children. How suitably they set forth man's bold indifference to his use and occupancy of his Maker's gifts, the selfish and grudging spirit of his service, and the boyish petulance or hypocritical pretence with which he responds to God's paternal claims upon him.

The last three parables of this Gospel are those of the Marriage Feast, the Ten Bridesmaids, and the Talents. These are most obviously parables of judgment, telling of doom, severally because of contempt of grace, neglect of vigilance, and failure in discharge of duty. There is a marked relationship between these and the three parables immediately preceding them. The parables of the Tenants and the Talents both relate to God's propriety in His creatures and man's neglect of this, while those of the Two Sons and Wedding Guests contrast genuine and insincere professions of obedience, as those of the Labourers and of the Bridesmaids do hearty devotion and dull selfish indifference.

In this rapid survey of the parables of the first two Gospels we have seen that they give us a series of five simple triads, treating in turn of good and evil, of growth, of the receipt and conditions of God's grace, of the divine claims, and the final judgment.

When now we turn to the fifteen parables of Luke's Gospel, we are struck with the fact that they are capable of an arrangement similar to that of those already dealt with, and presenting an interesting parallel to our scheme of the parables found in Matthew and Mark.

Luke's equivalent for Matthew's three parables on the great distinction is his three-one parable of the Lost and Found. Here the saving work of Father, Son, and Holy Ghost is pictorially set before us. Matthew's standpoint is that of the Law, Luke's that of the Gospel, and so we find the 'good and bad' of the moralist translated into the 'lost and found' of the evangelist, the former giving us the human, the latter the divine view of this matter.

The equivalent in Luke's Gospel for the parables on growth of the two other Synoptists are his three on prayer, the means of growth. These are the parables of the Borrowing Friend at midnight, the Importunate Widow, and the Pharisee and Publican. Relating as they severally do to man's need of the divine provision, protection, and grace, they undoubtedly deal with the things most requisite in order to spiritual life and growth.

For Matthew's three parables on the requirements of the kingdom, we have in Luke three on graciousness as its essential feature. These are the parables of the Two Debtors, the Good Samaritan, and of Dives and Lazarus. The first illustrates the principle that in order to retain God's grace we must be gracious, while the others depict for us the excellence of the gracious, and the tragic fate of the ungracious soul.

Luke, like Matthew, gives us three parables dealing with the divine claims on man's recognition, loyalty, and service. These, the parables of the Barren Fig-Tree, the Farm Servants, and the Pounds, practically re-echo, with altered settings, the teachings of Matthew's parables of the Husbandmen, the Two Sons, and the Labourers in the Vineyard. We have here again the conceptions of man's obligations, as provided for by God, as a member of the divine household, and as God's servant, with their appropriate lessons.

The remaining parables of Luke's Gospel are those of the Rich Fool, the Sagacious Steward, and the Great Supper. These stand related to Matthew's three parables on judgment much in the same way in which the 'lost and found' of the former stands to the 'good and bad' of the latter evangelist. For here as there, while the tone of Matthew is severe, that of the beloved physician is distinctly gracious. Matthew's view of the future is that of rewards and punishments, while that of Luke is provision, or the lack of it, for the life to come. The Sagacious Steward is commended for making provision, the Rich Fool condemned for his neglect of this; while in the parable of the Great Supper, the rich provision of the divine grace and man's strange indifference to it are vividly portrayed.

Here, then, is a simple arrangement of our Lord's parables, about as easy to remember as the parables themselves, and affording a clear survey of the most important doctrines of the Christian faith. Does it not commend itself?

Contributions and Comments.

The Bedstead (or rather 'Couch') of Og of Bashan (Deut. iii. 11).

In my *Grundriss der Geog. u. Gesch.*, etc., p. 318, I gave, following George Smith, the description of Marduk's temple at Babylon and its dimensions. According to him, the couch of Marduk was 9 cubits long and 4 wide. Not long ago Professor C. Levias, of Cincinnati, pointed out to me that the very same dimensions are attributed in Dt 3^{11} to the bed of Og, king of Bashan. This, of course, cannot be accidental. The real state of matters will have been, as Professor Levias suggested ['Og therefore was a god'], that the bed in question stood in the temple of Milchom at Rabbath-Ammon, and came afterwards to be wrongly regarded as the couch or coffin of king Og. Such a transference could occur the more readily as among the W. Semites the king was the earthly representative of the chief god and (like Gudea) had also his tomb in the temple of his god beside the resting-place of the latter (*Grundriss*, p. 126 f.). The mythological significance of this ערש (Bab. *iršu* or *maialtu*) is at once nuptial bed and funeral couch (coffin), just as the '*makhtan* of the king' among the S. Arabians (cf. *Grundriss*, p. 136) is also held, upon the ground of recent investigations of Ed. Glaser, to stand in some passages for a sort of tomb, probably the tomb of a king or prince.

Munich. FRITZ HOMMEL.

2 Thess. 2. iii.

THE article 'Man of Sin,' or 'Antichrist,' in the *D.B.* iii. 226, mentions as biblical designations of that personage ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντίχριστος, ὁ ἀντικείμενος, ὁ ἄνομος, and declares the Pauline account (2 Th 2^3) to be this: That the final coming of Christ is to be preceded by (1) *the falling-away* (ἡ ἀποστασία). (2) *After this*, the revealing of the *Man of Sin*.

I do not think that the words of Paul justify this distinction. The word πρῶτον in the sentence, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, etc., refers to the day of the Lord; first, there must come ἡ ἀποστασία, and the Man of Sin must be revealed; not the falling-away must come first, and (then) must be revealed. The point, which has been generally overlooked, is that ἡ ἀποστασία is nothing else but a translation of the Hebrew BELIAL. See Codex Alexandrinus in 3 K 21^{13}; Aquila in Dt 15^9, Jg 19^{22}, 1 K 2^{12} 10^{27} 25^{17} 30^{22}, Pr 16^{27}, Nah 1^{11}. It is strange that no commentary (to my knowledge) has noticed this hitherto.

Again, ὁ ἄνθρωπος τῆς ἀνομίας (which is the better reading, instead of ἁμαρτίας) is another translation of איש בליעל; see LXX 2 K 22^5 = Ps $17(18)^4$.

Finally, ὁ ἀντικείμενος is translation of *Satan*; see 3 K 11^4, Codex B, ἦσαν σατὰν τῷ Ἰσραήλ = Cod. A, v.^{25} ἐγένετο ἀντικείμενος τῷ Ἰσραήλ.

The nearest parallel to 2 Th 2^3 is in the third book of the Sibylline oracles about the coming of Beliar (see James, *D.B.* iii. 227), and 2 Co 6^{15}, τίς συμφώνησις Χριστῷ πρὸς Βελίαρ.

It is very curious that W. Lock (*D.B.* iv. 747), against the contention that the eschatology of 2 Thess. is un-Pauline, quotes this very passage, 2 Co 6^{15}, without being aware, as it seems, of this

identity of Βελίαρ and ἀποστασία. The latest German commentary (*Wohlenberg*) dares to say there is but *historical* interest in the fact that Chrysostom, Theodoret, and others identify ἡ ἀποστασία with the Antichrist. No, I think these commentators were on the right tract. Whether this identity of ἡ ἀποστασία in 2 Th 2^3 and בליעל has been pointed out anywhere, I do not know. In the *E.B.* 525, W. E. Bennett quotes: '𝔊 renders *Belial* by ἀνόμημα, ἀνομία, ἀποστασία (Aq. also gives ἀποστασία)' and mentions that according to Bousset (*Der Antichrist*) the phrase ὁ ἄνθρωπος τῆς ἀνομίας may be a translation of Belial, but he does not combine ἀποστασία in 2 Th 2^3 with the Hebrew word. To me it seems, to say the least, the most probable explanation.

Maulbronn. Eb. Nestle.

Mlkh in Semitic Proper Names.

The root *mlkh* (מלך) is found in all Semitic languages. It has been shown to occur even in Egyptian in the form *mi-ra-ka* (cf. Max Müller, *Asien und Europa nach altägyptischen Denmälern*, p. 76). In the majority of Semitic languages it is also employed to designate the Deity. But it is only among the Ammonites that the word מלך has become exclusively a personal name, nay, the sole, or at least principal designation, of the god. In the O.T. this name is vocalized as *Mōlekh* (מֹלֶךְ) or *Milkōm* (מִלְכֹם). The form מֹלֶךְ is without doubt an intentionally false vocalization (in imitation of בֹּשֶׁת, *bōsheth*); מִלְכֹם, again, is either derived in a similar way from מַלְכָּם (*Malkam*), or formed from the Phœn. מְלָךְ with vocalic ending and mimation [the derivation from מלך עם (Eerdmanns, *Melekdienst en Vereering van Hemellichamen*, p. 112 ff.) has nothing in its favour], and in any case remained a by-form.

Since it is only among the Ammonites that מלך occurs as the personal name of the Deity, it was natural to make this the starting-point in seeking to fix the sense of מלך as a designation of the Semitic Deity. But the fact referred to supplies no standing ground, far less can it be the foundation in carrying out this attempt. Our data in this connexion belong to so relatively recent a period, and exhibit to us a religion in so late a dress, that the original form cannot possibly have survived here. Thus, when Nestle (*Die israel. Eigennamen in ihrer religionsgeschichtlichen Bedeutung*, p. 176), in offering with a certain degree of caution [this was as long ago as 1876] an explanation of the Divine name מלך, says, 'We bring the name into connexion with the idea of Moloch,' and when similarly Kerber (*Die religionsgeschichtliche Bedeutung der hebräischen Eigennamen des A.T.*, 1897) finds in the name מלך the designation of a scorching and devouring fire-god, the wanton destroyer of all life, the *original* meaning of מלך as a Divine name is by no means determined.

So we may be told, on the ground of the facts of the case, to go back for the explanation of מלך to the apparently so simple conception of 'king of heaven,' or to discover in מלך a sun-god. But this conception too belongs to a later stage of the development of the history of religion. No proof has yet been adduced of the original existence of a Semitic heaven- or sun-god. All the supposed 'proofs' that have been offered have no more value than the one to the effect that, since the Babylonians consecrated the ancient sun-temple of Sippar to Malik *amongst others*, this Malik must have been a sun-god (cf. Jeremias in Chantepie de la Saussaye's *Lehrbuch der Religionsgeschichte*, p. 233). As if a temple built in honour of a sun-god could not *at the same time* be consecrated also to a god of a different class; and as if the conception of Malik as a sun-god could not have been preceded by an earlier conception!

But neither does Goldziher's explanation stand examination. He holds that the advance of religious conceptions went hand in hand with the development of the State from a petty form to that of a great Power. The supreme God would be all the more exalted in proportion as the great king himself rose in dignity and brought an increasing number of subordinate kings under his sway. The application of מלך as a Divine title would thus be derived from Assyro-Babylonia, and from there it would make its way into the Western Semitic world of conceptions. But this derivation cannot be accepted. No doubt the circumstance noted by Goldziher did exercise an influence upon the conception of the Deity and also of his kingly name. But the Divine appellation מלך had not its *birth* in this way; it is older than the political development referred to. In confirmation of what

we have said, there is the linguistic peculiarity that, as the great king is called by the Assyrians, not מלך, but *sar* (hence, for instance, *Sargon* or, more exactly, *Sarru-kenu* = 'the true king'; note also the delicate word-play in Is 10[8], 'The שָׂרִים of the king of Assyria are מְלָכִים'), so the supreme god is not uniformly called מלך, but repeatedly *sar*. That is to say, while among the Semites, including the Assyrians, the deity bears the name מלך, it is true that the Assyrians in this connexion employ also the name *sar*; but they delayed, and on linguistic grounds *of necessity* delayed, importing into the Divine name the conception of 'great king' *peculiar to themselves*. Consider also the significance in this connexion of the unique name *Sassariêl* or *Sarsariêl* ('El is king of kings'), which has been read in an Assyro-Aramaic bilingual inscription. Finally, it is to be noted that nowhere in Western Asia, least of all in Israel, is God ever conceived of in earlier times as supreme king over many other kings, but always as the *sole* ruler. It is a fact that we find the מלך appellation among the West Semitic peoples the moment they emerge into the light of history. Goldziher's attempted explanation is thus untenable.

Much more sober and cautious is the judgment of Buhl, who thus comes nearest the truth: 'The word *Milk* (= king) might be applied originally to *any* deity, but it comes gradually to attach itself to particular local divinities. The way in which Moloch is used in the O.T. indicates that Malik or Milk designated by preference a devouring wasting deity' (*Det Israelitiske Folks Historie*, p. 30).

In order to determine what was meant originally by a מלך-deity, we must follow the earliest traces of the use of the appellation among the Semites in general and in Israel in particular.

These traces are found mainly in proper names. Numerous personal names, commencing with the earliest period of historical tradition, contain a מלך which has, or is brought into, a connexion more or less clear with the name of the Deity. This holds good for Israel as well as other Semites.

The position has been maintained that מלך in these proper names is itself always a proper name and not an appellative. And the converse of this, although more rarely, has also been asserted. Well, we would remark that, although מלך unquestionably became in course of time a proper name, the knowledge of the appellative sense of the word can never have been wanting. Hence the *possibility* of understanding the word as an appellative when it occurs in proper names cannot be *ab initio* denied.

With these preliminary remarks, let us now bring together the materials that have to be examined, commencing with the sphere outside Israel.

Proper names compounded with מלך are found—

I. In earlier times.—

i. *In Canaan.*—

(*a*) From the time of Ḫammurabi.—
Jamlik-ilu (= 'God is king').[1]

(*b*) In the Tell el-Amarna letters (before 1400 B.C.).—
(1) Abd-milki; (2) Abi-milki; (3) Ilu-milki; (4) Milk-ili or Milki-el; (5) Milucha; (6) Urumilki or Milki-ur; (7) Milki-ashapa; (8) . . . hunimilki or Aduni-milki; (9) Akki-milki (as read by Hommel); (10) Ia-milki.[2]

(*c*) In the Old Testament.—
1. מלכיצדק (Gn 14[18], Ps 110[4]), the well-known king of Salem. The occurrence of צֶדֶק as the name of a Canaanite god has been proved, and this sufficiently explains the name in the *milieu where we find it*. The vocalization adopted by the Massoretes proves, indeed, that they did not so understand it. But the name יְהוֹצָדָק (or יוֹצָדָק), which even after the Exile meets us frequently in Haggai, Zech., and Ezra-Nehemiah, shows that the old pronunciation was still known.

2. אֶלְמֶלֶךְ (Jos 19[26]), the name of a Canaanite city, probably (as hinted by Ewald and Dillmann) to be explained as a compound with אלה in an intensive form and as = 'very strong is Mlkh' [this explanation I offer with all reserve].

ii. *In Assyria* (in the second millennium B.C.).—
(1) Nabu-malik; (2) Adar-malik (cf. אַדְרַמֶּלֶךְ in 2 K 17[31] as a Divine name, and in 2 K 19[37] as the name of a man); (3) Assur-malik; (4) Samas-malik; (5) Bil-malik; (6) Marduk-malik; (7) Anu-malik (cf. עַנַמֶּלֶךְ in 2 K 17[31] as a Divine name); (8) Abu-malik; (9) Malik-ramu.

It is true that Eerdmanns (*Melekdienst en Vereering van Hemellichamen*, p. 74 ff.) disputes the correctness of the reading *malik* in these Assyrian names. His arguments, however, appear to us inconclusive, while the parallels seem decisive. The main point appears to us to be that from an early period a god *Malik* had a place in the Babylonian pantheon, even if he had 'not at all a prominent place' (Zimmern, *K.A.T.*[3], p. 469). The reading *malik* must be admitted to be at least *possible*. Moreover, it would be of no importance for the present investigation, although the Assyrian proper names were left out of account. It must, indeed, be conceded that the W. Semitic origin of names

[1] See Delitzsch, *Babel u. Bibel*, i.[4] p. 75.

[2] It should be noted that the reading of the names 8–10 is uncertain.

like those in 2 K 17[31] has much in its favour. But such an origin cannot be strictly proved, seeing that these names meet us first in the 8th cent. B.C., *i.e.* at a period when Assyrian influence predominated in Syria, and might thus have introduced these deities as well.

II. IN LATER TIMES.—

During the first millennium B.C., and especially during its second half, we meet, in other quarters of the Semitic world than those dealt with above, with names containing the element מלך, which, however, must likewise be of older origin.

i. *In the inscription of Mesha of Moab* (9th cent. B.C.): Kamos-melekh (כמשמלך)[1] as the name of a king.

ii. *In Edom*: Malik-namu, in Assyrian inscriptions (Schrader, *K.A.T.*[2], p. 150), also as the name of a king.

iii. *In Phœnicia and its colonies*, in inscriptions from the 6th cent. B.C. onwards:—

(1) עברמלך, Abd-milk(i); (2) אבימלך, Abi-milk(i); (3) ארמלך, Uru-milk(i); (4) מלכיאסף, Milk(i)-ashap(a); (5) מלכבעל (in Sardinia and Carthage); (6) בעלמלך; (7) גרמלך; (8) מלכאסר, Milk-osir; (9) מלכעשתרת, Milk-astarte; (10) מלכיתן or מלכתן (in Sardinia) or יתנמלך (in Carthage); (11) יהומלך; (12) עזמלך, Oz-milk(i) (a very avourite name in Carthage); (13) אהלמלך, Ohel-milk(i) =*contubernium M.*; (14) גרמלך; (15) ברמלך, Bad-milk(i) (specially frequent in Malta; most likely shortened for בעל, although others explain differently); (16) חטמלך Ḥot-milk(i), for חתם; (17) עבמלך, *perhaps* for אבמ, Abi-milk(i), cf. *C.I.S.* i. 1. 380, where the editor (Renan) remarks: 'nec nomen ע valde placet, lectio tamen certa'; (18) המלך.

iv. *In Palmyra*: the name מלכבעל, Malachbel, occurs in the post-Christian era.

v. *West Semitic in general*:—

(1) אלמלך, El-melekh; (2) מלכרם, Melekh-ram (Milik-ramu); (3) Dagan-milki; (4) Milki-erib; (5) Jahi-milki; (6) Kauš-malaka.

vi. *In Himyaritic* (but not till the 10th cent. A.D.): מ[לי]כם Mi[lya]k, a priestly name. [The letters enclosed in square brackets are supplied; the final ם is that of mimation, and hence has no bearing upon the etymology; cf. *C.I.S.* iv. 1. 67 ff.]

The first conclusion we are entitled to draw from the above list of proper names compounded with מלך is that, seeing that the habit of applying the designation מלך to the Deity is found among Eastern and Western, Northern and Southern Semites alike, its origin belongs in all probability to the period prior to the separation of the various Semitic peoples, a period, that is to say, regarding which we have no historical information. But, since not only is it a *general rule* that proper names (especially personal names) survive for centuries, and even millenniums, but there is actual *proof* of this in the present case; and since, further, the Phœnician names in particular were in all probability brought with them to the colonies by the settlers from the home-land, we appear to be justified in making equal use of *all* the extant proper names in seeking to determine the oldest or common Semitic intention in applying the designation מלך to the Deity. There is need, indeed, of caution here, and beyond *quite general* propositions we are neither entitled nor required to go.

First of all, there can be no doubt that in certain names, such as *Abd-milk*, *Milucha*, *Milki-ashapa* [all three belonging demonstrably to the earliest times], מלך must inevitably be taken as the *name* of a deity. We are forced to the same conclusion by names like מלכיתן or מלכתן, יתנמלך, יהומלך, עזמ', אהלמ', גרמ', בדמ', חתמ' (II. iii. 10–16); and, above all, in a compound like מלכעשתרת, where, unless מלך had become stereotyped as the proper name, we should have expected the feminine form. None of these names, to begin with, yield any sense corresponding to Semitic forms of thought, and particularly to their religious conceptions, if the מלך contained in them is to be taken as a mere *appellative*. But, again, side by side with these names there are others in which מלך has clearly its place taken by another Divine name; and hence analogy requires מלך itself to be taken as a Divine name.

Thus we have the following parallels: עברמלך || עברמלקרת (very frequent in Phœnician inscriptions); אביבעל || אביעל or contracted אבבעל (a very ancient name borne by both sexes); בעליתן (cf. the O.T. יונתן or יוני) || מלכיתן; עזמלך || עזבעל; יהומלך || יהומלקרת (cf. the O.T. יחואל for יחיאל in 2 Ch 30[14]).

Thus in a series of names מלך alternates with the unquestionable Divine names מלקרת or בעל. This justifies the conclusion that מלך is the designation of a god. It is equally certain that מלך, where it is compounded with another Divine name [this applies not only to מלכעשתרת], is the designation of a god: so in *Mlk-osir*, *Mlk-baal* (cf. *Adon-baal*). For if מלך were to be taken as purely appellative,—a procedure not in itself impossible,—בעל could lay claim to the same explanation. But only one of the two words can be understood as an appellative. And, since עשתרת in מלכעש is not an appellative and is likewise combined with

[1] According to Lidzbarski (*Nordsem. Epigr.* 415), only *two*, not three letters are to be read after כמש, the name being perhaps *Kamoskan*. If this be so, No. i. above will have to drop out.

מלך, the latter must be taken also in the other compound proper names as the name of a deity.

If now in the overwhelming majority of instances בלך is without doubt the name of a god, it is natural enough to take it in the same sense in the remaining personal names as well. In names like *Milucha* or המלך we must see abbreviations: the word expressing the relation to the god has dropped out, as happens frequently also elsewhere (the full names being perhaps עבדמ׳ or יתנמ׳).

For the above reasons, in the Assyrian personal names enumerated (under I. ii.) *malik* must also be taken as the name of a god. In the first place, we know of a god Malik in the earliest times (see above). Secondly, as was said, in the classical language the usual term for 'king' was *sar*, not *malik*, which from the earliest period had maintained its place only in the vocabulary of religion. Since now the proper names coupled with *malik* in II. iii. 1–7 are names of a deity, in all probability—this by the way—*Abu* (8) and *Ramu* (9) are also to be taken as Divine names. With *Abu* cf. אבימלך, with *Ramu* the name אַבְרָם (which, of course, at the time when Gn 17 was written, had for long been differently explained).

But, properly speaking, the question is not put precisely when it is asked whether in all these proper names מלך is a proper name or an appellative. Rightly understood, the answer may be—Both. *Mlkh* denotes, as has been recently recognized, a special class of gods, the *mlkh*-gods as distinguished from the Baal-gods and the like. Thus *mlkh* in proper names might retain its appellative character even after it had become the proper name of the Deity (cf. Baethgen, *Beiträge zur semit. Religionsgeschichte*, pp. 141–155).

The result then is this. From the earliest times and in all periods מלך was employed by the majority of Semitic peoples as a Divine name, and as such it is clearly recognizable in many personal names, and with much probability to be assumed as such in the others. If we find a cessation or at least a falling off in the application of this designation to the Deity, while it persisted with surprising tenacity in *proper names* [מלך absolutely as a Divine name has not as yet been proved in the Canaanite-Phœnician inscriptions, *malik* no longer occurs in Assyria in later times], this very fact is an evidence of how deeply imprinted it was in the religious consciousness of the Semites.

All this is in agreement with the singular linguistic phenomenon which itself alone proves more than many individual features, that in Geëz the plural form *amlak* became and continued to be a Divine name so completely that its original significance and even the consciousness of it as a plural were lost, and from *amlak* a new plural *amlakt* was formed (cf. Nöldeke in the *Sitzungsberichte der Berliner Akademie*, 1882, p. 1178).

From the points of view described above it will be readily seen how *Israelitish* personal names compounded with מלך are to be understood. It is true that in the case of these the validity of the above view-points has been contested, and that with an appearance of justice. For what more natural than that, in the oldest Israelitish personal names that have come down to us, containing מלך combined with a Divine name, we should view this מלך as appellative, seeing that beyond all doubt Israel knew only *one* God? This seems to apply to names like מלכיאל (Gn 46^{17}, Nu 26^{45}, 1 Ch 7^{31}), מלכיהו (Jer 38^{6}), all the more that מלך here stands as a predicate. Further, it is customary to appeal to the fact that other appellatives, although they are employed in proper names and even as proper names, did not become stereotyped. Thus צור in numerous proper names of the earliest times (cf. Nu $1^{6\text{-}10}$ and oft.) is beyond doubt a designation of God. In later times it is uniformly employed as an appellative, repeatedly even of God, but no longer in proper names. In the so-called Song of Moses (Dt 32) צור occurs six times, in the Blessing of Jacob (Gn 49) once, but in the latter the cognate term אֵבֶן occurs once (v.^{24}). In like manner בעל, frequent in proper names as a Divine designation, continued to be used as an appellative after it had ceased in Hosea's time to be employed in Israel as a name for the Deity. And since the same thing holds good for מלך, why should *it* not be uniformly taken as an appellative (notwithstanding that the other Semites made of it a Divine name), if there is even a possibility of interpreting it, as used in Israel, as an appellative?

Certainly the question whether מלך in Israelitish personal names is to be taken as an appellative or as the proper name of a god, is not one to be decided *in abstracto*. It is true that the evidence drawn from non-Israelitish parallels does not imperatively require us to adopt the same interpretation for Israelitish personal names; but it is equally

true that we are not entitled offhand to decline any comparison in this sphere between Israel and the rest of the Semites. When we turn to the facts of the case, there can be no doubt that Israel from the first had a number of conceptions, manners, customs, and names in common with all the Semites, or that it even borrowed these from other Semitic peoples. In this matter the religious sphere forms no exception. Only we must be careful at the same time not to leave the O.T. tradition out of account, for this testifies expressly that when Abraham was in danger of falling, like his kinsmen, into Nature worship, he separated from them and came to the land of Canaan. Forgetfulness of the actuality of this original, fundamental separation between Israel (from patriarchal times onwards) and the other Semites (a separation, indeed, which was far from being always prominent in Israel's religious consciousness), is, in the opinion of the present writer, the πρῶτον ψεῦδος in the procedure of a great many representatives of modern O.T. science—more as yet, indeed, in Germany than in England. Yet even these admit that Israel in later times (*when* commencing is again a matter of dispute) assimilated the existing common Semitic or ancient Semitic elements to their own higher religious acquirements. But it is equally certain also that such elements did exist and are still distinguishable. For instance, Buhl rightly insists that, while the conception of Jahweh was not developed simply from the Moloch notion, yet there are elements of truth in this view: the notion of holiness is often a naturalistic one, the Divine anger is the outbreak of a dark natural source; and hence the demand for human life, in earlier times for human sacrifice (cf. *Det Israelitiske Folks Historie*, p. 40 f.).

And finally, as a matter of fact, while the adducing of all the various common Semitic and non-Israelitish analogies is not to have its importance minimized, our only normative and decisive source of evidence must be found in the O.T. data. To go into these is not the purpose of the present article. My design was simply to furnish a broader basis for the statements on pp. 31–33 of my work *Der alttest. Unterbau des Reiches Gottes*[1] (noticed in THE EXPOSITORY TIMES for Jan. 1903, p. 159 f.), to bring forward *all* the relevant material, and to rest content with showing how the persistence of Semitic proper names compounded with מלך indicates that the designation of the Deity as מלך goes back to the earliest times prior to the separation of the different Semitic peoples, and hence can originally have had only an appellative intention. A *mlkh*-deity is originally nothing more than a deity who for some reason is designated מלך or 'king.' And, accordingly, we have first to ascertain what notion the Semites or any particular Semite people attached to מלך or 'king' before proceeding to explain the *mlkh*-deity. What can be said on this subject the reader may gather from my work above cited (p. 34 ff.). JULIUS BOEHMER.

Raben bei Wiesenburg.

[1] I may be allowed to say that the continuation and complement of this work will, I hope, be published shortly under the title *Der zeitgeschichtliche Unterbau des Reiches Gottes.*

St. Paul's Use of the 'Jus Gentium.'

THE influence of Seneca and Stoicism upon St. Paul's writings has been traced at length by Bishop Lightfoot in the Essay appended to his *Commentary on the Philippians*. He there sets out a striking array of parallelisms in moral teaching and actual language which proves once for all the deep influence which the Stoic philosophy has left upon St. Paul's thought. A further illustration of this relationship is, I think, to be found in a subject arising out of the early chapters of the Epistle to the Romans. I refer to the legal status of the Gentiles. A striking effect of Stoic ideas through the medium of Roman law is apparent here.

Commentators point out the freedom of circulation and movement which existed in the Roman Empire, and the consequently mixed character of the population of Rome itself in the apostle's day. But one needs to read such a work as Sir Henry Maine's *Ancient Law* in order to fully appreciate how the history and polity of the Republic were from the first influenced by the presence of foreigners on her soil. Just as in the case of the Church the entire first century is concerned with her relations to Gentile or 'outlaw' subjects, so he tells us 'the foreign element in the Commonwealth determined the whole course of its history.' And the chief agency at work in moulding Roman polity and jurisprudence to prepare the way for universal jurisdiction was the doctrine of the *Jus Gentium*, or Law of Nations, as developed by Stoic jurisprudents.

The terms 'Law of Nations' and 'Law of Nature' are used by Maine as practically synonymous, and a most interesting sketch is drawn of the approximation of the two phrases. The notion of a common element in all law (represented to the early Romans by the *Jus Gentium*) was, in course of time, acted upon by the Greek theory of a law of nature, and the Law of Nations came to be looked upon as the lost Code of Nature. So that ultimately *Jus Gentium* = *Jus Naturale*. This doctrine was the contribution of Stoicism to Roman jurisprudence. To live 'according to nature' is the sum of Stoic morality. Thus the Prætor, by introducing the principle of the *Jus Naturale* into Roman jurisprudence, 'was gradually restoring a type from which law had only departed to deteriorate.'

Now, is St. Paul's use of Law influenced by this theory? Obviously with him Jew and Gentile have in effect a common body of law. The best known passage is Ro $2^{14.15}$. In the R.V. it runs: 'When Gentiles which have no law do *by nature* the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their *conscience* bearing witness therewith . . .' (the distinctively Stoic expressions are italicized). Here, similarly, a law of nature is asserted as governing the consciences of all those outside the Jewish Covenant. *Ubi legis impletio ibi lex.* Nature was the Gentile's law (S. and H. pp. 59 ff.), and it was through Nature that he obtained knowledge of the Supreme Lawgiver (Ro 1^{19}). The relation of St. Paul's thought to Roman jurisprudence might be shown in tabular form, thus—

Divine Law.	*Positive Law.*
Mosaic Code.	Roman (Quiritarian).
Law of the Gentiles.	Jus Gentium.

I think that this rough analogy, rough though it be and perhaps incapable of being pressed in detail, is worthy of being worked out as far as it will go, as being significant in the consideration of St. Paul's mental preparation as the Apostle of Universalism. For it brings the Gentile under a definite scheme of law, and thus puts them in the way of that 'levelling' which was the characteristic tendency of the *Jus Gentium*.

The source of this *equitable* or levelling tendency, according to Maine, is the notion of the universal element in law as being *superior* and of stronger sanction than civil (an idea due to the Stoic view of nature), which must have been at work in St. Paul's time, and its effects visible, or beginning to be so, in the gradual reduction of Quiritarian privileges. So by this legal notion expanded into the full philosophical doctrine of the Stoics, that all rational beings in the unity of reason that is common to all, form naturally one community with a common law, he was supplied with the analogy wanted for the assumption of the heathen into full spiritual citizenship.

Oxford. G. HERBERT DAVIS.

Acts xx. 8 and Luke xvii. 43.

ACTS 20^{8} ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ.—The exact point of this verse has been much discussed; perhaps the view that it is given 'rei depingendæ causa' (Blass) is best, though not quite satisfactory. D, however, reads ὑπολαμπάδες, of which Blass says 'nusquam exstat.' Liddell and Scott give a reference to Phylarchus (40 A) ap. Athen. 536 E, saying, 'it seems to be a sort of window or look-out hole; but the word is dub.' No various reading is, however, recorded by the editors of Athenæus (Casaubon, Dindorf, Schweighäuser); and the context requires the above rendering (Ptolemy, the second king of Egypt, recovering from an attack of gout, κατεῖδε διὰ τινῶν ὑπολαμπάδων some Egyptians enjoying themselves at a picnic by the river, and wished that he were one of them).

This may be the original reading Ac 20^{8}, though preserved only by D. It gives a suitable sense; Luke records the existence of many windows to lead up to the mention of Eutychus falling out of one of them. 'Many' may mean simply 'an unusually large number'; and the article before θυρίδος is not necessarily a fatal objection; besides '*the* window' there may have been other smaller openings. It is difficult to account for the origin of the reading ὑπολαμπάδες on any other hypothesis.

Luke 22^{43} ὤφθη δὲ αὐτῷ ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν.—May there not be in the language here a possible echo of Dt 32^{43} καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Other clauses of this verse are applied to the Messiah and His work (Ro 15^{10}, He 1^{6}). Ἐνισχύω is rarely used in the N.T. There are similar echoes of the LXX in the *narrative* of the Passion, *e.g.* Lk $23^{34.35.49}$.

Grimley Vicarage, Worcester. HAROLD SMITH.

Entre Nous.

Canon Sir John C. Hawkins's second paper on 'Dante as an Illustrator of Scripture' will appear next month.

The hundred and one clergymen who issued their declaration on the Higher Criticism could have had no idea how great a fire so little a matter was going to kindle. Not the religious weeklies only, but even the daily newspapers, are raging with it. It is often difficult to see the fire for the smoke, but it is clear from the correspondence columns that the country clergyman has got thoroughly roused. Men remember the day in Scotland when the ministers came down from the Highlands with long-drawn faces to the General Assembly, determined to depose Professor Robertson Smith. And they did depose him. What will the country clergyman do?

If he gets his opportunity this is what he may do. The verses were written by the present Vice-Chancellor of Oxford, the Rev. W. W. Merry, D.D. The country clergyman has got his opportunity of preaching before the University, and he resolves to make good use of it.

'I shall speak out *dilucide et plane*
With argument and protest, that will make
Professor Driver and Professor Cheyne
Quake!

My words shall keep each master and each doctor,
And the Vice-Chancellor, from wonted sleep.
I almost think I see the Senior Proctor
Weep!

For this great day I have stored up my knowledge,
And learned the preacher's most persuasive looks,
For this I kept my name upon the College
Books.'

. . . . . .

[On entering the pulpit, the preacher finds to his disgust that there is no congregation present.]

. . . . . .

'Like nightmare echoes of unearthly laughter,
My voice rings through — "As noises in a swoon"—
The vast Sahara of a Sunday after-
Noon.

By the stove-grating I can see the stoker;
There's Craddock in the aisle; and, in the rear,
The Bedel sits, who brought me with his "poker"
Here.

This is a Pro-Vice-Chancellor; and this is
A brace of glum Pro-Proctors; and three lean,
Uneasy Freshmen; and the verger, Mrs.
Green.

Two private friends; a solitary master;
And in the pulpit, clad in robes and bands,
A very disappointed village pastor
Stands.'

Professor James Robertson of Glasgow is contributing a series of articles to *Good Words* on 'The Beginnings of Hebrew History and Religion.' The articles are popular in the best sense—intelligible to everybody, and yet in rigid accord with the latest phase of scholarship. 'The centre of critical attraction at the present time,' he says, 'is not so much and not primarily the characteristics of the written sources, but the nature and provenance and signification of the stories or narrations or traditions themselves. In place of a "literary" criticism, which concerned itself mainly with the composition of books, in place even of a "historical" criticism, which endeavoured to reconstruct the history of Israel from the biblical accounts, there has come into prominence a historical criticism with a wider outlook and more comprehensive sweep, in which the history of Israel is viewed rather as a part of the general history of Semitic peoples, and the traditions and written records of Israel are brought into comparison with the traditions and written remains of the nations of kindred blood or contiguous situation in that part of the world to which the Hebrew and related peoples belonged.'

Professor Kautzsch contributes to the current number of the *Studien und Kritiken* a review of the Extra Volume of the 'Dictionary of the Bible.' He pronounces the idea of an Extra Volume a fruitful one, and he pays a very high tribute of praise to the Indexes. He says nothing

about his own article, but singles out Johns's HAMMURABI, Lupton's ENGLISH VERSIONS, Votaw's SERMON ON THE MOUNT, Kenyon's PAPYRI, Thackeray's JOSEPHUS, Drummond's PHILO, and Bartlet's DIDACHE for special commendation.

What Kautzsch modestly omits is done in the *Revue Biblique*. There a large part of the review is given to appreciation of the article on the RELIGION OF ISRAEL. There also the Indexes are remembered, and special thanks expressed for the Greek and Hebrew Indexes—'so useful to readers whose mother-tongue is not English.'

Dr. H. J. Roby has sent a note to the *Classical Review* on the meaning of the words of our Lord to Mary Magdalene. 'Touch me not; for I am not yet ascended unto the Father' (Jn 20^{17}). Much mystery has been found in the words; Dr. Roby says they are perfectly simple and sensible. The popular interpretation finds some reference to the sanctity of the risen body. Mary used to touch Him; she would do it again; 'touch me not, as of yore, I am not what I used to be.' Dr. Roby says the meaning is just the opposite of that.

Dr. Roby says it is a mere matter of grammar. And on mere matters of grammar we must listen to him. In the first place, he tells us to observe that the verb is not 'touch' (θιγγάνω) but 'cling to' (ἅπτομαι). In the next place, the imperative is present, which expresses a continued action. So the meaning is simply this. 'Do not keep clinging to me, as if you would prevent me from vanishing out of your sight again, I am going to remain on earth a while with you; when the time for ascending comes I must go, but that time is not yet come.'

Dr. James Lindsay of Kilmarnock is evidently greatly arrested by Dr. Inge's volume of sermons, *Faith and Knowledge*. He reviews the volume theologically in the *Bibliotheca Sacra* for April, and he says he has reviewed it ethically elsewhere. He gently chides Dr. Inge for seeming 'slightly over-anxious' to do away with sudden conversions. 'Why,' he asks, 'should we have any care in the matter? The Spirit of God has always scattered the petty theories of men in such matters, and we should be well content to have it so. There are only too many men in every sphere—civic, commercial, academic—whom one would gladly see converted to Christ and the practice of real virtue, for us to be overnice about the "sudden" development of their goodness.'

The Retiring Moderator of the Presbyterian Church of England preached a sermon on 'The Name of Jesus.' It was a fine old-fashioned sermon, a kind of double sermon (though not insufferably long), for it had six heads instead of three. It had six fine broad well-filled heads, out of which, by the mere mention of them, any of us could make a sermon, two sermons, or even six. They were (1) The Name of Jesus is the Burden of the Church's Message. (2) The Name of Jesus is the Warrant of the Church's Mission. (3) The Name of Jesus is the Bond of the Church's Unity. (4) The Name of Jesus is the Keynote of the Church's Song. (5) The Name of Jesus is the Inspiration of the Church's Prayers. (6) The Name of Jesus is the Secret of the Church's Power.

Dr. I. K. Funk has written a book of over 500 pages on 'The Widow's Mite.' Two 'mites,' or coins supposed to be 'mites,' were lent to Messrs. Funk & Wagnalls for use in their English Dictionary, and it was supposed that they had been returned to their owner. Their owner was a Mr. West, a neighbour of Henry Ward Beecher, who got him to make the loan. Nine years after, both Mr. West and Mr. Beecher being now dead, at a seance in Brooklyn, the 'Mediumess' suddenly told Dr. Funk that the spirit of Henry Ward Beecher was ordering the return of the mites to their owner. Dr. Funk found them in his safe, was much surprised, asked a number of men of science what they thought of it, and then published this book. The writer of an article on the subject, in the *Open Court* for May, has a suspicion, and utters it, that the big book is at bottom a big publishing puff.

The Biblical Study Vacation Term will be held at Girton from July 31 to August 19, but visitors will be received for one week of the three if they wish.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Rev. Thomas Stephens, B.A., of Camberwell Green Church, and his deacons, one day found themselves in a difficulty. They did not know what to do with their children. Certain special services for young people had been held. Some of the children responded to the love of Christ, and desired to be recognized as His disciples. The children were from eight to twelve years of age. They desired to be admitted to the Lord's Table. What were the deacons to do?

The deacons did not know what to do. They and their pastor met and talked. They looked at the children, and they looked at the problem. They considered the matter 'from the points of view of parent, child, teacher, Church, and pastor,' but 'it was not settled to anybody's satisfaction at that meeting.'

Then a thought came to Mr. Stephens. Why not write to men, to many representative men, to men in all the Churches, and ask them, What would *you* do? And having determined this, he determined not to be content with asking them about the present matter. The whole question of the relation of children to the Church and to Christ had arisen for him. He sent out a series of short questions covering the whole subject.

His questions were these: (1) Is the child born in the Kingdom? (2) Is conversion necessary to make it a child of God? (3) Are all children in a state of favour with God? (4) Are all unconverted outside the Kingdom? (5) May they grow up within the Kingdom without consciously being alienated from God?

Mr. Stephens' questions might have been fewer and more penetrating. But they served his purpose. The answers which he quotes have been sent by the Bishop of Durham, a Low Churchman; by the Hon. and Rev. J. G. Adderley, a High Churchman; by Professor James Orr and Dr. John Watson, Presbyterians; by the Rev. J. Scott Lidgett, a Wesleyan; by Principal Forsyth, the Rev. R. J. Campbell, and the Rev. Owen Thomas, Congregationalists; by the Rev. John Lewis, a Baptist; and by the Rev. F. W. Stanley, a Unitarian. The answers, or portions of them, are quoted in a volume which Mr. Stephens has edited, and which is published by Messrs. Williams & Norgate, under the title of *The Child and Religion* (5s.). The volume contains eleven essays by eleven writers, to some of which we may afterwards return. But nothing in it is of more interest than the Introduction, written by Mr. Stephens himself, and quoting the answers which were sent to his questions.

The first question runs, 'Is the child born in

the Kingdom?' What child? Does Mr. Stephens mean all children that are born into the world? Can you say that the children of Muhammadan parents are born within the Kingdom of Christ? Or is the meaning as narrow as the child born of truly Christian parents? The most of Mr. Stephens' correspondents seem to take the question in a middle way, in the sense of children born in a Christian country. And they mostly answer Yes. But Mr. Stanley, the Unitarian, says bravely that all children are born in the Kingdom of God. He says, 'The child comes to *our earth* from the hand of God with a fresh mind and a pure heart, and evokes our reverence for the mystery and sanctity of life. The little one cannot be regarded as a child of wrath, for it has wonderful and fair capacities, and where all influences favour a righteous development, it may be led to admire and cleave to holy things.' In Mr. Stanley's belief, the Muhammadan child is born within the Kingdom of God.

Mr. Lewis is as clearly convinced that no children whatever are born in the Kingdom. The Kingdom, he says, is 'a body of those who, belonging to a rebel race, by an act of their own will, have voluntarily entered on the service of the King. From this point of view I cannot see how anyone can be in the Kingdom until he is old enough to exercise his own choice, and has by an act of faith and love surrendered to Christ.'

Between Mr. Lewis and Mr. Stanley all the rest are found. The Bishop of Durham and Professor Orr agree with Mr. Lewis that every person born into this world needs to be born again. But they both believe that the second birth may occur so near the first as to be practically identical with it: 'in unconscious infancy,' says Bishop Moule; 'from the womb,' says Dr. Orr. Mr. Lidgett is not so definite. He clearly believes in conversion; apparently he believes in conversion for everybody. He even approaches Mr. Lewis so near as to demand 'a conscious and deliberate surrender to Christ, including both penitence and faith.' But how early the child may make that surrender, he does not say. He says only that 'a child may grow to maturity entirely within the Kingdom of God.'

Dr. Watson and the three representatives of Congregationalism are nearer Mr. Stanley. 'I hold,' says Dr. Watson, 'that a child may be born into the Kingdom of God when it is born into the world.' But his 'may be' shows that he does not really differ from Dr. Orr. Dr. Forsyth says that 'children are born into a redeemed world, and so far are members of the Kingdom.' How far is 'so far'? Not very far, apparently, for Dr. Forsyth goes on to expect conversion for all. Mr. R. J. Campbell answers the question, 'Is the child born in the Kingdom?' with a laconic 'Yes.' Mr. Thomas also answers 'Yes,' but he adds, 'Christ claims the children, as He has redeemed them.' Both seem to think of the children of Christian parents.

The answers to the other questions hang upon the answer to the first. Dr. Watson distinguishes regeneration from conversion. He believes in the first, he does not believe in the second. 'I hold,' he says, 'that the conscious crisis called conversion is not necessary to regeneration, for the opposite would mean that every one had to go astray and be brought back to God at a distinct point in his life, which is not the case.' Dr. Orr believes both in regeneration and conversion. He says that 'even in the case of a child which has been the subject of Divine grace from infancy, there is usually a time of crisis or of conscious realization and decision for Christ.' To the Bishop of Durham 'Scripture seems plainly to speak of a regeneration as necessary for every human being.' But he is not so sure about conversion. 'Conversion,' he says, 'we should never narrowly, in our school, define.' Still, he would always hold that wherever a man has his will toward God in Christ, there has been a 'change round' (conversion), at whatever rate and at whatever time it has taken place.

And now, what have Mr. Stephens' deacons done with their children? Mr. Stephens does not tell us.

In a discussion of the Virgin Birth of our Lord contributed to Preuschen's *Zeitschrift für die Neutestamentliche Wissenschaft*, the Rev. G. H. Box, B.D., deals with the presence in St. Matthew's Genealogy of Tamar and Rahab and 'her that had been the wife of Uriah.' These 'strange women' are not in the Genealogy in St. Luke's Gospel. Were they inserted deliberately in the First Gospel? For what purpose?

Mr. Box believes that they were inserted deliberately. He believes that the first two chapters of St. Matthew's Gospel are a Midrash. That is to say, they have an historical basis, but they are not history pure and simple. They are history with a purpose. They are history written for edification.

Mr. Box draws attention to the number of names in St. Matthew's Genealogy. They separate into three fourteens. It is clear enough to Mr. Box, and to most people, that this is deliberate. What is the reason? He believes that Gfrörer was right when he suggested that the number fourteen was chosen because that is the value of the Hebrew letters in the name of David; and three fourteens because the same name is made up of three letters. This is entirely after the manner of a Midrashic commentary. And the intensely Jewish (that is, Jewish-Christian) atmosphere of the first two chapters of the First Gospel is plainly proved by Mr. Box in this very article.

Well, suppose that St. Matthew's Genealogy *is* Midrashic, supposing that it *is* written for edification, and that the actual Genealogy of Jesus is to be found in St. Luke, what purpose could be served by the insertion of those three women?

Mr. Box believes that they were inserted in order to anticipate a calumny that was sure to arise regarding the Virgin Mary. Mr. Arthur Wright holds that the calumny had already arisen before the Genealogy was compiled. And in that way he accounts for 'the relatively late attestation of the doctrine of the Virgin Birth.' The whole narrative, he thinks, was kept back until conflict with heresy brought it forward. But whether it was meant to meet or to anticipate the calumny, Mr. Box believes that the purpose of inserting those women's names was to cast the Jewish charge against the Virgin Mary back upon the Jews themselves. Were they the persons to make such a charge when their own Royal House came down through such a history?

Dr. Samuel Daiches, of Sunderland, has contributed an article to the *Jewish Quarterly Review* for April on 'Ezekiel and the Babylonian Account of the Deluge.' What is the Babylonian account of the Deluge? Dr. Daiches does not translate it all. He translates the part with which he has to do here. But it is that part with which we all have most to do. For, whether Ezekiel knew the passage or not, it contains the most significant thing for religion in the whole poem.

This is the translation—

Ea opened his mouth and speaks,
Says to the warrior Bēl:
Thou sage of the gods, warrior!
Why didst thou not take counsel and didst bring a flood?
On the sinner put his sin,
on the evil-doer put his evil deed!
(But) be merciful so that not (All) be cut off, be patient so that not (All) [be destroyed].
Instead of bringing on a deluge,
let lions come and diminish mankind!
Instead of bringing on a deluge,
let tigers come and diminish mankind!
Instead of bringing on a deluge,
let famine come and [smite] the land!
Instead of bringing on a deluge,
let pestilence come and waste the land!

There is a familiar ring in these words. What

do they remind us of? They remind us of the passage in the fourteenth chapter of Ezekiel (verses 12–20). There also the scourges of a country are famine, wild beasts, and pestilence. It is true that the sword is added, and that the order is not quite the same. But the parallel is undoubtedly remarkable. More significant, however, is the lesson that is taught. In both accounts the lesson is, that whatever may have been God's judgments in the past, henceforward the innocent is not to suffer with the guilty, but every man is to bear his own sin.

Dr. Daiches has no hesitation in saying that Ezekiel imitated the Babylonian narrative. He was living in Babylon. He was a scholar. The Babylonian tablets were familiar to him. He speaks (4^1) of taking a tile and portraying upon it a city. He means an ordinary clay-tile of Babylon. He was particularly fond of reading the writers who went before him, imitating their style and quoting their sentences. If the upper classes of exiled Israel, to whom he addressed himself, were now acquainted with the culture of their new country, as seems to Dr. Daiches extremely likely, then Ezekiel, the literary artist, would feel that an allusion to the Babylonian story of the Deluge would be readily understood by them and appreciated.

Now in the study of Ezekiel there is a more important question than his relation to the literature of Babylon. Few questions of Old Testament scholarship are more important or more difficult than the determination of the date of the 'Law of Holiness.' The Law of Holiness is found in Leviticus, chapters xvii. to xxvi. And the question is, Are these chapters or the Book of Ezekiel earliest? That they are not independent is certain. Which is the original and which the copy?

Again Dr. Daiches does not hesitate. Ezekiel never was original. He has his gifts as a writer and a prophet, but originality is not one of them. He himself would probably have said, the less original the more a prophet. He copies Jeremiah. We have seen that he imitates the Babylonian tablets. Dr. Daiches has no doubt that he imitated Leviticus likewise.

But now a striking thing appears. With all his learning in Babylonian lore, with all his literary dependence, Ezekiel never learned from Babylon a word of religion, he never imitated a Babylonian religious idea. Dr. Daiches is as clear on that as on the other things. And on that he has abundant support from others. Says Gunkel (*Schöpfung und Chaos*, 169 f.): 'Ezekiel got his cosmogony and his history from the Babylonians; his faith is ever his own.' When Frederick the Great asked for a short proof of the miraculous, the answer was 'The Jews, my Lord.' This is the meaning of the answer. Ezekiel copied the Babylonian cosmogony, but where did he get his God?

Before closing his article Dr. Daiches adds a word on another difficult matter. Where did Ezekiel find the expression 'son of man,' of which he is so fond, and what did he mean by it?

Dr. Daiches believes that he got that also from the Babylonians. In the Code of Ḫammurabi (175 f.) mention is made of a *mārat avelim*, which means 'the daughter of a freeman.' If there was a *mārat avelim*, it is probable that there was also a *mār avelim*, the son of a freeman. Dr. Daiches thinks that Ezekiel's 'son of man' is a translation of the Babylonian *mār avelim*, and that it signifies 'freeborn son.'

There would then be no suggestion of human frailty in the name. Rather would there be a certain touch of irony. Were Ezekiel's fellow-exiles free citizens now of Tel-Abib? And were they proud of it? Or does the expression signify a member of the aristocracy of the new country? In either case, was there not a gentle recall to their real position and the source of their true greatness, in the frequent use

of the title by this patriotic prophet of the Exile?

Such occasional dependence upon Babylonia as the previous note refers to, would not be regarded apparently as lending support to the Babel-Bibel theories of Professor Friedrich Delitzsch. For in a volume written in reply to Delitzsch, and just published in an English translation (R.T.S.; 2s.), Professor König speaks affectionately of 'S. Daiches, the young Assyriologist,' and quotes approvingly from one of his letters.

Where, then, does the Dean of Canterbury find the 'scholars in this country among whom the theories of Delitzsch have found too much countenance?' Professor Driver is not one of them. And Professor Driver does not know any other English scholar who believes in 'the exaggerated estimate of the influence of Babylon upon the civilization of ancient Israel formed by Professor Delitzsch.'

The Dean of Canterbury is a scholar, and he probably knows the difference between the archæological and the literary critics of the Old Testament, between men like Professor Delitzsch and men like Professor König. He must know the difference. For he has written a preface to the English translation of Professor König's book. Now the sole purpose of that book, of which the title is *The Bible and Babylon*, is to discredit Professor Delitzsch's conclusions. As Dr. Wace himself, in this preface, puts it: 'Professor König, the author of this treatise, is one of the first Hebrew scholars in Germany; and he has subjected Professor Delitzsch's representations to a severe scrutiny, which will at least show that they are at present destitute of any adequate foundation.'

But Dr. Wace is a conservative in theology. He is one of the most conservative scholars in this country. He detests the literary criticism of the Old Testament as heartily as he abhors the archæological criticism. And apparently he has not escaped the temptation, which must always in such a case be perilously strong, to approve of Professor Delitzsch when he attacks Professor König and the higher critics, and to patronize Professor König when he answers Professor Delitzsch and the archæologists.

So he writes a preface to this book and approves of Professor König. But that path has pitfalls. Professor König answers Delitzsch well. But Professor König is a higher critic. He cannot keep his higher criticism out of even this book. And so the translator has to add 'notes.' When Professor König answers Delitzsch he is delightful; when he does a little higher criticism on his own account he is himself 'answered.'

Professor Driver protests against the whole proceeding. In a letter to the *Guardian* of June 21, he says, 'It is, I venture to think, a little surprising that the translation of Professor König's brochure should have been made by the translator a vehicle for the propagation of opinions in which Professor König profoundly disbelieves, and for the condemnation of books for which he has a high admiration and regard.' Dr. Driver has been in communication with Professor König, who has told him that he retains unchanged the critical position taken up by him in his *Einleitung* in 1893, and adds that a footnote in this new book, to which Dr. Driver has reason for objecting, was not contained in the proofs of the book submitted to him.

In a new book on *The Souls of Black Folk* (Constable; 5s. net), written by one of them (it is written by Dr. W. E. Burghardt du Bois, Professor of Economics and History in Atlanta University), there is a pathetic chapter, entitled 'Of the Passing of the First-Born.' It is not the story of a certain night in Egypt. It is the story of a birth and a death in Professor Du Bois' own home in the West. He tells it well. Clearly this Doctor of Philosophy, 'of negro descent,' has the gift of

expression. But the most memorable thing in the story is the unintentional revelation it gives that the birth of his first-born made a man of Professor Burghardt du Bois.

This chapter in Professor du Bois' book recalls a yet older story in which something similar is hinted at. In the fifth chapter of Genesis, that chapter to which the late Dr. Joseph Parker gave the name of 'Nobodyism,' after you pass Seth and Enos and Cainan and Mahalaleel and Jared, you come upon Enoch. And of Enoch it is said that he lived sixty and five years and begat Methuselah; and that *after he begat Methuselah* Enoch walked with God three hundred years. After he begat Methuselah. Methuselah was his first-born. Is there anything in it?

The commentators say there is. Dr. Alexander Whyte is one of the commentators, and he is very impressive on it. 'Enoch, from the day that his little child was born, felt God shed abroad in his heart. He entered every new morning into his own heart to walk there with God. He walked abroad every morning with his child in his arms, and with his God in his heart.' And then he makes his appeal without hesitating: 'Fathers and mothers, young fathers and young mothers, fathers and mothers whose first child has just been born, and no more—seize your opportunity, let not another day pass. Begin to-day. Begin to-night. It is late, if not yet too late, with the most of us; but it is not yet too late with you. It was his first son that made Enoch a saint. As soon as he saw his first child in his image, and in his arms; Enoch became from that day a new man. All men begin to walk for a short season with God when their first child is born; only Enoch, alone almost of all men, held on as he had begun.'

But about this Enoch. Dr. Parker calls the chapter in which Enoch is mentioned a chapter of Nobodies. Well, even nobodies are necessary. The earth is necessary, as well as the salt that salts it. 'When your little child is ill,' says Dr. Parker himself, 'he needs kindness more than genius, and it will be of small service to him if his mother is good at epigrams, but bad at wringing out a wet cloth for his burning brow.' But it is not a chapter of nobodies. 'It is a long dull road,' says Dr. Parker, 'from Enos to Jared,' but the chapter is not ended when 'round the corner' you come upon Enoch.

And Enoch is somebody. Enoch 'walked with God.' Enoch 'was not, for God took him.' 'By faith Enoch was translated, that he should not see death.' That he should not see death—all the somebodies among us would give all that makes them somebody to obtain that.

It is the author of the Epistle to the Hebrews that says Enoch was translated. He says Enoch was translated by faith. What an influence to attribute to faith. St. James asks (in our version), Can faith save you? This author affirms that it can translate you. And he is most practical and full of common sense. Our Lord says, 'If ye had faith as a grain of mustard seed, ye might say unto this mountain, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you': and we do not know what to make of it. But the author of the Epistle to the Hebrews is one of us. He knows what faith can do for common men. And he says, 'By faith Enoch was translated, that he should not see death.'

How did Enoch show his faith? In two ways. He believed that God is, that was one way. And he believed that He is a rewarder of them that seek after Him.

He believed that God is. But we all do that. 'The fool hath said in his heart, There is no God.' We all believe that there is a God. Is that what Enoch did? No, not that. The devils do that. The devils believe that God is, and tremble. Enoch had faith that God is. We believe the fact, we believe the theological statement, that

God is. But that will not translate us. Enoch *faithed* that God is.

Why did our Christian fathers fail to make for us a verb out of the noun 'faith'? They made a verb out of hope. They allowed us to say, 'My hope is in God,' and 'He hoped in God.' Why did they not encourage us to say, as the writer of the Epistle to the Hebrews in his own proper tongue could say, 'By faith (πίστει) Enoch was translated . . . for he that cometh to God must faith (πιστεῦσαι γὰρ δεῖ) that He is'? We are driven to say, 'must believe that He is'; and there is no virtue in the word 'believe' that it should translate us.

Enoch *faithed* that God is. And what is faith? 'Now faith is the substance (R.V. assurance) of things hoped for, the evidence (R.V. proving) of things not seen.' So Enoch hoped for God. Do we do that? Our God is a consuming fire; and it is a fearful thing to fall into the hands of the living God; and when we think of it, we rather hope that God is not. Enoch hoped that God is. And he realized his hope. His faith gave his hope substance, assurance; gave him the grasp of his hope; made it real and actual and at hand. It is true that no man hath seen God at any time; but faith is the evidence of things unseen; it makes the unseen seen. By faith Enoch not only hoped that God is, but realized his hope, saw God, and walked with Him.

Well, that was the one way in which Enoch showed his faith. He faithed that God is. He also faithed that God is a rewarder of them that seek after Him. That was the other way. And what reward did his faith bring? It brought him translation. 'By faith Enoch was translated, that he should not see death.'

That he should not see death. What a reward! No weary waiting till the end come; no long-drawn agony; no valley of the shadow of death. 'Terrible,' says Carlyle, 'terrible to all men is death; from of old named King of Terrors.' Enoch had not to face the terror. What a reward!

But what faith can do for one man, faith can do for another. If we faith that God is, and walk with Him, that faith is able to save us, that faith is able to translate us. It translated Enoch. It might have translated Christ. For another reason Christ had to die. If He had not come to die for us, it would no doubt have been said of Him, as it was said of Enoch, 'He was not, for God took Him.'

Do you ask, What would then have become of the mortal and the corruptible? Well, what did become of it? We cannot tell. We only know that that is another matter, that it is a very insignificant and wholly negligible matter. We need not be troubled about that. St. Paul was not troubled about it. He knew that this corruptible has to put on incorruption and that this mortal has to put on immortality. How, he did not know. But he was not troubled. He simply said, 'The dead shall be raised incorruptible, and we shall be changed.'

But we are losing the point of our story. We have run after the body, and have left behind the man. We have gone to the churchyard to visit our dead, and they are alive. We have looked forward doubtfully to a distant resurrection—'I know that he shall rise again, at the last day'—and we have forgotten that 'he that believeth in me, even though he have died, yet shall he be alive; and whosoever is alive and believeth in me shall never die.'

What did the translation of Enoch mean to the author of the Epistle to the Hebrews? Not the deliverance from death of the body. The body of Enoch was not in all his thoughts. The translation of Enoch was to him the continuance of Enoch's life. And in this he was in touch with

his nation from the beginning of its history. The gift of God to Israel was not resurrection from the dead, but continuance of life. 'God is not the God of the dead, but of the living.' Not for one moment did God cease to be the God of Abraham, Isaac, and Jacob. Therefore not for one moment were they dead. When Christ came, He came to renew the offer of the gift. 'I came that they may have—not resurrection but —life, and that they may have it abundantly.'

And if the gift of God to Israel was not resurrection, still less was it the resurrection of the body. The body was not in it. It was 'life eternal,' the undying life of the man. Says Dr. George Matheson (and Dr. George Matheson in his blindness has a wonderful way of seeing into the heart of things): 'It was not the sight of a dead body that made the Jew a sceptic; it was the sight of a dead soul.' The soul that sinneth, it shall die. Enoch did not die because he did not sin. He gained the desire of the heart of every true Israelite, an unbroken fellowship with God. He was with God here. When God removed him, he was with God there. So far as our eyes could follow him he was not, for God took him; but He took him to be ever with the Lord.

Messianic Prophecy.

By the Rev. R. Bruce Taylor, M.A., Aberdeen.

The full extent of the change that criticism has made upon the interpretation of the Old Testament is grasped only when men have to use the Scriptures for ordinary homiletic purposes. In the prophetical books a method of interpretation that was accepted as almost axiomatic has been so attacked as, in its rigid form at all events, to have been utterly discredited. The prophets spoke first of all to the men and to the circumstances of their own day; but the passages in them that had much the greater interest for our forefathers were those that were distinctively predictive. The violence of the reaction from a fanciful and unhistoric reading of prophecy has in our time created difficulties peculiar to itself, and in our bewilderment we are sometimes inclined to wonder whether any single passage whatever can be supposed to have been spoken with the consciousness of a personal Messiah who was to come. A return to the sources, and a careful inquiry into their meaning in the light of all that criticism has to say, will go far to steady faith and to deepen belief in the essential inspiration of the Scriptures.

From very early times in Israel's history we find a persistent conviction that the people stood in a special relationship to God. There was more in this than the mere exuberance of patriotism; the relationship was held to have been instituted, not for political, but for moral ends. The nation had been chosen for purposes that it only dimly saw, but yet it had the sense of having a unique work to do. This special relationship was established, the historical books say, by a series of covenants. Wellhausen may be right in arguing that the term 'Covenant' came into use only shortly before the Exile, but at all events the thing denoted by the *bĕrith* existed from the earliest days of the people's conscious history. It was in this regard that they interpreted the Exodus from Egypt, and the belief has come down as well in the ancient national ballads—

> For the portion of Jehovah is His people;
> Jacob the measure of His heritage.
> He found him in a land of the desert,
> In a waste, in a howling wilderness;
> He encompassed him, He distinguished him,
> He watched him as the apple of His eye;
> As an eagle stirreth his nest,
> Fluttereth over his young,
> Spreadeth abroad his wings, taketh them,
> Beareth them up on his pinions:
> Jehovah alone did lead him,
> And no strange God was with him.—Dt 32^{9-12}.

For a long time it was the nation as a whole that was thought of as the object of God's choice and as the instrument of His purposes of grace to the world; and indeed, while the Messianic idea

took many forms in subsequent days, this conception of the whole nation as the redeeming element in history appeared in one dress or another until the time of Christ, and is the moving force of the Zionism of to-day. But two points in this national history, (*a*) the establishment of the kingship under David, and (*b*) the sinking of the national hopes during the Exile, conditioned the most striking forms of the Messianic prospect.

(*a*) The greatness of David is to be judged, not so much from the immediate history that we have of him, as from the impress that he left upon the people's imagination. He was a great warrior, but it was not his military prowess that gave him his place in national memory and song. He was accessible to his people; his sympathies were their sympathies; his daily interests were theirs. The tradition that he was the sweet singer of Israel and the source of the most spiritual of the people's songs, cannot be altogether without foundation. It was the qualities of his heart that brought him so near the men he governed. His friendship for Jonathan became typical of all true friendship. It is with the deepest tenderness that the sorrows of his home are spoken of; the historian who recorded the death of Absalom was himself touched to tears as he recalled the father's grief. It was to David as the type of a nation's deliverer that the imagination of the pious recurred for many a century after his death. The Oriental has never been able to understand a constitutional government that would evidence itself mainly in its care for the permanence of institutions. He must have a visible king, a despot, a man whose word shall be the final authority. And so in the harassed days of the separated kingdoms, when the forces of Israel, too small under any circumstances to oppose the great Northern powers, were still further weakened by division, when the kings they had were godless and careless of their people's welfare, good men looked back to the days of the undivided rule, to the king who had served God and honoured them, and they felt that when the good time came it would evidence itself in the renewed glory of the house of David, with whom God had made His compact.

Thus Amos and Hosea (Am $9^{11f.}$, Hos 3^{5}) expect not the coming of a Messiah, but the splendour of David's days and the reunion of all the tribes under a king of his line. The whole conception of the Messiah receives a great deepening in the prophecy of Immanuel's birth, and in the prophecy of the Four Names. The former of these, 'Behold a young woman is with child (cf. Gn 16), and shall bear a son, and shall call his name Immanuel, that is to say, "God with us,"' must not be adduced as a testimony to the Virgin Birth. The word *'almah* means not a 'virgin,' but a 'young woman.' What the prophet does say is, that before this lad, who is presently to be born, has arrived at years of discretion, the land is to devastated by the Assyrian, cultivation is to cease, cattle will graze where the crops formerly waved, so that Immanuel shall eat 'milk and honey,' the scanty produce of a land that has been allowed to run wild. The great interest of the prophecy, apart from the fulfilment which the Church has seen in it of Christ, lies in the presentation of the Messiah no longer as the conquering king, but as a *sufferer* for the sins of others. The prophetic vision has not yet reached the point of seeing in the Messiah the one who shall expiate sin by His suffering; but it is obvious that the old idea of the Messianic time as the day of restored temporal glory has passed away. Under the pressure of the circumstances of history, prophecy is deepening. In chap. 9^{1-8} Isaiah comes back to describe more fully this deliverer in the characteristics that he shall present. He is to reign upon the throne of David; the kingdom is still to be an earthly one, but he is to have qualities that shall make him ruler, not only over the land, but over the hearts and consciences of men. He shall be called 'Wonder-Counsellor, God-Hero, Father-Everlasting, Prince-of-Peace,' These words were spoken to definite historical conditions, but they reach beyond them. Isaiah is certain that deliverance is coming soon, that it is coming by the ordinary channel of a human birth through one who, 'after passing through a period of suffering consequent on his people's sins, shall prove their saviour, ruler, and quickener of all their life; and his influence as a saviour is of course described in terms in which the Church of that age could understand it, deliverance from the power of Assyria, and the gifts of peace and justice' (G. A. Smith, 'Messianic Prophecy,' in *Bible Readers' Manual*).

And now, passing over Zec. 9–11, where the Messiah is represented as the Prince of Peace entering Jerusalem riding upon an ass (the ass symbolizing not humility but the mission of peace), and passing over Jeremiah as well,—

Jeremiah who, along with his great word of the 'new covenant written on the heart,' holds to the conception that 'David shall never want a man to sit upon the throne of the house of Israel (Jer 33^{17}),—we come to—

(*b*) The Prophet of the Exile. It can only be said in making this great leap over so many prophecies upon which an exhaustive study of this subject would require to pause so long, that we observe the increasingly depressed political conditions of the nation reflected in the changing and diminishing place that the King, as the Messianic agent, takes. Isaiah, as we have seen, thinks of one born into suffering who yet shall vindicate his kingship—an assurance so finely expressed in the prophetic perfects, the very genius of the Hebrew language coming to the aid of the utterance of faith: 'The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined' (Is 9^{2}). Jeremiah is not so certain about the individual Messianic king; rather does he expect a succession of kings of the house of David. But Zephaniah, Zec 12–14, Obadiah, Is 24–27 do not mention the Messianic kingship at all. By their time the kingship, as represented in the kings they had known, had lost all the confidence of the people. And when the nation was swallowed up in the Babylonian Empire, the negative thinking with regard to the king gives way, now that the kingship has vanished, to the wonderful conception of the suffering Servant of the Lord. 'The Exile cut the history of the people of Israel in two' (Davidson). The question that presses now on the spiritual man is no longer that of the king, and of the nation, and of the sacrifice as the expression of joyous service to God, but that of the individual and his personal relation to the Most High; and that relation as mediated not only by the personal consecration of the pious, but by the vicarious suffering of the innocent on behalf of the guilty. The question has been raised whether the suffering Servant is the nation or an individual. In many places the suffering Servant certainly is the nation, not the whole of the nation, but the godly in it. It was not those who sat light to religious truth that felt the deportation to Babylon most. It was they to whom Zion had been, in truth, the dwelling-place of God, and to whom the daily services and sacrifices had been of the very substance of communion with Him, who were bowed down under this separation from those hallowed associations. As the prophet looked out upon his people, he saw that, by sin, this punishment had come upon them; but he saw as well that the punishment was borne not by those who had invited it, but by the godly few. The chastisement had to be exhausted not upon the multitude that had deserved it, but upon a generation innocent of their sins. It was the substitute for the many guilty. But gradually the idea took a more concrete form. The suffering people became individualized in one man, misunderstood, mocked at, considered to be in special measure lying under the wrath of God, and yet expiating in himself the sin of many. Historically the prophet spoke what was true of his own time. The sin of the ungodly was, in point of fact, expiated by the suffering of the godly. But in his profound spiritual insight he spoke, without knowing it, what was true for all time. It is by the suffering of the righteous that there is any such thing as a spiritual succession.

It lies outside the scope of the present article to trace the history of the Messianic idea in the Jewish apocalyptic literature produced in the period immediately preceding the Christian era. That is a subject which itself merits full treatment, but at present we pass on to remark that, when Christ came, there was great vagueness in the ideas that prevailed about the Messiah. The conception of the prophet of the Exile—the deepest thing in the Old Testament—was not in men's thoughts at all. That the Messiah should suffer was never dreamed of. His own disciples, who might have been expected to have seen the trend of His character, could not understand the references to His suffering. We do gather from the Gospels that His Coming was expected to be *mysterious*. 'Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is' (Jn 7^{27}). There was a Jewish proverb which said: 'Three things come wholly unexpected, Messiah, a God-send, and a scorpion'; while according to another tradition, Messiah would not even know His own mission till He was anointed by Elijah (Westcott on Jn 7^{27}). There was also a steady expectation that the Messiah when He came would *work miracles*. 'When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for

another' (Mt $11^{2f.}$). And again in Jn 7^{31}: 'Many of the people believed on him; and said, When Christ cometh, will he do more signs than these which this man hath done?' But the expectation of the time had no inwardness in it. It was a far poorer thing than the idea of the prophet nearly five hundred years before.

Jesus Himself had no doubt as to His Messiahship. The humblest of all mankind, He put forward this astounding claim that in Himself were realized the aspirations of the Chosen People through so many hundreds of years. It was not only that He claimed to have fulfilled in Himself certain predictions. The whole of the Old Testament witnessed to Him, He said. 'Search the Scriptures; they are they which testify of me' (Jn 5^{39}). Again, He says (Mt 26^{54}) 'How then shall the Scriptures be fulfilled that thus it must be?'—where the implication is that what is written of Him must be fulfilled. The prophecy, 'The Spirit of the Lord is upon me,' He interpreted of Himself. He accepted the term Servant, 'But I am among you as he that serveth' (Lk 22^{27}). His disciples understood the reference in the same way, and used it as the explanation of His methods. 'Behold my servant . . . he shall not strive' (Mt $12^{18.19}$). Apart from the confession of St. Peter, the apostles claimed that in Him Old Testament prophecy was fulfilled. They style Him 'God's servant, Jesus'; 'Thy holy servant, Jesus' (Ac $3^{13.26}$ 4^{27-30}). St. Stephen, in calling Him 'the righteous one,' obviously refers to Is 53^{11}. The correspondence between the suffering described in Is 53, and the actual circumstances of Christ's trial and death, needs no vindication. What is of yet deeper significance is the way in which the New Testament accepts the view of the prophet of the Exile that the servant in his own suffering expiates the sin of the people. Christ Himself deliberately adopted the reference. He came 'to give His life a ransom for many' (Mt 20^{28}). 'This is my body broken for you' (1 Co 11^{24}). 'This is my blood of the New Testament, which is shed for many for the remission of sins' (Mt 26^{28}). St. Paul refers many times to the vicariousness of Christ's sacrifice of Himself; while the First Epistle of St. Peter is very largely an application of Is 53 to our Lord.

And now, in conclusion, we must try to meet the question that keeps haunting the man who seriously studies this subject of Messianic Prophecy. Had the prophets, many of whose forecasts have so unmistakably been fulfilled, any distinct knowledge of the events they foretold? Had they any means of judging and weighing the future other than those which are given to every man of a true moral sense? Many times their prophecies were fulfilled in the most wonderful way; but, on the other hand, many of their prophecies were unfulfilled at the time, and the conditions of their fulfilment now seem to be for ever past. Were the successful predictions, then, literary and moral accidents? The most diverse answers are, of course, given to this question. Wellhausen's whole point of view is that the prophets saw only so far as they were illuminated by an earnest moral sense. In times of peace they were silent; it was only when things were threatening that the prophet spoke. Smend, on the other hand, while going along with Wellhausen in his critical views, finds that in prophecy there is an inexplicable element which must remain a secret with God (*Alttest. Relig.-Gesch.* p. 164).

Was Messianic Prophecy a pure idealism then? Or had it a definite condition of things in view? Did good men, impressed with the hopelessness of the present, simply cast their minds forward and give each his own picture of the best he could imagine? Or was there in the mind of the prophet a distinct presentiment of the Messiah and of the Messianic time? Did the prophet consciously see something that was hidden from the ordinary man?

It must be allowed that the prophets felt themselves to be speaking the absolute truth as God had shown it to them. When they prophesied, they believed they had the Word of God in their mouth. Their quarrel with the false prophets was that those prophets spoke what was not put into their hearts by God, but what they imagined would be pleasing and comforting to those in authority. Not only did the prophets believe themselves to be speaking the truth, but they felt that when the word came to them they could not keep silence. They spoke because the Lord compelled them to speak (Am 3^{8}, Jer 20^{9}), and what they spoke was the Word of God.

But over against this subjective certainty of the prophet is to be set the fact that in all prophecy there was a *temporal* element. It was the known

that conditioned the prophet's picture of the future. He had to take his footing on the nation's own heritage of thought. He did not intrude on their life as a foreigner; he shared their circle of ideas. In his prophecy concerning the future his scheme of things was largely cast in the mould of the political conditions in which he lived. Was there a king at the head of the State, then the Messiah presented himself in the guise of a king. Had the king vanished from the political vision, then the Messiah appeared to his view as the holy man, or as the religious element in the nation personified. Thus Messianic Prophecy is a continually changing thing, with many different presentations, all realized in Christ as we now see, but not capable of being embraced within one view by the Jew, say of the time of the Maccabees.

Nor is this all. The student of prophecy finds that a great many prophecies have never been fulfilled; history has taken another course altogether. He finds, too, that the forecasts of prophets who were contemporaries are inconsistent, and that readings of history, mutually destructive, are given by prophets living almost side by side. Nahum prophesied that, through the siege of Nineveh, Judah would finally be saved. Habakkuk placed his hope upon the destruction of the kingdom of Babylon; while the Babylonian was to Jeremiah, on the other hand, the messenger of God in the laying waste of Jerusalem. The prophets expected, too, that the Messianic time to which they were pointing would *speedily* come. 'Prophecy compresses great momenta into a brief space, which brings up great movements close upon the back of one another, and takes them all in at one glance of the eye. This peculiarity some writers on prophecy have called its perspective, or, to use an expression of Delitzsch, the foreshortening of the prophet's horizon' (Davidson, *O.T. Prophecy*, p. 353). Thus Isaiah sees in one glance, as a rapid sequence of events, the darkness of the Assyrian invasion, the sudden breaking of the light, and the endless duration of the reign of the Prince of Peace —the Messiah's kingdom established immediately on the ruins left by the Assyrians. In considering the predictive power of the prophets we have thus on the one side their personal conviction that they were speaking the truth, and the justification that their prophecies in essence had in the Person of the Messiah; while, on the other side, we have the fact that they were sometimes mistaken in their historical forecasts, and that while one prophet might be quite certain that one particular event was about to ensue, another, equally earnest in his reading of the times, might be equally certain of an entirely different upshot.

In view of these facts, we need to draw a distinction between the immediate and the ultimate fulfilment of prophecy; or, as Davidson draws it, between prophecy itself and the fulfilment of prophecy. The prophet had to express everlasting moral principles by means of the materials that lay to his hand both in historical circumstances and in the modes of thought that his time understood. There was thus a temporal as well as an eternal element in prophecy. The message of the suffering Servant would have conveyed no meaning to the Israelite of the day of Amos, as, on the other hand, the thought of a restored earthly kingship had clean passed from the mental horizon of the prophet of the Exile. We cannot hold that the inspiration of the prophet included the revelation to him of the historical details of the times that were to follow his. Several most remarkable predictions had their full justification in subsequent events; but it is not fair inquiry to lay stress upon these to the neglect of the many other prophecies that remained unfulfilled. The historical predictions were the clothing of eternal ideas, and those ideas stood and stand even though the wrapping of them may have changed greatly within the period of the prophetic utterance. The human body is continually renewing itself, faculties develop and wane, the purposes that seemed to be within our grasp in youth fade from us in middle age, the course that our minds had resolved on is so modified by circumstances that we seem to be almost the play of chance. And yet the personality remains the same; the change of circumstance does not alter the moral endeavour; the gradual failure of the physical powers does not imply the surrender of the will, nay, more, may serve as a relief to bring out the power of character. So in prophecy the external thing was constantly changing. Could we have roused from their graves the prophets from Amos to Malachi, and have asked them to give us their view of the future from the standpoint of the times in which they had lived, it would have been a parliament of discordant voices. Isaiah would have reproached Jeremiah for want of patriotism in advising that the gates should be thrown open to the invader.

The prophet of the Exile might have said to both that in expecting a king to reign over this denationalized people they were only cherishing a pious dream. For in prophecy the *clothing* of the idea was the temporal thing, and inspiration, in the sense of the correct reading of the future, did not appertain to it. The great religious conceptions that the historical details clothed were the permanent things. In them was the inspiration of the Most High. In speaking of them the prophets spoke better than they knew. The prophets as they spoke of the coming king, of the purified nation, of the holy man of God, of the suffering Servant, had no consistent idea of the actual Messiah who was to be. Their various conceptions, indeed, seemed to be self-contradictory, unable to be combined in any one character. We fail to consider, we who have been trained to see in Christ the fulfilment of the promise of the Messiah, how marvellous the fulfilment of that promise was. We import our knowledge of Christ into the conscious conceptions of the prophets. But the prophets saw nothing of this; and yet each in his own measure, underneath the historical circumstances of his day, was expressing, as God had put it into his heart, the idea that was afterwards to be made actual in the Messiah.

It was in this that the inspiration of the prophets lay. To understand it we must begin with Christ and work backward, seeing at each stage the development of the Messianic idea that was to eventuate in the Messiah. Just as it is through man, the highest product of evolution, that we can see the meaning of many of the processes in the lower creation that without the completion of them all in him would seem purposeless, so it is through Christ, in whom religion became absolute, perfect, that we can comprehend the contribution that each prophet, under the guise of the temporal, made to the completion of the spiritual idea. Herein is the inspiration of God; not in the predictions concerning historical details, not in the political forecasts, but in the enunciation underneath those things, and with the full meaning of their words not understood by the men who spoke them, of the principles of the kingship of God, of His power over a nation's life, of His nearness to His own people, of His willingness to substitute His own suffering for theirs, those principles realized in flesh and blood in His own Son, Jesus Christ.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH VIII. 20.

'The harvest is past, the summer is ended, and we are not saved.'—R.V.

EXPOSITION.

'The harvest is past.'—These again are the words of the people, whose despair at being thus rejected by God takes the form of a proverb.—COOK.

'The summer is ended, and we are not saved.'—In Is 16^9, Jer 40^{10}, and elsewhere the word 'summer' is rendered by 'summer fruits.' The 'summer' (better *the fruit-gathering*) is ended, and yet they are not saved from misery and death. All has failed alike. The whole formula had probably become proverbial for extremest misery. It is well to remember that the barley-harvest coincided with the Passover, the wheat-harvest with Pentecost, the fruit-gathering with the autumn Feast of Tabernacles.—PLUMPTRE.

WHEN the harvest was over and the fruit-gathering ended, the husbandmen looked for a quiet time of refreshment. Judah had had its 'harvest-time' and then its 'fruit-gathering'; its needs had been gradually increasing, and, on the analogy of previous deliverances (cf. Is 18^4 33^{10}), it might have been expected that God would have interposed, His help being only delayed in order to be the more signally supernatural. But *we are not saved* (or rather, delivered).—T. K. CHEYNE.

THE SERMON.

The Prophet's Lament.

By the Rev. S. A. Tipple.

No prophet ever carried a sadder or heavier burden than Jeremiah. He was timid and sensitive, but he had to become a 'man of contention.' His message was one of disaster, and his cry was ever 'No hope, no hope.' Judgment had been foretold against Judah, and the fears of the people had been aroused and they had plunged into religious activity to avert their punishment. And now they were self-satisfied once more—they had

succeeded in appeasing God's wrath. It was to this people that Jeremiah was sent with the message that their reformation was useless—it was superficial, and, underneath, the mass of corruption was untouched. It is not to be wondered at that Jeremiah shrank from his message and rebelliously said, 'I will not make mention, I will not speak any more,' until 'the word was in his heart as a burning fire shut up in his bones, and he was weary with forbearing, and he could not stay.'

Sometimes it may be better to refrain from meddling with hopes even though we see their baselessness, but sometimes it is the kindest thing to scatter them. So it was with the people of Judah. The hope that their reforms had secured them against God's anger was not only a delusion, it was a snare. It was unfitting them to bear their punishment, when it should fall, with the humble submission which would make it beneficial to them.

'The harvest is past, . . . and we are not saved,' was the cry of Jeremiah. How many of us echo this cry as we contemplate ourselves after seasons which have held special opportunities, how disappointing have the summers proved, how small has been the gathering of the harvest!

And, again, we remember situations with a humiliating sense that we have not become the men, in moral nature, which they afforded us the opportunity of becoming. We recall the anniversaries and the quiet Sabbaths when we were touched by higher impulses and resolved to go on to better things. We grieve that now those things have not the quickening impulse they once had. Let us remember that so long as we are *able* to weep that we *cannot* weep there is hope for us.

What is it with us all but failure? We have not worked out our appointed salvation, we have fallen far below the high aspirations with which we set out. And still we feel that something has been reaped, though it be only a penitent sense of shortcoming which we have gained. Even that is the seed-grain which will bear fruit behind the veil.

The Seasons of the Soul.

By the Rev. W. J. Dawson.

In the seventh verse of this eighth chapter Jeremiah calls attention to the migration of the birds. The stork, the turtle, the crane, and the swallow obey the whisper of the Creator, and on the approach of winter fly to summer lands. Man alone pays no heed to the seasons,—the spiritual seasons of his soul,—and at last is forced to acknowledge 'The summer is ended, the harvest is past, and we are not saved.'

There are times in the life of all when God seems far away, and the right course visionary and impractical; there are also times when God is near, and goodness is easy and alluring. These are the seasons of the soul.

i. There are three things to notice about the seasons of the soul, and the first is that you *cannot command* them. They are given. Our bodies are affected by a thousand outside forces—sounds, visions, odours, fragrances, and flavours. When we are thus affected by the earthly, may we not be equally affected by the heavenly? In the world of intellect there is a thing called genius. It cannot be acquired, and it comes without being sought. In the spiritual world the corresponding fact is the divine visitation of God, and the name for it is grace. This grace may come to us in many ways which seem to have no relation with religion,—through a book which has interested us, through a strain of music or the beauty of nature, —and we are mystically gladdened, helped, and directed. God's name for this visitation is grace. Robert Louis Stevenson has said about it: 'We walk upon it, we breathe it: we live and die by it; it makes the nails and axles of the universe.' And it comes unsought. 'I was found of them that sought Me not; I was made manifest to them that asked not after Me.'

ii. The second point to be noticed about the seasons of the soul is that we can *use* them—the grace of God visits us that we may use the grace. But many men hear God's message, and thrill to it, and do not act. They say, 'to-morrow I will go and work.' Of men such as these Oliver Wendell Holmes says, 'they die with all their music in them.' Not to profit by the message is as good as never to have had it, for salvation is the *appropriation* of God's grace, and every man receives a call. Every man has had his soul softened and his heart touched by a desire for goodness, and that was his chance.

iii. And now we come to the most tragic truth of all—we may *miss* the season of God's grace. Every day we see men missing great opportunities, either through indolence or carelessness. Can we

hide from ourselves the truth that in the same way men miss the seasons of God's grace? We may not limit the magnanimity of God, but within the limits of this world men lose their last chance. They live and die without ever appropriating God's grace. They let the seasons of God visit them in vain, till at last they utter the bitterest of all cries, 'The harvest is past, the summer is ended, and we are not saved.'

Illustrations.

Procrastination.—Mr. Bart Kennedy, in his recent and fascinating book, *A Tramp in Spain*, hits off the indolence of the average Spaniard in this graphic fashion: 'The Spaniards are the most dignified loafers in the world. To-morrow is for them the day of days. On that day everything will come all right. "Manana." The word, as the man of Spain uses it, not only means to-morrow, but it means the future that is dim and far away—the future not yet to be defined, a time of haze and golden possibility, of accomplishment and greatness yet to come.' This reliance on to-morrow is not peculiar to the Spaniards; it is the ruin of thousands in spiritual things. The Holy Spirit saith "To-day" for soul decision and service.—H. O. Mackey.

Lost Opportunities.—'The harvest is past.' The coach has gone on, and we have missed it; the tide flowed, and we might have caught it, but we have waited so long that it has ebbed. We neglected our opportunities at home, we were disobedient, unfilial, hard-hearted, and now we stand at the gate-post and cry our hearts out, because we had not a chance of doing something for the father and mother whom we neglected in their lifetime.—Joseph Parker.

A message has been sent to me to come and see a sick person. Nothing was said about coming at once; and so, having something else to do, I have put off going, and have found it was too late on the morrow. Mr. Arnot, in his book on the Proverbs, tells a story of an artist with whom the late Queen made an appointment for a sitting for a certain hour at the Palace. The artist was in no hurry. He arrived some minutes late, to find that the Queen had been at the appointed time, and was gone. And so he lost his opportunity.—Jeffrey's *The Way of Life*, p. 285.

Not Saved.—The harvest must be gathered during 'the time of harvest,' or it cannot be gathered at all. The hay must be made while the sun shines, or there will be no stacks of hay when the winter comes. If the farmer allows the opportunities that come to him in the summer sunshine and harvest time to pass by unimproved, he must reap, instead of wealth and plenty, poverty and want. The verse before us is the lamentation of a people who have allowed the harvest time of spiritual opportunity and the sunshine of favourable circumstances to pass without doing those things which would have secured their salvation, and who realise in the end that they are not saved. The lament of these people may some day be the cry of many who have allowed their 'day of salvation' to pass by without seeking the Saviour. 'Now,' says the apostle, 'is the day of salvation.' There is no promise of another day. The present moment may end the summer time of many. How sad if, in the next, they should have to cry, 'not saved.'—Thorne's *Notable Sayings*, p. 172.

A survivor from the wreck of the *Princess Alice* relates a distressing and heartrending scene in connexion with the rescuing of some of the passengers of that ill-fated vessel. She was in one of the small boats which was as full as possible with rescued passengers. Struggling in the water were many other poor drowning creatures, some of whom laid hold of the boats and entreated to be taken in, but that was quite impossible, as they were already overcrowded, and for one more there was absolutely 'no room.' Still they would not let go their hold, and fought hard for dear life to get into the boats. Overcrowded as they were, it was clear that the boats ladened with the rescued would be capsized unless those hanging on were driven away. The poor creatures had at last to be beaten off, for they would not relax their hold, and they were left to perish because there was 'no room' for them in the boat.—A. Hill.

Sometimes, too, the night comes in a still sadder form. The night of deadness when we no longer care to work, the night of hardened habits which we cannot break, and which take from us even the desire to live lives of fruitful activity and faithfulness. There comes a time when those words of the vision of the Revelation have their stern fulfilment: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.' The man who has chosen idleness will at last be unable to rise to any effort of labour; the selfish will grow in selfishness till the voices that call for his sympathy and help fail to reach his ear, and the man who has turned away from his God will find a blank darkness around him in the day of his need.—Bramston's *Fratribus*, p. 53.

Late, late, so late! and dark the night, and chill!
Late, late, so late! but we can enter still.
'Too late! Too late! ye cannot enter now.'

No light had we: for that we do repent;
And, learning this, the Bridegroom will relent.
'Too late! Too late! ye cannot enter now.'

No light! so late! and dark and chill the night!
O let us in, that we may find the light!
'Too late! Too late! ye cannot enter now.'

Have we not heard the Bridegroom is so sweet?
O let us in, though late, to kiss His feet!
'No, no! Too late! ye cannot enter now.'

Tennyson.

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The Use of Dante as an Illustrator of Scripture.

By the Rev. Canon Sir John C. Hawkins, Bart., M.A., Oxford.

II.

This article, like its predecessor (The Expository Times, p. 393 of this volume), will be confined to the *Purgatorio* of Dante. And its scope will be further limited to the descriptions of the seven *cornici*, or terraces, on the Mount of Purgatory itself (cantos ix.–xxvii.), thus excluding the details of the Ante-Purgatory (cantos ii.–viii.), which, though extremely interesting in themselves, do not seem to provide much material that can be used, simply and intelligibly, for the practical and homiletic purposes which these articles are primarily meant to serve.

Those seven terraces are occupied by the corrective punishment (for it must be remembered throughout that in Dante's view all the punishment in Purgatory is essentially corrective, and therefore it is that we can safely draw from it illustrations of earthly punishment) of seven separate sins—those which were catalogued in the mediæval Church as the Seven *Vitia Capitalia*, or Deadly Sins. It is a list which, with some slight variations, one of which will be noticed presently, has been used long and widely, and it may still be regarded as practically valuable as well as historically interesting. There is, indeed, but one serious fault that can be found with it from the point of view of modern ethics—and surely no less from the point of view of the proportion of scriptural teaching—namely, the omission of any mention of the class of sins which includes hypocrisy and insincerity and unveracity. As Dr. W. Bright puts it, when preaching on 'Sincerity towards God,' from the text Ps 51^{6}, and referring also to Ps 15^{2} $52^{5(4)}$ 55^{11} 101^{7}, Zec 8^{16}, Eph $4^{15.\,25}$, Rev 21^{8}, etc.: 'Is it not strange and sad that, in the face of such passages as these, good men who were to wield vast ethical influence should have drawn up a list of seven mortal sins, and yet have left out falsehood?' (*Morality in Doctrine*, p. 224). He adds in a note: 'Cardinal Newman, far otherwise, makes "unveracity" one of the three "offences against the majesty of God"; the others being impurity and cruelty' (*Grammar of Assent*, p. 412). We are apt to think of the virtue of strict truthfulness as being more highly valued among northern and Teutonic, than among southern and Latin, peoples; but as to Dante himself, there is no reason to suppose that he personally, any more than Cardinal Newman, would have thought falsehood too slight a sin to be regarded as 'capital' or 'mortal.' More easily it might be argued on the other hand, by those who remember how he wrote in the *Inferno* about hypocrites (canto xxiii.), falsifiers (cantos xxix.–xxx.), and traitors (cantos xxxii.–xxxiv.), that he regarded it as too degrading and too deadly a sin to admit of purgatorial cleansing. But it is enough for us to say that he simply accepted on Church authority, and used as part of the framework for this part of his poem, the catalogue of sins which would be most familiar in catechisms and penitentials and sermons. Just so in our own country, later on in the same century, Chaucer adopted the same catalogue in the treatise on penitence known as 'The Persone's Tale.'

Let us then look through the seven sins which form the items in that catalogue. It may be useful in each case, first, to collect a few of the most salient and instructive of the texts which are likely to suggest the subject of the particular sin to the preacher or teacher, and then to show how, in trying to enforce the need and the nature of due penitence for that sin in this life, he may be helped by illustrations drawn from Dante's projection of such penitence into another sphere.

First Terrace: The Proud.

Cantos x. 27–xii.

Some texts in point, besides those mentioned immediately below, would be Pr 3^{34}, quoted in Ja 4^{6} and 1 P 5^{5}, Dt $8^{2.16}$, Ps 131^{1} 138^{6}, Pr 11^{2} 15^{33} $16^{5.19}$.

1. Now, first, it should be observed how completely consistent with the whole Christian scheme of ethics, and especially with the sayings of our Lord Himself, is the fact that pride stands foremost in Dante's list of sins, and is punished on that terrace which is the lowest on the Mountain of Purgatory, and therefore the farthest from Paradise and from the Divine Presence. Of the seven deadly sins, typified in the poem by the seven P's (*i.e. peccata*) marked on Dante's forehead (*Purg.* ix. 112, etc.), this one must be washed away before the others can be dealt with. As, then, in Holy Scripture, the first beatitude is that pronounced upon 'the poor in spirit' (Mt 5^{3}), as the humblest are 'the greatest' (Mt 18^{4}, cf. $20^{27\,f.}$), and therefore the proudest must be the least, in the kingdom of heaven, as the 'meek and lowly' heart is the very essence of the imitation of Christ (Mt 11^{29}), so here Dante places the subjugation of pride first among the necessary processes of repentance and purgation. He follows in this case the usual classification and order of sins, although he does not seem to have felt towards pride the personal contempt and disgust with which he regarded the sins of avarice and gluttony, and although (or should we rather say because?) he looked upon it as his own besetting sin, as he indicates distinctly in *Purg.* xiii. 136 ff.

2. But there is something more to be observed. Though, as has been said, it was usual in Dante's time to count the deadly sins as seven, and to reckon pride as the first of them, this had not always been the case. Some earlier writers, beginning with Cassian, extended the list to eight, placing vainglory (*inanis gloria*), which of course is one specific form of pride, among the seven, but also placing pride itself (*superbia*) outside of that number, either before the commencement or after the conclusion of the list, as being a kind of summary of all its items, 'an inclusive vice,'[1] and, as it called in agreement with Ecclus. x. 15 (Vulgate), 'the beginning of all sin,' or, in Chaucer's language, 'the general rote of all harmes.' Now, it is remarkable that Dante, though not by the same means, accords to pride a quite exceptional position among sins, as being not merely *primum inter paria*, but as alienating men in a very special and fundamental manner from goodness and from God. For before he can enter Purgatory even as a spectator, he has to submit to a certain preliminary process of cleansing and enlightenment, which is thus described in the charge of Cato to Virgil, who is to be Dante's guide and guardian—

> 'Go, then, and see thou gird this man about
> With a smooth rush, and that thou wash his face,
> So that thou cleanse away all stain therefrom.'
> *Purg.* i. 94–96.

And it is certain that in the allegorical interpretation which all such details were intended by Dante to bear, the reed with which he was to be girded represents *humility*. As Mr. Tozer well expresses it, in his *Commentary* on these lines, 'Just as in Scripture "a bruised reed" is used to signify repentant humility (Is 42^{3}), so here the rush, which bends before the beating of the waves [see lines 102–105], suitably represents the attitude of the soul entering Purgatory, where it submits itself to correction' (p. 196). The incident will thus be a particularly apt illustration of the scriptural counsel, 'all of you gird yourselves with humility' (1 P 5^{5} R.V.), where the verb used (ἐγκομβώσασθε) in its literal meaning implies such a knotting as would have fastened Dante's pliant rush.

3. Returning to the description of the first terrace, a striking expression of Dante's may be quoted to show how utterly, in his view, pride spoils and renders worthless all actions that are prompted by it. In the course of a noble invective, he thus exclaims—

> O ye proud Christians! wretched, weary ones!
> Who in the vision of the mind infirm [or, diseased]
> Confidence have in your backsliding steps.
> *Purg.* xi. 121–123.

It is the expression 'backsliding,' or rather 'retrograding steps,' that is to be particularly noticed. It implies that Christians who are letting themselves be influenced by a thing so contrary to their profession as pride 'are so blinded to their condition, that they are confident of reaching their goal, and do not perceive that their steps are retrograding and leading them to perdition' (Scartazzini, in

[1] Moore's *Studies in Dante*, ii. 185, where the discussion of the 'Deadly Sins' is very full and complete. A short reference to the subject will be found in The Expository Times, vol. xv. p. 302.

Vernon's *Readings, in loc.*). With this thought we may compare the paraphrase of the Lord's Prayer in the next canto—

> Give unto us this day our daily manna,
> Withouten which in this rough wilderness
> Backward goes he who toils most to advance.
> *Purg.* xi. 13–15.

And again we may note the reference to that special form of pride which consists in the love of praise and reputation on earth—

> O human creatures, born to soar aloft,
> Why fall ye thus before a little wind [*i.e.* the breath of fame]. *Purg.* xii. 95–96.

4. The fact that the very beautiful paraphrase of the Lord's Prayer, which has just been referred to (*Purg.* xi. 1–24), is placed in the mouth of the penitents for pride, is noticeable. It may suggest to us (1) that the most comprehensive of all prayers is needed against the most comprehensive of all sins, and (2) still more, that the proud above all others have need to 'become as little children,' and with them to use the simplest of all prayers.

5. The nature of the special penalty that must be borne by the proud has to be gathered from several passages (*Purg.* x. 115–120, 130–139, xi. 25–30, 52–55, 75), but it is clearly summed up, and its significance is well expressed by Mr. Vernon: 'The proud . . . have to carry upon their shoulders heavy stones, which bend them down to the earth, and oblige them to move slowly. By this is meant, that in his penitence the proud man must carry his head bent as low towards the earth as he aforetime carried it high and arrogant' (*Readings, in loc.*). And thus, as Dean Plumptre says, 'the discipline is appropriate to the sin. Those who had lifted themselves up through pride are constrained to an enforced humility of attitude, and through that pass to lowliness of mind.' Now this enforcement of a humble attitude of body is represented as a very painful process. Its justice is admitted by those who have to submit to it, but still it is a penalty hard to bear—hard for all those upon whom in due degree it is laid—

> They were more or less bent down
> According as they more or less were laden;
> And he who had most patience in his looks
> Weeping did seem to say, 'I can no more.'
> *Purg.* x. 136–139.

We have there a striking allegory of the certain truth as to moral discipline on earth, that the proud man has no light and easy task when he sets himself to mortify and kill in himself the vices of haughtiness and self-conceit, and to bring himself into a habitually humble attitude of soul. Resolutions and intentions to be humble are worth nothing, unless and until they are worked out in practice, and that practice involves such painful humiliations as apologies for past insolence, reparations of past neglects, condescensions to men of low estate who had before been scorned, admissions of failures and mistakes in the very matters in which most self-confidence had been shown, and in which the advice of others had been despised.

Second Terrace: The Envious.

Cantos xiii.–xv. 81.

Some texts in point are 1 S 18^9, Pr 14^{30} 28^{22}, Mt 20^{15}, Mk 7^{22}, Ac 7^9, 1 Co 13^4, besides the mention of envy among other vices in Ro 1^{29} 13^{13}, 2 Co 12^{20}, Gal 5^{20}, 1 P 2^1, etc.

In dealing with this hateful sin of envy references of three kinds may be made to Dante's treatment of it in the *Purgatorio*.

1. In several of the texts above named, and also elsewhere in Scripture, envy is spoken of under the name of 'an evil eye,' a form of expression which is kept up in the Latin *invidia*, from which our own word 'envy' is derived. And in one of those texts (1 S 18^9) the 'evil' nature of the look is implied without being expressed, it being simply said that 'Saul eyed (עַיִן, LXX ὑποβλεπόμενος) David.' We need not enter into the curious superstitions which have attached themselves, and in Italy and elsewhere still remain attached, to this notion of the evil eye; it is enough to notice the moral truth which lies at the root of the expression, namely, the danger of looking too intently at the successes and advantages of others (especially in contrast with failures and disadvantages of our own), because such intent looks are so very likely to degenerate into envious looks. Therefore the eyes must be directed elsewhere—directed upward, as religion tells us, to the Giver of all good things in acknowledgment of His wisdom and love, even when our own share of such things seems small, and on earth directed, as such moralists as Plutarch[1] counsel us,

[1] 'When you admire anyone who is carried by in his litter as a greater man than yourself, lower your eyes and look at those who are carrying the litter' (*De Trang. Animi*).

towards the contemplation of those who are worse off, rather than of those who are better off, than ourselves. But to do this is no easy task; it needs sharp efforts of self-control; and therefore Dante represents the corrective punishment of the envious as consisting of the painful closure of the eyes which had been the means through which occasion for their sin had been given—

> So to the shades, of whom just now I spake,
> Heaven's light will not be bounteous of itself;
> For all their lids [*i.e.* eyelids] an iron wire transpierces,
> And sews them up, as to a sparhawk wild
> Is done, because it will not quiet stay.
>
> *Purg.* xiii. 68–72.

From which Buti, one of the old Italian commentators quoted by Vernon, draws the lesson that he who would cure himself of envy 'must have his eyes sewn with wire, that is, with strength of mind and resolution he must close his eyes against all that would lead him to envy.'

2. We are told by St. Paul (1 Co 13^4) that envy is a frame and habit of mind which is directly contrary to the Christian spirit of love; for 'charity envieth not.' In several ways Dante emphasizes the truth that the growth of love is the 'expulsive power' which alone can clear the heart from envy. Thus (*a*) soon after entering the terrace he hears the loud proclamation of the Saviour's teaching which sets forth the highest, because the most difficult, aspect of love, 'Love those from whom ye have received evil' (*Purg.* xiii. 36). (*b*) And when the angel has dismissed Dante and Virgil at last from that terrace, they hear chanted behind them the two congratulatory sayings, 'Blessed are the merciful' (Mt 5^7), and 'Rejoice thou that conquerest,' a conjunction of benedictions which surely implies that it is only when the conquest of envy is achieved that the Beatitude pronounced upon the merciful can be inherited. For, as Dante's favourite authority, St. Thomas Aquinas, had pointed out, envy is the very opposite to mercy, because 'the jealous man is made happy, while the pitiful man is saddened, by the misfortunes of his neighbour' (*Summ. P.* ii. 2, 36, 3, quoted by Plumptre). (*c*) And there is another incidental, but very beautiful and interesting, way in which Dante brings out this principle that the growth of love is the destruction of envy: he is describing the sufferings of the penitents for envy, as they sat beneath the bank of 'livid' stone,—the colour appropriate to their sin,—and is showing that for them, hardly less than for the proud, a sorely painful and humiliating purgation is needed—

> I do not think there walketh still on earth
> A man so hard that he would not be pierced
> With pity at what afterward I saw:
> . . . . . .
> Covered with sackcloth vile they seemed to me,
> And one sustained the other with his shoulder,
> And all of them were by the bank sustained.
>
> *Purg.* xiii. 52–60.

The detail of special interest to us now is that 'one sustained the other with his shoulder.' So in their misery they are brought to 'bear one another's burdens' (Gal 6^2), by giving that kindly help and support to one another, which envy might have kept them back from giving to others in their lifetime. Their suffering is their training in sympathy.

3. Dante further points out that effective help against envy may be found in the exercise not only of charity but of piety, *i.e.* in the fulfilment of the precept, 'Set your mind on the things that are above, not on things that are on the earth' (Col 3^2). His argument, as given in *Purg.* xiv. 86 f. and much more fully in xv. 43 ff., is not easily represented in brief quotations, but the essence of it is that, since all earthly things are limited in quantity, it follows that if one man gains a larger share of them, it must leave a smaller amount of them for others to share in, and so there arise temptations to envy on the part of the less fortunate or less successful. Whereas in heavenly and spiritual things this is not so; one man's gain in them cannot be another's loss; nay, rather, the opposite is the case, for the greater the number of the blessed in heaven, the greater must be the joy and bliss which is the portion of each soul there, because (to use Plumptre's admirably clear exposition of the somewhat obscure passage with which Dante concludes), 'God as the Supreme Good, is light (1 Jn 1^5), and every soul that is capable of receiving that light is as a mirror which does not absorb but reflects it; and so the greater the number of souls, the more is the light mirrored, and therefore multiplied, by and for each and all.'

Third Cornice: The Wrathful.

Cantos xv. 82–xvii. 69.

Pr 16^{32} 19^{11}, Ec 7^9, Ro 12^{19}, Ep $4^{26.\ 31}$, Jas 1^{19} are a few of the many texts that might introduce the subject of anger.

Jeremy Taylor has made much use of this admirable treatise in his *Holy Living*, chap. ii. §6, 'Of Contentedness.'

1. St. John tells us that 'he that hateth his brother is in the darkness,' which 'darkness hath blinded his eyes' (1 Jn 2^{11}). Now hatred is very generally the result of long indulged anger: thus Seneca writes of anger becoming incurable when it has hardened into hatred ('ex ira in odium obcalluit,' *De Ira*, iii. 41), and Cicero defines hatred as 'ira inveterata' (*Tusc. Disp.* iv. 9). Dante, therefore illustrates and enforces St. John's saying when he describes the appropriate penalty for anger as being darkness, which is caused by a thick smoke (*Purg.* xv. 142–145, xvi. 1–7). To quote again Mr. Tozer's *Commentary*, 'The symbolism seems to be that anger, which is "a brief madness," clouds the judgment and obscures the conscience in the same way as smoke takes away the power of sight. Smoke, moreover, like anger, is harsh and irritating.' And so the smoke of this terrace is described by two strong adjectives as being 'pungent and foul' (*amaro e sozzo*).

2. But in Dante's Purgatory every scene of suffering is also a scene of contrition and amendment. And so those wrathful spirits, while passing through that blinding smoke and darkness, 'go loosening the knot of anger' (*Purg.* xvi. 24) by means of prayer—the 'knot' evidently signifying the bondage of the sin of anger, which would tie them down so that they could not ascend heavenwards (cf. also the 'cords' of Pr 5^{22}). Dante writes—

> Voices I heard, and every one appeared
> To supplicate for peace and misericord
> The Lamb of God who takes away our sins.
> Still '*Agnus Dei*' their exordium was;
> One word there was in all, and metre one,
> So that all harmony appeared among them.
> *Purg.* xvi. 16–21.

Two instructive points may be noted here. (*a*) The word rendered 'harmony' is *concordia*, which may be taken to imply that the sense of a common need, and the sharing in a common worship, was bringing about an agreement and sympathy in heart between those who in life had been drawn by anger into discords and collisions with their fellowmen; and here we may remember how a peaceful and forgiving temper is set before us by our Lord as the indispensable preliminary to acceptable worship (Mt 5^{22-24}). (*b*) And there is surely a special fitness in the Saviour being here addressed as the 'Lamb of God' by the penitents for anger: that name recalls His submissive and unretaliating obedience when He was 'led as a lamb to the slaughter,' thus being for such penitents the Lamb of God not only as 'a sacrifice for sin,' but also as 'an ensample of godly life' under the oppositions and provocations and real or seeming humiliations which are the most frequent causes of human anger. (See 1 P 2^{19-25}.)

3. That mention of 'real or seeming humiliations' suggests a further remark. It was noticed, with reference to the first terrace, that the preeminence among sins which Dante (in accordance, as we then saw, with the teaching of the New Testament) ascribes to pride, is justified by the fact that it so often lies at the root of other sins. And it may here be added that this is especially the case with the class of sins which are dealt with on this third terrace. Moralists who have closely examined the causes and circumstances of anger, have often pointed out that it arises from wounded self-love or self-esteem or sense of dignity much more often than from anything else. 'Now when I contemplated,' says Plutarch, for instance, 'the origin (γένεσιν) of anger itself, I observed that different persons fell into it for different reasons, but in nearly all of them was present the idea (δόξα) of their being despised and neglected' (*De Cohibenda Ira*, xii.).

The four remaining terraces must be reserved for another paper.

At the Literary Table.

AN EPOCH MAKER.

The World's Epoch-Makers: Socrates. By the Rev. J. T. Forbes, M.A. (*T. & T. Clark.* 3s.)

Coming men do not all come, but you may look for the Rev. J. T. Forbes, M.A. He is a Baptist minister, presently in Glasgow. He might be anywhere he likes to-morrow. And he is a platform speaker not less than a preacher; an author not less than either. Was there risk in giving so great a volume as *Socrates* in the 'World's Epoch-Makers' to so unknown a man? The risk was run, and the book is a great one.

How many men have believed that Socrates was

not discovered until they came. Mr. Forbes does not think he has discovered Socrates. For so good a judge of men he is remarkably incapable of estimating his own merits. But if he does not discover Socrates, he reveals him. And he reveals him as out and out, with all his brilliancy, a son of his time and a child of his people. He shows the way by which Socrates came, and that no one could have said of him as they said of another, 'Whence hath this man these things?' But he also shows very clearly that the way by which Socrates came was, by the genius of Socrates, made a new way for others.

Yet the clearest revelation is in the establishing of the reality of the divine guidance in Socrates. We need to have that matter settled now. The character of God needs it. For it is no longer credible to us that God was the God of the Jews only and not also of the Gentiles. We thank Mr. Forbes above all for that. His discussion is too short, but it is true. And the significance is that such as he should touch the subject to this issue.

A HERO OF THE REFORMATION.

Heroes of the Reformation: John Knox. By Henry Cowan, D.D. (*Putnams.* 6s.)

So many books on Knox have been written and published since the year 1905 came in, that we may reasonably wonder if there is room for another. There is room, however, for Professor Cowan's volume. There is room for another study of any great man or great event in the world, if it is an original painstaking study. Dr. Cowan has gone over the whole ground of Knox's career afresh. He has studied for himself every problem and position in it—religious, ethical, literary, historical, geographical. It was necessary that the series of books on the 'Heroes of the Reformation' should contain a book on Knox. But Dr. Cowan's book is its own justification.

Its most conspicuous characteristic is its truthfulness. And no doubt Professor Cowan felt that truthfulness was what John Knox himself would desire, in spite of many ancient and a few modern calumniators. He has taken trouble even with the geography of the Reformation. And his experience is like the experience of Professor Ramsay with St. Luke, he has found that even geographically Knox is trustworthy. Now when a man is found faithful in the things in which we can still test his veracity, we should give him the benefit of the doubt in those things upon which the evidence is at fault. But Dr. Cowan's truthfulness does not go to sleep. He tests every statement, he estimates impartially every event in Knox's life. And sometimes he reaches conclusions where we cannot follow him.

There is one conclusion in particular.

The character of John Knox has now come to be popularly determined by his relations with the Queen. Professor Cowan concludes that he might have made more of Mary than he did. One is tempted to retort that Knox knew the Queen better than we do. But what is the evidence for and against? On the side of Knox the evidence is the Reformer's admitted tenderness of character, and his (also admitted) susceptibility to the charm of beautiful women. But the women had to be true as well as beautiful. If they were beautiful and not true, they did not charm John Knox. Now Knox was not charmed by the Queen. He was not insensible to her beauty, but he saw that she was not true. If she opposed the Reformation, she was not true to God; if she seemed to favour it, she was not true to herself. Everything goes to show that Knox made no mistakes of this kind. What is the evidence against him? The single interview at Lochleven. When he was 'oft willing to take his leave,' Mary 'detained him with confidential converse about a domestic trouble in which she asked his aid, and even about a love-affair connected with herself.' But what was the Queen's position at Lochleven? Desperate enough to make her catch at any straw. Knox saw that she was untrue to herself. He was not taken in by her then, as he had not been taken in by her before.

John Knox had not the inestimable advantage of living in the twentieth century. But even when he is judged by the immaculate morality and the sweet reasonableness of our delightful day, all that is found to be proved against him is that he used words which we do not now use, and that he did not always spell them in the same way.

Professor Cowan has not been fascinated by the Reformer to the deadening of his discernment. But his truthfulness has given us one of the very greatest portraits of one of the very greatest men of all time.

PRO FIDE.

PRO FIDE: A DEFENCE OF NATURAL AND REVEALED RELIGION. By Charles Harris, B.D. (*Murray.* 10s. 6d. net.)

This is a volume of Systematic Apology. Untouched by the frequent assertion that Christianity has nothing to apologise for, or that, if it ever had, it has nothing left to apologise for now, Professor Harris writes a complete system of Apologetic. He knows that Christianity never had anything to apologise for. He knows it has nothing to apologise for now. He sees the double meaning in the words. But he is not disturbed. The defence of the Faith is really the attack of the Faith. He is content to use the ancient language.

The first thing that an apologist has to settle is, how much he will apologise for. What *is* the Faith? Professor Harris is a scholar. He is in confident touch with modern science. He knows that the 'Faith' varies with the generation which holds it. What our fathers defended we cannot all defend. But we have other and better things instead. So he does not defend the Six Days of Creation; nor, for that matter, Creation itself, as our fathers defended it. He does not defend the Prophets as our fathers did. A fine modern 'Appendix' to chapter xxi. tells us what the 'Argument from Prophecy' means now. He does not defend the Exorcism of the Gospels. On that last and knottiest matter, he says that our Lord 'used the popular language about Possession as approximating sufficiently to the truth for the ordinary purposes of religion.'

What has Professor Harris left? He has the Virgin Birth, and no one will say he is outrageously free with the enemy when it is found that he accepts and defends with close-pressed argument the Virgin Birth of our Lord. That means, of course, that he holds by the miraculous in the Gospels in its full phenomenal sense.

The book is critical and capable throughout. And one of its best features is a constantly recurring list of books to read. Books are named on both sides of a problem, and the right books are named.

THE JEWISH ENCYCLOPEDIA.

THE JEWISH ENCYCLOPEDIA. Vol. X. (*Funk & Wagnalls Company.*)

In the new volume of the *Jewish Encyclopedia* there is one article of paramount importance. It is the article on RUSSIA. It is not one article, it is eleven articles. Each has its own author and its own bibliography. First comes the History of the Jews in Russia; then follow Census Tables, Education, Emigration, Legislation, Literature, Law, Municipal Government, Periodicals, Rural Communities, and Poland. The last is found as part of Russia, because it did not arrive in time for its place under P. Taking it all in all, Russia is not a pleasant article to read. It is a history of 'disabilities,' a record of gross injustice, weakness trying by intolerance to make itself strong. One feels at times as if it were difficult to say which is the more to be pitied, the persecuted Jews or the persecuting Russian ministers. For it was not always greed that prevailed. It was often religious sentiment, or rather sentimentalism. 'Ancient Muscovy occasionally expelled or slaughtered its Jews, not because they were usurers, nor because they exploited the population, but on the ground that their ancestors crucified Jesus.'

Except RUSSIA, there is no topic of first-rate importance. But there are good articles on PHYLACTERIES, PLANTS, PURIM, REFORM JUDAISM, and the SAMARITANS. Among the out-of-the-way articles are those on PILPUL, PIYYUT, and PORGING, which we shall not explain to the curious, but send them to the book itself. RIGHT AND LEFT handles a neglected but fruitful topic. After all, our modern ritualism is nothing beside the rigidity of the Rabbis' regulations.

One of the last articles is on SALVATION, and this is the last paragraph of it—

'The Jewish Messianic doctrine of salvation does not center in personal immortality, nor in the theologized application of the solidarity of the clan. The Jewish savior was not a go'el in the sense that he took upon himself the blood-guiltiness of sin incurred by another. Moreover, the avenger requited murder by killing another and not himself: he did not die for others, but he caused death in behalf of others. The go'el never was the vicarious victim. It was he who demanded blood, but never gave his own as a ransom.'

EDWARD FITZGERALD.

ENGLISH MEN OF LETTERS: EDWARD FITZGERALD. By A. C. Benson. (*Macmillan.* 2s. net.)

If, as some say, Edward Fitzgerald has no claim to the name of English man of letters, Mr. Benson

has established the claim of this work to a place in the 'English Men of Letters' series. If it were not so short, Mr. Benson's *Edward Fitzgerald* would become one of the few biographies that are classics. Clearly this is his business. Keep him to biography in future. At least if you can find Fitzgeralds for him.

For there is no doubt that the men meet, he and Fitzgerald, as even Boswell and Johnson did. Fitzgerald was a sort of fraud, his few remaining enemies say. So said the enemies of Dr. Johnson, and they were not few. And neither Boswell nor Benson removes the suspicion. What they do is to glorify the pose, until we love it and are in actual danger of admiring it. And it is not a mere trick of style, not mere Johnsonese or Fitzgeraldese (dreadful word); it is the men themselves. Without their pose their biographies would not likely have been written. It is at anyrate their pose that makes the biographies so absorbing. And some of the interest lies in the abhorrence with which both Johnson and Fitzgerald regarded the approach to pose in another. Fitzgerald's literary estimates are the best things in the biography. They will last after Fitzgerald is forgotten. But it is not their justice that concerns us now. We cannot judge of their justice yet. It is their unintentional and most delicious revelation of the critic himself—so full of hot hatred of all affectation in others, cutting his dearest friends for it, cutting them in life and cutting them till death.

Notes on Books.

Among the pretty pastimes upon which men spend their money there is the pastime of collecting. But we know only one man who collects Harmonies. Not because it is an ignoble pastime, nor because its materials are soon exhausted, but evidently because the idea has not occurred to any one else. We commend to our friend a new *Harmony of the Gospels*. It is written by Dr. John H. Kerr, the publishing secretary of the American Tract Society. It is issued by the Society ($1.50).

Dr. Kerr made himself known lately by an orthodox and intelligent *Introduction to New Testament Study*. His Harmony is a better book, and it will make him better known. For if it also is orthodox, it is also his own, independent, deliberate, arresting. There are new arrangements in it. They do not always commend themselves, but they always demand consideration. One feature is especially good. There are four columns in every page, whether there is anything to place within them or not.

Dr. W. R. Inge has written a short Introduction to Thomas Upham's *Life of Madame Guyon*, as edited and revised by 'An English Clergyman,' and published by Mr. Allenson at 6s.

The printing of Canon Rawnsley's *Sayings of Jesus and a Lost Gospel Fragment* is not the 'gude print' which the eyes of the old Scotch women desire, but it is very good to the eye of the book-lover. It is the most beautifully printed modern book at a reasonable price we have seen, everything going to increase the beauty, the smooth white stiff paper, the black ink, the generous margin, and the magnificent initial letters in black and red. Before looking at the contents, let us note that the book is 'prepared and produced, in the spring of 1905, by the Beaver Press, at Laleham, near Staines, England.' And further, that the same press has in hand the most remarkable edition of Hans Andersen ever dreamt of or desired, of which the secretary will gladly send a prospectus; but you must write for it before the 31st of July.

As for Canon Rawnsley, the sermons are on both series of the discovered *Logia*, as well as one on the *Gospel Fragment*. And they make delightful reading. Evangelical and literary, theological and ethical, and withal breathing a large Christlike charity, they may be sent about everywhere, and everywhere they go they will do good.

Dr. Edwin A. Abbott has published another great volume. This is the fifth within about as many years. And yet every volume is so crammed with facts, and deductions from facts, that most of us would be thankful if we could compass one such volume within the time.

The new volume is a study of the *Johannine Vocabulary* (A. & C. Black; 13s. 6d. net), or more precisely, a comparison of the words of the Fourth Gospel with those of the Three. In his fine familiar manner Dr. Abbott tells us the story of its conception. He had resolved (it is a long time ago) to write a commentary on the Fourth Gospel. But he found it necessary first to construct a 'Johannine Grammar,' after the model—that perfect

model of all dialectic grammars—of his *Shakespearean Grammar*. The grammar was not finished. It was only carried far enough to stop the commentary. For Dr. Abbott saw that until he knew more of St. John's language he could not explain his thought. The grammar is coming yet. It is coming next. This is the Introduction to it.

Now we have had vocabularies to St. John's Gospel before, and not to St. John's Gospel only, but to all the New Testament writings, showing the frequency with which each writer employs every word. Dr. Abbott's book does that for St. John and the Synoptics. But it does more than that. Every word, as its occurrences are given, has a note devoted to it; and the notes are packed with painstaking scholarship. And yet more, certain great Johannine words are fully described—Believing, Authority, Seeing, Hearing, Knowing, and the like. And the whole evidence is surveyed in a masterly manner at the end.

The Rev. Arthur Carr has written a commentary for schools on the Revised Version of *St. John* (Cambridge Press; 1s. 6d. net).

As an introduction to Professor Kautzsch's great article in the EXTRA VOLUME of the *Dictionary of the Bible*, nothing better could be found than Canon Ottley's historical sketch of *The Religion of Israel* (Cambridge Press; 4s.). And if Kautzsch does not need an introduction, Canon Ottley also is able to stand alone. His faultless scholarship goes with faultless English. And he grasps the inner truth of movements, for he has studied other practices and other beliefs besides those of Israel. How well he has learned that it is religion that makes all men kin is told on every page. And yet he has confined himself to a description of the Religion of Israel.

An original idea for a boy's book is found in *Empire Builders*, written by many authors, and published by the Church Missionary Society (1s. 6d.). The idea is to let missionaries all over the world tell what they have done towards the building of the Empire of Heaven, and tell it to boys.

The master of St. John's College, Cambridge, has published his lecture on *The Oxyrhynchus Sayings of Jesus* (Oxford: Clarendon Press; 2s. net). His findings should be carefully compared with those of Professor Swete, which were published in THE EXPOSITORY TIMES. Dr. Taylor discusses both sets of Sayings.

In *The Souls of Black Folk*, a series of essays and sketches, by Mr. W. E. Burghardt du Bois (Constable; 5s. net), there are two chapters of searching, almost haunting, interest. The one is the chapter on 'the Faith of the Fathers,' the other is the chapter on 'the Passing of the First-Born.' What has Mr. du Bois to say of the religious life and outlook of his fellow-negroes? No great comfort is to be found in what he says. The only comfort is in the sentence of hope with which the chapter ends: 'Some day the awakening will come, when the pent up vigour of ten million souls shall sweep irresistibly toward the goal, out of the Valley of the Shadow of Death, where all that makes life worth living—liberty, justice, and right—is marked "For White People Only."' The other chapter is referred to on another page. This negro can write as well as suffer.

Lic. Hans Lietzmann's new sixpennies (Deighton, Bell & Co.) are a selection of sermons from Origen and four selections from the apocryphal literature.

Messrs. Gowans & Gray seem to find their 'Masterpiece' Library a success. Now they issue the masterpieces of Raphael, Wild Birds at Home, and the Pleasures of Mr. Briggs.

How rapidly the study of religion (not of the religions, there are no religions) is spreading among us is well seen in a book just published by Mr. Francis Griffiths, and written by the Rev. Thomas Gordon, M.A., B.D. Its title is a bad one. Every title is bad that is too sweeping. It is *Creed and Civilisation* (5s. net). But the book will get over its title and find its way into many homes. For there is a great desire to know what affinity the Hebrew mind had with the Greek mind, and what God meant when He called Israel 'My Son.' We know now that Rome was His son also. But what did He mean? And we are getting over the notion that culture is one thing and creed another, that the Greek had one and the Jew the other. We are no longer able to shut the nations up into compartments and label them. And least of all in religion.

What Mr. Gordon's book will do for the great

subject we cannot tell. But its lines are right, and it will conduct its readers into very pleasant and very fresh pastures.

There is a ready market for books about the English Bible. But the Rev. W. J. Heaton has almost no competition, while he has all the popular interest, when he publishes a book on the English Bible before it reached the age of printing. He tells the difficult story easily. It is made more memorable, too, by many excellent engravings. One thing is lacking, however. There is no index. Perhaps the next volume will contain an index to both. For if this succeeds there is to be another volume on the Bible in the hands of the printer. The title is *Our Own English Bible* (Griffiths; 5s. net).

You may buy a pamphlet (probably at a penny) from Inglis, Ker, & Co., of Glasgow, which will tell you with unparalleled clearness and decision what *The Christian Church* means to the people of Scotland in the mass. Its author is the Rev. R. Auchterlonie.

John Knox and Ayrshire (Kilmarnock: *Standard* Office) is Mr. Kirkwood Hewat's contribution to the quater-centenary. It is characteristic of Mr. Hewat, and it is not unworthy of John Knox.

Professor Currie Martin, of Bradford, has been chosen to write the story of Foreign Missions for the 'Eras of Nonconformity' series (Thomas Law; 1s. 6d.). He has written the most readable little book on the subject since Livingstone's *Travels*.

A second series of *Village Sermons*, by Professor Hort, is the sermon volume of the month (Macmillan; 6s.). They are thoroughly English sermons. At first one thinks they could not have been preached if the English Calendar had not been there. But in a moment they pass the bounds of village and country, they search the universal human heart, they offer the boundless human hope. How they hurt and how they heal! If Professor Hort had not become the best professor in Cambridge, it would have been an unpardonable mistake to take him away from his village pastorate.

The Religious Situation in France—we have the desire to understand it. For the newspapers are full of it, and there are evidently great things doing there. But the newspapers give us only the day's doings. Dr. C. A. Salmond has gone back to the beginning. He has started at the Reformation. (Macniven & Wallace; 6d. net.)

Two popular biographies by Mr. Cuthbert Lennox have been issued in sixpenny form by Mr. Andrew Melrose—*James Chalmers* and *Henry Drummond*.

Under the title of *The Use of Penitence*, Messrs. Mowbray have published a volume by Dr. Edward T. Churton, formerly Bishop of Nassau, which handles this thorny subject with much discretion. Dr. Churton believes in the Confessional. But he is far more concerned that the sinner should sincerely repent of his sins than that he should go to the priest for Absolution. From chapter to chapter he urges the iniquity of sin and the necessity of unconditional repentance. He believes that much help may be had from the parish priest. But he will gladly pray for pardon with the most pronounced evangelical rather than lose the forgiveness whereby he escapes the wrath and curse of God due for sin. In one place he even declines to go so far as Mr. Drury does, who says that Confession and Absolution are complementary, as the convex and the concave sides of a circle. 'I should not have ventured to go quite so far as this,' he says; 'for confession of sins (in some form) seems to me to be among the στοιχεῖα, while ministerial absolution is a later accessory, highly useful and gracious, yet not indispensable to the former.'

A small and unbound volume, but a volume of real importance on the great theme of the Life Beyond comes from Tasmania. Its contents were preached in Chalmers Presbyterian Church, Launceston, by the Rev. Andrew R. Osborn, M.A., and the sermons attracted great attention in Launceston and throughout Northern Tasmania. Mr. Osborn has consulted the very best and latest literature on his subject—Salmond, Charles, the *Dictionary of the Bible*, and the *Encyclopædia Biblica*; and he has thought out the whole matter for himself courageously and reverently. It was the courage that attracted notice in the sermons; but the reverence gives

more than half the value to the book. Occasionally the discernment is keen, as in the distinction that is drawn between the Day of the Lord and the Day of Judgment. The title of this small book is *The Christian View of the Life after Death.* It is scarcely more than a pamphlet. Mr. Osborn should not let the subject drop. He can do greater things than this.

'It seems to me,' says Mr. F. B. Meyer, 'that this book, more completely than any single one besides, contains the essence of the messages with which I have been entrusted.'

The book is his *Devotional Commentary on the Epistle to the Philippians* (Religious Tract Society; 2s.). It follows the Bishop of Durham's volume on 2 Timothy, and follows it worthily. Here Mr. Meyer also is at his best. For he too is a scholar and a saint. The words of the letter, Paul's own words, are very familiar to him, and the thoughts of it are his own thoughts by day and by night. He has not exhausted the meaning of the Epistle to the Philippians, nor of any paragraph, nor of any verse of it. He knows that, and says it. But he has gone a little deeper than those who have come hither to draw before him. And he has never forgotten that the ground is holy. 'In the name of Jesus every knee shall bow.' Let us never utter it, he says, without the prefix *Lord.* Let Him be always the '*Lord* Jesus.' It is a timely warning.

The Rev. Richard Green, who first made himself known to most of us by his Fernley Lecture on the *Mission of Methodism*, has written a new Life of Wesley. He calls it *John Wesley, Evangelist* (R.T.S.; 6s. net). It is an extremely handsome volume in appearance, and it is made rich with a large number of full-page engravings. Those who are thus attracted to the book may still ask what is the necessity for another biography of Wesley. But Mr. Green has his answer ready. He has not written another biography. He has given himself to two aspects of Wesley's life-history. The one is his providential and prudential preparation for the work of his life; the other is his 'evangelistic appeal to the heart and conscience of this nation.' The apology is good, and it is made good. But it was not needed. Let every man who will, write a biography of Wesley. It is good for the man who writes, and if he writes with purpose we shall read his book. Wesley, like the Gospels themselves, has to be interpreted anew for every generation, and for every stage in the life of every generation. Mr. Green enumerates thirty books which have been written about John Wesley, including the Journal and the Letters of Wesley himself. What is thirty in so many years and among so many people? Mr. Green shows what Wesley did for this nation's heart and conscience; how many of us can honestly say that we know that already?

Dr. G. H. Rouse is a critic of the critics, and he gives good reason for his criticism. The root of offence for him is the attitude of some critics to our Lord. No evidence, historical or experimental, is sufficient to weigh against the words of Christ. And in his great passionate loyalty to the Master, we heartily sympathize with him.

Once, however, in his new book, *Old Testament Criticism in New Testament Light* (R.T.S.; 3s. 6d.), he seems to have missed the meaning. He is discussing that *quaestio vexatissima*, the authorship of the 110th Psalm. He quotes Dr. Driver. 'In the question,' says Dr. Driver, 'addressed by our Lord to the Jews (Mt 22^{41-46}, Mk 12^{35-37}, Lk 20^{41-44}), His object, it is evident, is not to instruct them on the *authorship* of the Psalm, but to argue from its *contents*: and though He assumes the Davidic authorship, accepted generally at the time, yet the cogency of His argument is unimpaired, so long as it is recognized that the Psalm is a Messianic one, and that the august language used in it of the Messiah is not compatible with the position of one who was a *mere* human son of David.'

To this Dr. Rouse replies: 'The best answer is to quote the words of Mk 12^{35-37}: "Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David *himself* said in the Holy Spirit, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet. David *himself* calleth him Lord; and whence is he his son?"'

Dr. Rouse puts the word *himself* in italics. It occurs twice. That word settles it for him. He is right to put *himself* in italics. But it does not settle it. For the emphasis is necessary for the argument without touching the authorship.

'David himself, speaking in his own name (in the Psalm which you accept as his), calls the Messiah his son.'

Mr. James G. K. McClure says that Loyalty is the Soul of Religion, and publishes a book to prove it (*Loyalty the Soul of Religion*; Revell; 3s. 6d. net). In the first chapter he speaks of 'Loyalty to Truth,' in the second of 'Loyalty to Convictions,' in the third of 'Loyalty to Manhood,' and so rises till he reaches the height of 'Loyalty to Spirituality' in the twelfth chapter. Each chapter is also a sermon on a text. Thus the seventh chapter is 'Loyalty to Knighthood,' and the text is Jn 11^7, 'Let us go into Judea again.' Have you not preached from that text yet? You must do it. And we assure you that Mr. McClure is worth reading on it.

The Sociological Society has now published the address which Mr. Bryce delivered at the first annual meeting, in separate pamphlet form. It may be had from the Secretary, at 5 Old Queen Street, Westminster (probably for nothing). It sets forth admirably the use of such a Society, and it is very good reading for its own sake.

In the present state of the correspondence columns of our newspapers, it is sending coals to Newcastle to send a book from Cape Town to England on the Higher Criticism. It is Mr. Ramsden Balmforth's second book on the subject. His first was on the Old Testament: this is on the New. Its title is *The New Testament in the Light of the Higher Criticism* (Sonnenschein; 3s. 6d.). It is a critic's book: it is a pretty advanced critic's book. Its 'true begetters' are Keim, Hausrath, Pfleiderer, Hatch, Schmiedel, Bacon, and especially 'my own teachers,' Dr. Drummond and Professor Estlin Carpenter. Of the Virgin Birth, Mr. Balmforth writes: 'Charming legend! The sweetest and most deeply significant of the whole Bible. Tell it to your children, as you tell them other classic legends and fairy stories'

The Sunday School Union issues *How the Bible Came to Us*, by Frank S. Herne (1s. net); and *The Teacher and the Class*, by the Rev. H. S. B. Yates (1s.).

It would have been a shame and a serious loss if Harnack's *Ausbreitung des Christentums* had not been translated into English. It is a great gain and a real pleasure that it has been translated by Dr. James Moffatt. For Dr. Moffatt has a very intimate knowledge of the subject (an absolutely essential thing to a translator), and he has taken pains to render his author into good idiomatic English. In Dr. Moffatt's hands, Harnack will bring freshness into English study of the Early Church. It is not that his eye is that of a foreigner merely, it is the eye of a seer, a seer of the most modern and approved type, with whom there is no room for the faith which is the evidence of things unseen, to whom all must be actually seen and felt and handled. Of course, there are mistakes made by the modern seer, more mistakes than by the ancient. But that is of small consequence. These errors are there to be discovered, and perhaps to discredit our modern seer in some future time. Meantime, he is our seer. We believe in him and in his scientific simplicity. We believe in him sufficiently to be driven to take up the whole subject of the early history of the Church and study it over again.

And that is the greatest gift which Harnack could give us. For our study of the Early Church has been absurdly traditional. It has been even provincially traditional. We have gone on quoting our Rabbis as if they were all the world's Rabbis, and as if they were more Christian than Christ. Harnack does not know our Rabbis. And Harnack is so confident as well as so learned that we must not waste time defending the traditions of our fathers, we must go to the sources and believe or disbelieve for ourselves.

This is the second volume of the translation. It contains the indexes to the whole work—one index of passages, one of persons and things, and one of places.

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The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

Mr. Worldly Wiseman.

WE have already seen how impossible it is for anyone to take a serious step in life without the intrusion of others with their advice. Obstinate and Pliable began this interference, now Worldly Wiseman takes it up where they have left it. Christian, it seems, has yet to learn that some men are enemies of the soul. Like a child he takes it for granted that all are helpers or pilgrims. This seems a chance meeting; for while some enemies seek us out, most cross our path casually. Yet it is no chance meeting after all. The spirit of the world comes very often in hours of violent reaction after despondency. Compare in Goethe's *Faust* the fact that it is the *erdgeist* that comes to Faust first after the *weltschmerz*.

The type, and indeed the name, are familiar in English literature. (Cf. Kerr Bain, ii., note L.) He is perhaps usually associated with the commercial point of view. It is significant that it was commerce that first opposed Christianity as we read of it in the Acts (16^{19} 19^{24}). It has been stated that the first protest on record was made by sellers of hay at Ephesus, whose business depended upon the supply of beasts for heathen sacrifice. Every age has its own type of Worldly Wiseman. Perhaps the most conspicuous example is that eighteenth-century exponent of the 'paying virtues,' the diligent apprentice who becomes the wealthy merchant—of whose gospel Dick Whittington is so popular an exponent. In the nineteenth century Stevenson borrows from Bunyan the idea and the name, and actually continues the conversation of Worldly Wiseman in *An Apology for Idlers*. One of the most pronounced types in modern writings is to be found in the *Biglow Papers*, and their frank confession, 'I don't believe in principle, but oh, I do in interest.'

Here again, as in the case of Pliable, we are in the company of an apparent gentleman. He is not vulgarly loud nor unduly confidential. He introduces himself patronizingly, and his friendliness is that of the superior person. There is no more trying patronage than that of the shrewd self-made man whose first conviction is that he has conquered the world and understands life. The reason for that conviction is that he has learned the art of falling on his feet—an art generally manageable with some attention. So his 'good fellow' is a dangerous beginning. Cowper has warned us of 'the man who hails you Tom or Jack, and proves by thumping on your back, how much he feels your merit,' and Polonius gave excellent advice to Laertes on this matter.

When he goes on to speak of the 'burdened manner,' we begin to wonder whether he is the perfect gentleman he takes himself to be. There is a lack of sympathy here which betrays the inherent coarseness of grain. Emphasis upon surface absurdities is a rude appeal to shame; and the earnest soul, more sensitive in virtue of his finer and deeper nature, is ever at a disadvantage in the company of the ready and complacent manners of the finished man of the world. The burden, as has been aptly said, was a fact before it was a manner, but Worldly Wiseman is not the man to realize that.

There is a deadly cleverness in the question about Christian's wife and family. It is noteworthy that the three chief references to his home occur not in the first but in the second edition of the *Pilgrim's Progress*. Bunyan has been accused of making his hero a selfish religionist deserting his home to save his soul. It is enough to answer that the conditions of allegory necessitate this form. In real life he would be winning their bread all the time, and the estrangement of pilgrimage would be but in heart and interests. The deeper question remains, whether such severing of earthly ties is involved in the Christian ideal. The Parsifal of Wolfram mourns, through long wanderings in search of the Holy Grail, his severance from wife and children; but the heathen knight in the same romance helps the solution of the problem by announcing that he will become a Christian on condition that his wife and child are elect with him. It is that assurance that confirms him in the conviction that God claims him as his knight, and he gladly replies, 'I believe in the God of my love.'

Maguire tells that Archbishop Leighton's sister said to him, '*You* may serve God very well who have no family to occupy your thoughts, nor children to call off your attention from religion'; to which he answered, 'And Enoch walked with God, and begat sons and daughters.' The fact is that a man in Christian's case feels himself not fit for love. Christian could neither give it nor receive it rightly, and he left them only in the hope of gaining them eventually in a love that was worth the name. George MacDonald, with bitter truth, has compared the godless loves of the world to the manna that was kept to the second day.

When Christian replies that he will accept Worldly Wiseman's counsel *if it be good*, he evidently thinks himself a shrewd and experienced person. He remembers how he refused Obstinate's advice, but here he is dealing with a different man. The advice he gets is subtler than it looks. 'Get rid of thy burden and enjoy God's blessings.' The obvious reply is that that is just what Christian is seeking to do. Yet there is deep subtlety in both parts of the advice. The first is wrong because it makes getting rid of the burden the main direct object. There are worse things than that burden; but Worldly Wiseman does not know what conscience is, nor revere its rights. The second is wrong, because it suggests that Worldly Wiseman has a religion too—an equally real one, and far more comfortable. His creed is that of 'God's good gifts.' No one is more bitter than he against atheism, which he regards as a kind of anarchy, a disturbing unconventionality. His comfort depends on the conventionality of his view of all highest and deepest things. God must be remote—the 'Providence,' which one of George Eliot's characters speaks of as 'them that's above.' In this view there is no trace of that conscience which keeps Christian in torment with the sense that he has forfeited God's good gifts.

Worldly Wiseman's Opinions.

Worldly Wiseman's opinions are all founded upon that lower kind of common sense which looks at life solely from the commercial standpoint. In its own province common sense is a true guide; in matters where heroism and spirituality are involved it can only betray.

1. *His opinion about Evangelist.* He protests against Christian's view of him as a great and honourable person. His standards of greatness and honour are not those of real worth and personal value, but merely of social standing and what he calls good manners. There is an element of active hatred in his attitude which makes one suspect an irritated conscience. Worldly Wiseman has had bad quarters of an hour when things that Evangelist has said have gone home. All effective evangelists may lay their account that they shall be taken by Mr. Worldly Wiseman as a personal insult and resented. It is the old story of the counsel's advice to his junior, 'No case, abuse the plaintiff's attorney.'

2. *His opinion about the Christian life* is a catalogue of sorrows, unrelieved by any faintest appreciation of the chance of heroism which they

offer. St. Paul gives a catalogue of tribulations almost identical with this, but it leads on to the triumphal shout of the last words of Romans 8. In this one-sided view we see the limits of his common sense. He speaks like a man who knows everything there is to know. This cynical knowledge of the world, in spite of its claim to omniscience, is really the most partial and shallow of views. There is another world of fact, including the whole region of spiritual help from above and lofty adventure within, about which such a man knows nothing whatever. One who knows only the world does not know half the facts even of the world itself. In regard to all the highest experiences of life 'the natural man is a born fool.'

3. *His opinion about the Bible* leads him into rudeness. This hard scorn of the worldling for all that concerns the Scriptures is a unique phenomenon. It brings out the inherent vulgarity of worldliness, to which none of the choicest souls can ever wholly lower themselves. It is to be noted, however, that it is not against the Bible that he speaks, but against the average man meddling with it. The Bible is meant to be understood, and Worldly Wiseman understands it too well to read much of it. If it has any meaning it condemns him, therefore he takes refuge in pretending not to understand it. He accordingly leaves it to those who will explain it away until no part of it means anything in particular. It is interesting to note that Mr. Foster of Bedford told John Bunyan, in his examination, that he 'was ignorant and did not understand the Scriptures; for how,' said he, 'can you understand them when you know not the original Greek?' etc. At this point Worldly Wiseman quite loses his temper. His 'hadst thou but patience to hear me,' is worthy of Sir Anthony Absolute (*The Rivals*, act i. sc. i.). The explanation must be that Christian has confronted all these opinions of his with the most provoking of all words to Worldly Wiseman—'I know.'

Worldly Wiseman's Advice.

Worldly Wiseman's advice follows. It is to go to the village of Morality, where he himself goes to church. It is suspicious that that village is so near—not quite a mile off—for there is no near cut in the matters of the soul. He who sets out in earnest to reach Morality finds himself facing the most elastic mile in all the world. He sees the village shining ahead of him, but at nightfall it is no nearer than it was at daybreak. That was the length of the mile for Christian; for Worldly Wiseman it was indeed but a short distance. Morality meant for him a very different thing from what it meant for the other. It is astonishing how different are the moral ideals of different men. A very interesting list of favourite types of ideal manhood could be culled from the works of popular authors, and whatever else might be found, there can be no question of the abundant room for varieties within such a list. Worldly Wiseman's would be little more than a set of notes of commercial expediencies and social proprieties. There is nothing in all this, however, which in any way opposes a strong emphasis upon the ethical side of Christianity. In a very real sense it is always true that character is salvation. The morality of the *Pilgrim's Progress* is severe throughout. The question is not one of morality as an alternative to conversion, but, on the contrary, of how a real and stable morality may be reached.

This view of Worldly Wiseman's morality is borne out by his two friends Legality and Civility. The letter of the law, a polite sense of propriety whose exactness is prompted not by conscience but by fashion, offers as low a standard as any worldling could desire. There is no more favourite charter for the right of free living than the habit of asking, in connexion with each deed, whether polite society will admit or forbid it. That is Civility's code. Legality's is, if anything, subtler. It asks in connexion with each detail, Can this be pronounced positively wrong? All which does not come under that category is allowable. These are both standards of conduct unsanctioned by Heaven. They are unfit for honourable men, and are dear to the heart only of pedants and bargainmongers in morality. The chances are that those who dwell in this village, and make friends of these men, will end by giving hush-money to conscience, and adopting as their whole moral code the one great commandment, Thou shalt not be found out.

Recent Foreign Theology.

The Worship of Saints.[1]

THE author of this valuable work, Professor Ernst Lucius, who died on 28th November 1902, left his work incomplete, and it has been edited with great care by Professor Anrich. The work was planned on a colossal scale, and only a fragment of the great plan now sees the light. When we say that the present volume extends to 526 royal octavo pages, closely printed, the reader will have some conception of the scale on which it was planned. The work is very thorough, so far as it goes, and one feels sad that the lamented author had not the opportunity of making his work complete. As the work stands, it is an important contribution towards the right understanding of a great subject. Beginning with the presuppositions of the Worship of the Saints, he gives a description of the view of the world held by the heathen and by the Christian. Then he describes the worship of heroes and of the dead as held in the ancient world, and tells of the Christian beliefs regarding the state of the dead and of the activity of departed souls. The beginnings of the worship of the saints he finds in the regard paid to martyrs as Christian heroes. The second book deals with the subject of the Martyrs, and sets forth the state of the martyrs in the times of persecution and in the time of peace. A long and careful historical investigation of all the relevant literature lays the foundation on which he builds up his view of the beginnings of the worship of the saints in the Christian Church. Much valuable information we find in these pages, and light is cast not only on the subject of the treatise, but also on religious life in general, both in heathen and in Christian circles. Into the details we do not enter. The third book deals with the Ascetic Saints and the saints who had held office as bishops. This, also, is a most learned and thorough account, in which all the relevant literature has been ransacked and used. The fourth has the title Maria, and here is a full account of the rise and progress of the Virgin Mary.

It is a book to have beside one, for it is rich in historical information, of value not merely for the purpose of the author, but for other purposes as well.

JAMES IVERACH.

Aberdeen.

Kirn's 'Christian Dogmatics.'[2]

THIS *Outline of Christian Dogmatics* is one of the very best books of its class we have ever perused, and merits as wide a circulation here as we trust it is having in Germany. It is Ritschlian in tone, but with a difference. Besides being more conservative in his conclusions, Professor Kirn stands nearer to the New Testament than do the majority of Ritschlian writers, and perhaps we can best describe his point of view by saying that he is a man of like spirit with the venerable Kähler of Halle. How decisively he stands apart from the dominant school on certain fundamental topics may be seen in the following passage upon Revelation (p. 16): 'As against the eighteenth century some have recently gone so far as to contend for the entire exclusion of general Revelation from Christian Dogmatic. This is certainly natural, but it is quite unjustifiable. We have no ground at all for asserting that Christ is the sole revelation of God, and that apart from Him the world contains no data whatever for the knowledge of God.' Like so many theologians of the present day, Kirn is constantly recurring to moral personality (in God and man) as the supreme principle of Dogmatic, rather than the conceptions of metaphysic and jurisprudence from which the doctrinal construction of the past has drawn so much of its substance. He sums up his argument at one point in the words: 'Accordingly, we can only lead a valid proof of the truth of Christianity by showing that the moral demands which Christianity makes are the completely expanded form of the moral testimony of conscience, and Christian faith the necessary presupposition of success in the ethical task thus set to man' (p. 31). And it is

[1] *Die Anfänge des Heiligenkults in der christlichen Kirche.* Von Ernst Lucius, o. Professor der Theologie du Strassburg. Herausgeben von Gustav Anrich, a. o. Professor der Theologie du Strassburg. Tubingen: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate.

[2] *Grundriss der Evangelischen Dogmatik.* Von D. Otto Kirn, Professor d. Theologie in Leipzig. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme). 1905. Pp. 126.

quite in harmony with this that more than once he should accentuate the fact that without a true longing for salvation no man is capable of recognizing the Saviour, or appreciating His redeeming work. This is a note with which we are becoming familiar, and in its bearing upon theologizing and preaching it is laden with many rich suggestions.

There is no point on which Professor Kirn gives a less uncertain sound than in regard to the centrality of the Person of Christ. 'Christianity,' he says, 'is the religion which owes its knowledge of God to Jesus Christ. And therefore we cannot draw our regulative conception of God from experience in general, but only from the special revelation which is mediated through Christ' (p. 38). The full and deeply interesting section which he devotes to Christology is worthy of serious attention, if only that we may learn with what earnest and devout resolution the central problem of the faith is being scrutinized and pondered in Germany to-day. To touch on another matter, Dr. Kirn writes upon Predestination with, perhaps, less than his usual force and perspicuity; but it is possible that the subject is one on which recent events have rendered Scotch readers something fastidious. And, to be quite fair, he recovers himself immediately afterwards in a paragraph upon Justification which must satisfy the most exacting critic.

One subject, however, on which many readers will be disposed to dissent vigorously from Dr. Kirn concerns the use which he makes of the idea of the Kingdom of God as the *principium divisionis* of the theological system. Taking as the central fact of Christian knowledge the realization of the Kingdom of God through the redemption accomplished by Christ, he distributes three parts of the system as follows: (1) the presuppositions of the Kingdom; (2) the realization of the Kingdom in the redemption wrought by Christ; (3) the consummation of the Kingdom. But is there not a previous question? *Can* the Kingdom of God be thus made the guiding principle of a comprehensive dogmatic? Surely we ought rather to make room for it inside the system, as a great teleological implicate of that experience of redemption through Christ which is the real object of theological reflexion, and which we expound in an organic whole of truth which has its unity in and through Jesus Christ, the consistency of His Person, the coherent oneness of His gracious work. Indeed, as a proof that the Kingdom of God is a conception which is hardly fitted for the methodological function he asks of it, we may note that Dr. Kirn's fourth and concluding section — on the Trinity — lies outside of the general scheme, and finds a place in what is really an appendix.

But with this single caveat (and it pertains rather to form than to matter), the book is one which may be almost unreservedly commended. It is written with a pleasant lucidity very rare in works of its type, and is marked conspicuously by tact and good sense. The author follows the familiar and convenient custom of stating, under each topic, (1) the biblical data, (2) the traditional doctrine of the Church, (3) his own rendering; and thus we are saved the irritating confusion which sometimes results, even in a master like Ritschl, from the inconsequent mingling of the three. But there are other merits at least as valuable as those of clear arrangement. Again and again in this brief volume one is reminded that, to the true divine, his theology is a part of his religion; for it is not difficult, we think, to find in its pages the fragrance of a deep but unobtrusive piety. We may quote as an illustration of Dr. Kirn's work the characteristic words in which he concludes. 'In the doctrine of the Trinity theology has compressed a unified epitome of the history of revelation, viewing, as it does, the Father as the fountain, the Son as the historical self-disclosure, the Spirit as the self-communication of the Divine life. The immanent Trinity which is postulated in distinction from this economical Trinity, and as a presupposition of it, signifies that the coming forth of the Son and the Spirit in historical revelation is eternally rooted in the being of God. But it does not give us a substantially new knowledge of the supramundane life of God. Revelation within the world remains the only medium through which we can intuit the Trinitarian distinctions. But believing reflexion on God's eternal being, and His relation to the world and its history, still finds it necessary both to distinguish and to posit as one the God who transcends history, the God who reveals Himself in history, and the God who lives and moves within the persons He has created, and especially in His believing Church.'

H. R. Mackintosh.

Edinburgh.

Luther Histories.[1]

THE first work is the final edition of Köstlin's masterpiece. Since its publication thirty years ago, it has remained the standard book of reference on Luther's life and work. In its laborious thoroughness, fulness of minute detail, and impartial judgment, it is typical of German scholarship. The venerable author devoted his last days to the revision of this work and a companion work on Luther's theology. The latter revision he was able to complete; but was carried away by death when the former was little more than begun. The completion of the task has been a labour of love to Professor Kawerau, one of many enthusiastic experts in Reformation lore. With its eight books and seventy-one chapters, its 120 pages of notes and references, its full bibliography of Luther's works and ample indexes, the work is a mine of information on every aspect of the Reformer's life. There is no great life in the Church that is more thoroughly known. Every year brings new material. Dr. Kawerau, in the preface to the second volume, mentions fifteen new publications that appeared after his editing of the first volume. As an example of Köstlin's impartiality we may quote his comment on Luther's and Melancthon's qualified approval of Philip of Hesse's bigamous marriage: 'Philip's double marriage is the greatest stain in the Reformation history, and even after all that can be said in explanation and excuse, remains a stain on Luther's life. We shall see how the matter developed further and soon revenged itself on Philip and the Reformers. But we may add a remark of Luther's from a conversation on the painful reproaches which this scandal afterwards brought on him: "Our enemies act thus; what is bad in us they aggravate, the good they say nothing about."' The work is wonderfully cheap.

Hausrath's new work is a contrast to Köstlin's in many respects. It is written not for the student but for the general public. It has no index, no table of contents, very few footnotes and references. The life is not divided into periods. Each one of the forty-five chapters, following of course in chronological order, is a word-painting by a great prose-artist of a scene in the Reformer's life, a motto being prefixed to each chapter—Scholar and Student, Brother Martin, Luther at the Imperial Diet in Worms, Luther on the Wartburg, The Luther Bible, and so on. It will be seen what subjects there are for artistic genius. In each case Luther is the centre of a famous group, or of a great historic scene. The author's plan admirably suits his purpose of writing a 'popular' history. It is 'popular' in the noblest sense. Hausrath is much more than an artist in words. In this, as in all his works, he is master of his subject in every detail. The picture is finished to the finest minutiæ. The historical imagination, the insight into underlying causes and principles, the broad judgment, are here on every page. Hausrath is the countryman of Ranke and Curtius and Mommsen. A few sentences in the chapter on 'Luther and the Peasant,' give the true explanation of the rising. 'To-day it is generally agreed that the Peasant War was not a religious but a social movement. It did not spring from Luther's teaching. On the contrary, Luther's conviction that the Christian needs no other freedom than that of faith, and the socialist gospel of the peasant, that would divide the good things of this world more justly, are essential opposites. . . . If so patient a nation as the German proceeded to revolt, it was because the possessors so long made the life of the disinherited intolerable, that the excessive strain burst the barrier of industrial law. Any other cause of social convulsion there is not and never has been. So also, then, the new gospel was not the cause, but only the borrowed flag which the peasants carried before them.'

Another evidence of the Luther revival is the splendid edition of Luther's works appearing at the expense of the State, known as the Weimar edition. About half the series of forty volumes has appeared in the course of twenty years. As the editing is in the hands of different scholars, other volumes may appear more quickly. Another work, under the title of *Luther's Works for the Christian Home*, in eight volumes (Braunschweig), reproduces specimen works, not extracts, but complete works, with introductions and annotations by the best editors. Four volumes embrace 'Reformation and Controversial Writings'; two others, Sermons and works of edification; two others, again, the Table Talk, Hymns, and miscellaneous writings. A still

[1] *Martin Luther, sein Leben und seine Schriften.* Von Julius Köstlin. *Fünfte neubearbeitete Auflage, nach des Verfassers Tode fortgesetzt.* Von D. Gustav Kawerau. 2 Bde. Berlin: Alexander Duncker, 1903. Geb. 12s.—*Luthers Leben.* Von Adolf Hausrath. 2 Bde. Berlin: G. Grote, 1904. Geb. 20s.

more popular life is *Doktor Martin Luther, ein Lebensbild für das deutsche Haus*, by G. Buchwald (4to, geb. 6s.; Teubner). These and similar publications will do much to counteract the attacks of papal writers from Janssen, who makes the Reformation a retrogression in civilization, art, and religion, to the scurrilities of the Jesuit press.

Leeds. J. S. Banks.

Dr. Nösgen on the Holy Spirit.[1]

Dr. Nösgen has followed up his historical study of the doctrine of the Holy Spirit (1899) by this comprehensive, thorough, and handsomely appointed volume on its theological significance. It is in some ways a notable production. The work falls into seven elaborate chapters or sections, which are not always clearly distinguished from each other. The author has not the knack of presenting his material in a lucid development, and the opening chapters especially, upon the general nature of the Spirit and of God's spiritual being, though full of close reasoning, do not carry one very far. This is partly due to the nature of the topic, partly to the treatment. It is strange that one of the most vital and central religious conceptions in the Bible should be bound up with one of the vaguest words in human terminology. Whether in Greek or German or English, the word 'spirit' generally conveys to the mind the impression of a subtle or intangible force, and of the only two methods by which its significance can be made real, Dr. Nösgen has unfortunately chosen the inferior. The doctrine of the Spirit may be approached from the side of the Christian experience, including an outlook upon cognate phenomena of the human soul in other provinces of religion. Such is the dominant genetic method, as exemplified, *e.g.*, in the essays of Gunkel, Weinel, and the modern psychological school. But our author is curiously scornful in his attitude to such investigations. Not content with making one or two points against Gunkel, where the latter has stepped into unguarded statements, he deliberately turns aside to crystallize the primitive doctrine of the Spirit into a metaphysical entity upon the later Trinitarian scheme, until his book becomes to all intents and purposes an uninspiring and conscientious attempt to defend, on scriptural grounds as well as on philosophic, the Protestant conception of the Holy Ghost as a third hypostasis in the Trinity. With this end in view, Dr. Nösgen examines carefully the biblical data. One need hardly add, with results that as a rule will not be accepted by many modern critics. His treatment here, owing to its dogmatic presuppositions, is distinctly inferior to the recent investigations of the same evidence by Mr. Irving Wood and Dr. Sokolowski, whose work is unknown to him. Passages from the four gospels are quoted indiscriminately as of the same value for an appreciation of the mind of Jesus. The apostolic authors lie for him practically upon a single plane. And the Old Testament is for the most part handled with a similar lack of historical perspective and religious imagination.

The disappointment and regret which the employment of this antiquated method produces in a reader's mind are heightened by the conviction that Dr. Nösgen might have produced a much more satisfactory volume, had he but developed the knowledge of ancient psychology and modern philosophy which he evidently possesses. For example, the remarks on the use of πνεῦμα among the Greeks (pp. 16–26) are admirable, as are the paragraphs dealing with the philosophical definition of the soul by Paulsen (pp. 171 f.) and Herrmann's view of faith (pp. 189 f.). The last chapter, too, upon the relation of the Spirit to the Word and the Sacraments (pp. 224 f.) contains some acute reasoning, with the germs of a real contribution to the subject. Yet the intellectualism which blows inevitably with blighting breath from such a dogmatic position as that assumed by Dr. Nösgen, seldom allows such better elements to ripen in these pages. One might draw attention to several paragraphs of interest and ability, did space permit. But the reader will easily discover these for himself. And he will probably be driven to conclude, from a perusal of the whole volume, that no real progress can be expected along this line of investigation, when so competent a worker as Dr. Nösgen can only reach results so unimpressive. One might read this book almost from cover to cover without discovering a trace of that heart of fire and faith in Christianity which made men speak of *joy in the Holy Spirit*, or of *the Spirit and power*, as a thrilling experience. The exhibi-

[1] *Der heilige Geist. Sein Wesen und die Art Seines Wirkens.* Erörtert von K. F. Nösgen, Dr. Theol., Konsistorialrat und ord. Professor an der Universität Rostock. Berlin: Trowitsch und Sohn, 1905. Price 5s. 6d.

tion of the doctrine of the Spirit, as given here, may be correct from the standpoint of scholastic Protestantism. But it is faultily faultless, icily regular. It lies leagues from the spontaneous warmth of genuine Christianity, primitive or contemporary. And when light lacks warmth, in the province of Christian knowledge, one is justified in doubting if the light is wholly genuine. No abler statement of the orthodox doctrinal view of the Holy Ghost has been recently put forward than this. It is an advance on Kahnis. Few sounder or better equipped theologians could be desired to state the case from the scholastic side. But Dr. Nösgen's pages simply illustrate, in my judgment, the bankruptcy of the method which he persists in employing. Gladly indeed would we welcome any positive construction of the idea of the Spirit in Christian theology, whether conservative or liberal. Only, to be satisfactory, it must presuppose a sounder and more exacting exegesis than these pages furnish, and a method which does not suggest that truth is reached, in a matter of this kind, by producing a verbal mosaic of biblical quotations set in the terminology of the reformed creeds.

JAMES MOFFATT.

Amphilochius of Iconium.[1]

ONE hardly reckons on being strongly drawn towards a theologian of the fourth century by an article in the *Dictionary of Christian Biography*. Yet it would be difficult to read Bishop Lightfoot's notice of Amphilochius without feeling that the latter must have been a very gracious and engaging personage. The impression is confirmed by the much fuller picture which Dr. Holl has been able to draw. He enables us to see a dear friend and disciple of St. Basil's, an energetic bishop who was not without influence in ecclesiastical matters at the imperial court, a biblical rather than dogmatic theologian, caring for practical work and the building up of the religious life of his flock more than for the intricate discussions in which he had no choice but to engage. It is, however, as a teacher that this monograph chiefly regards him. Hence the first requirement is a careful sifting of the writings which have been attributed to him. This has been carried out with much skill. Lightfoot, in the article already referred to, says, 'Besides these genuine works, Combefis also published eight discourses bearing his name; but all or most of these seem to be spurious (see *Tillemont*, p. 747). Another, entitled in *Metapentecosten* . . . also belongs probably to the same category.' It will be observed that the bishop did not write very confidently or as though he had made a thorough examination for himself. Dr. Holl discusses the matter in a searching fashion, and is entitled to claim that he has proved the genuineness of the homilies.

The doctrines of the Trinity and of the Person of Christ stand out prominently from the pages of the three great Cappadocian divines. The shades of difference between Basil, Gregory Nazianzus, and Gregory of Nyssa, are neither few nor trivial. Could Basil have had his own way he would have confined himself to the statement that the Son and the Spirit are God in the same sense as the Father, and that the three conjointly bring about the salvation of mankind. But the Arianism which flourished on every side of him forced him to be more definite. His fundamental principle was that the three divine powers, as ὑποστάσεις, are to be distinguished from the one οὐσία and conjoined in it. He shows considerable reserve in dealing with the relation of the Holy Ghost to the two other persons, and he does not work out a clear and adequate dogma of the Person of Christ. Gregory Nazianzus uses the important word *hypostasis* in a somewhat less sharp and definite sense. On the other hand, he unhesitatingly avails himself of Jn 15^{26} as an indication of the inner metaphysical relation of the Spirit to the Father. He is of great importance in the history of Christology, for, to say nothing else, he it was who found for the union of the two natures the strong and lasting expression, συνάπτεσθαι κατ' οὐσίαν. Gregory of Nyssa had drunk more deeply than either of his fellows at the fountain of Origen's teaching, and was a stronger believer in the resources which philosophy supplies. 'The Trinity of divine agents who appear in the history of salvation are included by Gregory in the common name ἡ ζωοποιὸς δύναμις . . . πηγὴ μὲν δυνάμεώς ἐστιν ὁ πατὴρ, δύναμις δὲ τοῦ πατρὸς ὁ υἱὸς, δυνάμεως δὲ πνεῦμα τὸ πνεῦμα τὸ ἅγιον.

[1] *Amphilochius von Ikonium in seinem Verhältniss zu den grossen Kappadoziern.* Von Dr. Karl Holl. Tübingen: J. C. B. Mohr; London: Williams & Norgate. Price 6s. net.

Amphilochius was obliged to engage in the same warfare against Arians and Apollinarians as his three friends. But he treated the subject in a more popular, biblical, and practical manner. To him the miracles of Jesus prove His godhead, and the deity of the Spirit is clear from the baptismal formula. He guards carefully against all suspicion of tritheism. He has the merit of extending to *all* the persons of the Trinity the useful phrase, τρόπος τῆς ὑπάρξεως. The lines of his Christology are firmly drawn. More frequently and confidently than Gregory Nazianzus he employs the formula, 'two natures and one person.' He emphasizes the perfectness of Christ's humanity and the oneness of His personality, without endeavouring to explain the mode in which this can be. With the school of Antioch, he strongly opposes the idea of a confusion of the two natures; with the Alexandrians, he insists on the necessity of a *divine* Redeemer. He and his friends had clearer ideas on Christology than they have been credited with, and their influence over succeeding generations was very great, because they contributed so largely towards coining the terminology which afterwards became current. As an exegete Amphilochius stands above the others, not only because he consistently repudiated the allegorical method, but because he exemplified a better way, discovering the historical sense of the Scriptures he was handling, tracing out the governing idea, and then applying that idea to present circumstances. No less a preacher than Chrysostom probably owed much to him.

The very imperfect outline sketched above is filled in by Dr. Holl with full quotations from the four authors, and expanded into discussions of all the points raised by recent workers in the same and neighbouring fields. The book is to be unreservedly commended to the notice of all who are interested in the great themes of which it treats. It will be to many of us a reminder of the vast amount of research which still remains to be made in the history of Trinitarianism, and of the insurmountable difficulties which beset all attempts at close definition.

J. Taylor.

Winchcombe.

Varia.

Bachmann's 1st Corinthians.—The new issue of Zahn's 'New Testament Commentary' is *1st Corinthians*. The author is Dr. Philipp Bachmann, Professor of Theology in Erlangen. At present we scarcely need a commentary on 1st Corinthians; at least we could take one on 2nd Corinthians more gladly. But there are great things for the exegete to do in 1st Corinthians, things that are not yet done, and Dr. Bachmann is an exegete, pure and simple. We cannot wonder, therefore, at his preference. His manner closely resembles that of Meyer, and his matter is not unworthy of the comparison. He believes that St. Paul, with all his freedom of construction, had a clear idea to express, and used the right words to express it. One wonders if Dr. Bachmann does not occasionally carry his niceness in distinction too far. (Leipzig: Deichert, M.9.)

Weinel's Paulus.—Professor Heinrich Weinel, of Bonn, has written a dashing, daring life of St. Paul (*Paulus der Mensch und sein Werk*). The most brilliant part of it is the estimate of St. Paul himself. Professor Weinel's deliberate purpose is to estimate the place of St. Paul in the foundations of the Church and its theology, but the purpose which he chiefly serves is to place the apostle himself before us in his unique personality, his combination of force and breadth. He cuts like a razor, and he falls like the dew. (Tübingen: J. C. B. Mohr; London: Williams & Norgate; 3s. net.)

A Church Atlas.—An Atlas of the Church, long wanted, has at last appeared; and the industrious German has produced it. It is not complete; how could it be? But it contains an enormous number of maps, some large and some mere specks of colour in the corner; and so far as it goes it is on the right lines and apparently very accurate. Its title is *Atlas zur Kirchengeschichte*. Its authors are Dr. Karl Heussi and Dr. Hermann Mulert. And the publishers are Messrs. Williams & Norgate (4s.).

Christian Thoughts.—Herr A. Kerler has collected a volume of Thoughts from Christian Authors, and Messrs. J. C. B. Mohr have published the volume (London: Messrs. Williams & Norgate; 2s.). The title is *Christliche Gedanken für die Suchunden unserer Zeit.*

Other works published by Messrs. J. C. B. Mohr in Tübingen, and by Messrs. Williams &

Norgate, in London are: (1) *Der Glaube an Gott und die Wissenschaft unserer Zeit*, by Professor W. Herrmann (6d.); (2) *Die Gottgeweihten in der Alttestamentlichen Religion*, by Professor B. Duhm (9d.); (3) *Die Reform des Strafrechts und die Ethik des Christentums*, by Dr. Paul Drews (6d. net); (4) *Jesus in Kapernaum*, by Dr. Karl F. A. Lincke; (5) *Unbewusstes Christentum*, by Dr. Martin Rade (6d.); (6) Herder's *Lebenswerk*, by Dr. O. Baumgarten (1s. 9d. net); (7) a new edition (the second) of Lic. F. Niebergall's *Wie predigen wir dem Modernen Menschen?*; and (8) a new edition (the third) of Professor W. Herrmann's *Ethik* (3s. 9d. net).

The Language of Early Bible History.

By the Rev. Wentworth Webster, M.A.

Many years ago the writer was engaged in the collection of Folk-lore Tales in a language which has few native abstract or collective terms. All such words are evidently borrowed and adopted from later languages. He was careful to take his materials from those who spoke only their native idiom, and knew no other. After a time, when, with considerable difficulty, he had made himself master of some of these tales, was sure that the translation was correct, and had closely cross-examined the narrators, he still found that there was some kind of veil between him and them. Thought did not answer to thought. He was not sure that he had got to the bottom of what they meant; their mental attitude was not the same as his. Suddenly it struck him that they were thinking in the concrete, and he was thinking in the abstract. The key to unlock the difficulty was found. It was not very hard to throw one's mind for the time into the mental attitude of the narrators, to put aside all abstract thoughts and expressions. It was even an amusing experiment; and the tales went on much more merrily, when both narrator and hearer were on the same level or plane of thought.

At first this was only the amusement of Folk-lore collecting; but on turning to early Bible history, to the study of mythologies and the history of religions, the fact was found to be important and far-reaching. Accidentally, a particular instance of the working of the law of evolution in language had thus practically come home to the writer. To understand fully the thought of those whose only possible expression is the concrete, we have, as it were, to go through a twofold process of translation. We have first to transfer our own abstract thought into the concrete image; then we have to consider how far the concrete representation expresses adequately or inadequately our own abstract thought, and what it means to those who use it.[1] For instance, we know what we mean by God's omnipotence, omniscience, omnipresence, providence. How would such ideas be expressed by those who thought only in the concrete, before language had attained to the expression or formation of abstract terms? Omnipotence might be expressed by the image of a man with a hundred arms, omniscience or omnipresence by one with a hundred eyes,[2] the loving providence of God by an image like that of Artemis of Ephesus with a hundred breasts: 'Thou satisfiest the desire of every living thing' (Ps 145^{16}). So the abstract notion of good would be expressed only by some object which appeared most desirable to mankind at that time; the abstract notion of evil by the most feared, the most fatal, the most hated object. There was a time when such thoughts could not be expressed otherwise. Later ages, in reporting these things, may mingle more abstract thoughts and expressions with them; but to one who has learned to translate his own abstract thoughts into the concrete the traces of the latter are almost always apparent. He feels, as it were: 'This must have been originally thought in the concrete only.'

[1] This is often most difficult. What did the figures of the Cherubim over the mercy-seat express to the early Israelites?

[2] In one of my Folk-lore Tales, omniscience was expressed by the mighty local wind which penetrates everywhere; in another, that our Lord had an eye at the back of His head, concealed under His long hair. This was told quite reverently.

The next point in the upward stage of evolution in thought and language is that in which those physical qualities wherein animals are superior to man are ascribed to some superhuman being; thus omniscience is represented by a hawk-headed man or god; omnipotence by a lion or bull-headed man, or a human-headed lion or bull; and the inscrutable wisdom of God is expressed by a figure like the Sphynx. Then in the next stage the expression and thought become almost purely anthropomorphic.[1] Thus we read of 'the arm of the Lord'; 'the sword of the Lord'; 'He hath bent His bow.' Even things which appear horrible to us now are deemed pleasing to an anthropomorphic God, as they were to the coarse sensibilities of early man, *e.g.* the strong rank smell of burning flesh (Gn 8^{21}), passing gradually into incense, and incense into a symbol of prayer (Hos 14^{2}, He 13^{15}).

Now apply these principles to the narrative of the fall of man in Gn 2–3. We shall see, I think, that, whatever may be the language in which we have them now, these narratives were originally composed by men who could think and express themselves in the concrete only. In $2^{16.\ 17}$ the desire for knowledge is aroused; but knowledge could be represented to early man only in some concrete form or expression, as one of the most desirable things to early man, a fair and delicious fruit; so evil appears as the most hated and dreaded of objects, the serpent. In v.[5] it is implied that man did not know the difference between good and evil (as an abstract thing), to know that clearly and consciously was beyond his then powers. 'The sound (or voice) of the Lord God walking in the garden in the cool (or wind) of the day' is almost exactly as my folk-lorist story-tellers might have expressed themselves; they had only one native term for voice and wind. The last verse of 7: 'They were both naked, the man and his wife, and were not ashamed,' compared with 3^{7}. Is not this the description of unconscious animal instinct just rising into conscious morality? Supposing this to be a narrative going back to a time when thought and language could be expressed only in concrete terms, how are we to interpret and translate this into the thought and expression of to-day? Man is represented as under the dominion of unconscious instinct, in which actions are determined by physical laws and circumstances which he must obey, and over which he has no conscious control. In circumstances like these, if the environment is happy, the creature is happy; he unconsciously follows the law of his being, and is neither troubled nor ashamed. But the great law of progress and evolution is working, as in ages on ages before man came into existence.[2] Man becomes conscious of the exercise of will and choice, however limited be the exercise of that will and choice. He knows not whether the influences which determine his choice be external or within himself, how far he is still subject to environment and physical laws, how far he can control these to his own benefit; whether external law or internal consciousness should be his best guide? We cannot answer fully all these questions even now; but, whatever value we assign to acts done unconsciously, or through irresistible external determinism, as by instinct, far above all this is the value attached to a voluntary act done by a creature who has power to act or not to act, to give or to withhold, to offer not only compulsory but willing obedience, to approve or to disapprove. Whatever else we may think of the burden, the responsibility, the evils of the action of freewill in a creature not fully capable of controlling his own will—in this direction there is advance. Again, as far as we can see, none of the lower animals lives under the consciousness of the certainty of death. The consciousness, the knowledge, the certainty of this, would come to man with the knowledge of good and evil, and death would seem to him as the supreme evil; the culmination of his knowledge of evil. Another point in which evolution helps us towards interpreting the story of the Fall is this. It is often said, How unjust is the penalty of Adam's sin inflicted on all his posterity! In the ascending stages of evolution there must be some act, the consequence of many series of former acts, one moment in which the evolution of a lower species into a higher becomes definitely fixed; the new species is formed, and all the descendants of this new species become possessors of these

[1] 'It is characteristic of J that his representations of the Deity are highly anthropomorphic.'—*The Book of Genesis, with Introduction and Notes*, by S. R. Driver, D.D., p. xx; Methuen, 1904.

[2] Many confuse evolution with the explanations and theories of its processes or working. 'Natural selection,' the 'survival of the fittest,' may be shown to be only partial explanations, and yet evolution may be true. The full knowledge of evolution can be attained only when man is in possession of a synthesis of all knowledge; and this is manifestly beyond his present powers.

higher qualities, and cannot throw them off, unless by a process of degradation and the reversal of the law of evolution; but the higher and more complex life brings with it greater sensibility to joy and pain, and these must be vastly enhanced as the consciousness and the foresight, or expectation of them become greater and more vivid. Then as to the looking back with yearning on the terrestrial paradise, the animal or bird which has to seek its food by motion, by hunting, by capture, in times of hunger and scarcity might forget in the torture of famine all the joys of motion and of the chase, and long to be like the motionless mollusc affixed to the rock, whose food is brought to it abundantly by the sea-currents without any exertion of its own. Man, as we all know, is not exempt from these tendencies to retrogression. The ascent to higher powers is seldom wholly welcome. 'Ye shall be as Gods knowing good and evil.' Yes, but the new powers bring with them greater susceptibilities, greater capacities of suffering as well as of enjoyment. Man's wants and desires increase, and he must constantly toil to satisfy this ever-increasing hunger. 'In the sweat of thy face shalt thou eat bread.' Yet, after all his toil he might wish himself like the birds of the air or the lilies of the field (Mt 6^{25-34}).

These are a few of the thoughts which the story of the Fall suggests when read in the light of the evolution of early thought and language. They are most imperfectly expressed. They do not in the least affect the truth of the revelation; that is given to man 'in divers portions and in divers manners,' as man can understand and express it.

Contributions and Comments.

Prayer in Sleep.

In the July Notes of Recent Exposition the interesting question is raised whether we can pray in sleep. There is no *a priori* reason why we should not. In sleep the mind sometimes acts in the same way as it does in its conscious hours. If, as in the curious instance quoted from the Personal Reminiscences of Mr. Spurgeon, it can then express its thoughts to its fellow-men, why should it not do so to the Supreme Being? The question is one of fact. An example occurs in the Life of John Mackintosh (*The Earnest Student*, p. 223). He writes in his Diary: 'Tuesday morning—Awoke in prayer for B. M.' (Burn Murdoch). A few days afterwards he refers to this experience in a letter to his friend, 'Next morning you were first in my thoughts, as though I still held your hand; in truth, I awoke in prayer for you.' It may be difficult to decide from such brief entries whether the prayer was offered in the unconsciousness of slumber or in the semi-conscious state which lies between sleeping and waking: at any rate it preceded the wakefulness in which the mind acts consciously and deliberately. Perhaps others can give cases from their reading or experience.

A. Fiddes.

Edinburgh.

Psalm xxii. 17.

The precise meaning of this verse has been very much disputed, and many scholars are now agreed that the word כָּאֲרִי ought to read כַּאֲרוּ; *i.e.* instead of meaning 'as a lion,' the word is a verb, and means 'they pierced or dug through.' The difficulty in connexion with the כָּאֲרִי reading has always been that, assuming it to be right, some verb must have slipped out of the text, and sooner than adopt this position, an emendation of the existing text has been suggested. But is it not possible to adopt the words in Hebrew, just precisely as they stand? The verb נָקַף in the Hiphil means 'to surround,' and from the use of the word in Job 19^{6}, it would appear to be a term employed in connexion with hunting. מְצוּדוֹ עָלַי הִקִּיף means 'he has encompassed me or entangled me in his net.' May we not take the word to mean the same thing in Ps 22^{17}? Thus, we may keep אֲרִי and derive from the words a most vivid metaphor. The 'hands and the feet' (יָדַי וְרַגְלַי) bring to our minds the poor beast struggling in the meshes of the net, but unable to free its limbs. So the rendering of the passage we would adopt would be this: 'The assembly of wicked ones have thrown round me their net, as though I were a

lion, yea, round my hands and my feet.' The words יָדַי וְרַגְלַי would be accusative, governed by the verb, and in apposition to its first object, viz. the pronominal suffix.

This rendering is true to the vivid style of the rest of the Psalm, and relieves us from any interference with the text. H. G. Ross.

Aberdeen.

A Publican and a Zealot.

Have you noticed the interesting and suggestive fact that our Lord included among His apostles a publican and a zealot—the man with too little patriotism and the man with too much?

James Mursell.

Adelaide.

Little Contributions to the Greek Testament.

I.

Matt. xxvi. 64 and Mark xiv. 62 in the Edition of Westcott-Hort.

The use of a different type to mark quotations is a very convenient help, and yet, how difficult is its application in certain cases. This may be seen by a comparison of Mt 26^{64} with Mk 14^{62}. In the Second Gospel the identical word ὄψεσθε is printed in quotation type, in Matthew it is not. The latter is decidedly better, especially when we compare the parallel passages, Mt 24^{30} and Mk 13^{26}. And yet I did not notice that when preparing my own edition, and followed W.-H. even in this particular; and I am perhaps not alone in doing so.

II.

Luke vii. 47.

An important comma and capital letter deserve to be noticed in this verse. The A.V. printed: 'Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much.'

The R.V. has (without comma after the first word, and with a capital H): 'Wherefore I say unto thee, Her sins, which are many, are forgiven, etc.

I call attention to this difference, because neither Scrivener nor Palmer in their editions of the Greek text, with the variants of the Revisers, noticed it. Both print οὗ χάριν, λέγω σοι, ἀφέωνται. So do Tischendorf, Westcott-Hort, Weymouth. Of modern editions I know only that of Griesbach, Bâle, Baljon, and Weiss, who print οὗ χάριν λέγω σοι. I do not understand, therefore, how Weiss can say in his commentary (9th ed., 1901): '*All modern* connect οὗ χάριν justly with λέγω σοι, which was considered formerly as a parenthesis.' I do not know who first introduced the comma after χάριν. Stephen has it 1550, but not 1551. Baljon refers to my *Philologica sacra*, p. 49, where I called attention to this difference and to the pun between 'debts' and 'love.'

Eb. Nestle.

Maulbronn.

Has a New Proof of the Unity of Genesis been Discovered?

It is well enough known that in the critical examination of the Pentateuch regard has to be paid partly to the form and partly to the matter, and I may justly claim to have made the formal characteristics of this part of Scripture a special study. It is a subject which I have never lost sight of since the time when I wrote my 'Habilitations-schrift' on 'Der Sprachbeweis in der Bibelkritik' (*De criticae sacrae argumento e linguae legibus repetito*; Lipsiae, 1879). The main results of my observations are exhibited in my *Einleitung in das A.T.*, pp. 147 ff., 168 ff. But, in addition to this, the 2nd and 3rd vols. of my *Historisch-krit. Lehrgebäude der Heb. Sprache* bring to light a number of facts that are of importance from the critical point of view (cf., *e.g.*, ii. pp. 211 f., 423, iii. § 314e, etc.). Hence it will be readily understood that every fresh examination of the linguistic argument of Biblical Criticism awakens the keenest interest on my part. To this category belongs the recent discussion by B. Jacob in his work entitled *Der Pentateuch: Exegetisch-kritische Forschungen.* He touches, it is true, upon only a single one of the linguistic arguments put forward by the 'Higher Criticism' of the Pentateuch; and this we now proceed to examine.

The concept 'beget' is expressed in a series of passages by יָלַד, *yālad* (Gn 4^{18ter} $10^{8.\ 13.\ 15.\ 24.\ 26}$ 22^{23} 25^{3}, Dt 32^{18}), whereas in another series its equivalent is הוֹלִיד, *hôlîd* ($5^{3.\ 4.etc.-32}$ 6^{10} 11^{11-27} 17^{20} 25^{19} 48^{6}, Lv 25^{45}, Nu 26^{29}, Dt 4^{25} 28^{41}). We have thus the

fact before us that a whole series of passages, notably five verses in the Table of Nations, employ the root stem the Qal, while another series, principally $5^{3ff.}$ and $11^{10ff.}$, exhibit the Hiphil stem, both having precisely the same meaning. Now, I have taken the trouble to compare these two series of passages with all the other O.T. passages where either *yālad* or *hôlîd* is used in the sense of 'beget,' and have noted such points as the following. *Yālad* in the sense of 'beget' occurs, it is true, also in Ps 2^{7}, etc. (see all the passages in my *Einleitung*, p. 229); in Jeremiah, on the other hand (30^{6}), the question is asked אִם יֹלֵד זָכָר (*Num pariat masculus?* 'Can the function of bearing [ילד] be predicated of a male?'). Finally, even at a later period *yālad* in the sense of 'beget' was still intelligible, and hence it is reproduced in 1 Ch $1^{10ff.}$ from Gn 10. But in the rest of the Genesis passages cited above the *yālad* is not repeated by the Chronicler, who often of his own choice introduces *hôlîd* (1^{1-34}, etc.; see my *Einleit.*, p. 230). Moreover, the Samaritan Pentateuch, which from many other indications manifestly preferred the later linguistic forms, introduces *hôlîd* in Gn 10^{8} and 22^{23}. Consequently I have expressed the opinion that the root stem *yālad* had at first a neutral signification; it meant simply 'produce' without distinction of sex of the agent concerned. This epicene sense of *yālad* may still be seen, for instance, in Zec 13^{3}, where יֹלְדָיו stands for 'his parents.' A similar advance from the epicene meaning of certain words to a differentiation of gender may be noted also in other instances in the history of linguistic usage (cf. the examination of נַעַר, etc., in my *Syntax*, §§ 246, 247).

The above conclusion, which, it may be said without exaggeration, I have supported since 1879 with arguments from every side, is shared also by so cautious a scholar as Professor S. R. Driver, both in his *L.O.T.*, p. 147 f. (^{6} p. 155 f.), and in his very thorough *Commentary on Genesis* (4th ed. p. x);[1] and we have the concurrence of a great number of notable O.T. experts. But B. Jacob (*op. cit.*, p. 60) maintains, in opposition to me, that 'the argument is an example of the familiar method of reasoning in a circle resorted to by literary criticism of the sources. From the varying linguistic usage the different sources are inferred and marked off, and then, when this has been done, the difference of source is used to prove a difference of linguistic usage.' I can only repudiate these statements as containing an utterly frivolous charge, for my methods of argument are as far removed as possible from those described by B. Jacob. My discussion (*Einleit.* p. 168 f.) is open to every one to examine for himself, and I wait with perfect calmness to see whether any one who tests *both* parts of my argumentation will assent to the judgment quoted above. My opponent has arrived at it because he has looked only at p. 168 f., and has also allowed himself to coin the addition, 'and then, when this has been done, the difference of source is used to prove a difference of linguistic usage.' He has simply overlooked the other part of my proof, in which the history of the employment of *yālad* and *hôlîd* is shown from the other books of the O.T. The allusion to 'reasoning in a circle' is thus wholly out of place as far as I am concerned.

But B. Jacob, not content to reject our view of the interchange of *yālad* and *hôlîd*, and to present it in an odious light, claims to have himself discovered a new explanation of this alternating usage. He maintains that *yālad* is employed in the history of the *collateral* branches of early mankind, while *hôlîd* is used in the story of the *main* line. Truly a remarkable point of view! What a pity that O.T. science has had so long to wait for B. Jacob's discovery! Now that we have got it, let us at least keep it very closely in view.

Above all, let us see whether the above contention has a basis of *fact*. From 5^{3} onwards we read that 'Adam begat Seth,' etc. etc., but, with our minds full of B. Jacob's new theory, we are staggered when in v.^{32} we find not 'and Noah begat (*wayyôlēd*) Shem,' but 'Shem, Ham, and Japheth.' So also in 6^{10}, the representatives of the two *collateral* branches of the human race

[1] The view I have formed of this book is summed up thus in my review of it, to be published shortly in the *Theol. Literaturblatt* (Leipzig): 'In its general attitude towards the contents and significance of the first book of the Bible, Driver's Commentary approaches most closely to the ideal of an exposition of Genesis. In saying this I have especially in view the following qualities: the combination of reverence with perfect scientific freedom; the way in which criticism and conservatism go hand in hand; the rare endeavour to discover and to emphasize also points in favour of the credibility and the religious value of Genesis; and the praiseworthy manner in which the doubtful parallelizing to which Gunkel has accustomed us is avoided, such, for instance, as the comparing of the woman in the story of the Fall with Little Red Riding Hood or Schneewitchen (Gunkel, *Genesis*^{2}, p. 14).'

appear as objects of *hôlîd*. But still less does B. Jacob's pronouncement tally with the fact that in 17^{20} *hôlîd* is used as a predicate, where Ishmael is subject. These passages are simply overlooked by this latest censor of the 'Higher Criticism.' His theory conflicts, further, with the following facts. The act of *hôlîd* is attributed also to foreigners in Israel (Lv 25^{45}, Ezk 47^{22}); *hôlîd* has for its object in Is 59^{4} *'āwen*, 'nothingness,' and in Ezk 18^{10} a son who is a man of violence. Admirable representatives, truly, of the *main* line of descent of the human race!

But the new theory is also *per se* unnatural. It is based upon the assumption that 'only in the case of those belonging to the main line was any value attached to who was father.' How flatly this contradicts the fact that the father in question is named also as subject of *yālad* (Gn 4^{18} 10^{8} etc.). How utterly destitute of support the further assertion of our critic that where *yālad* is employed 'beget' and 'bear' are not distinguished (p. 61 f.). But why in that case is the father expressly named as the subject of *yālad* in the passages mentioned (Gn 4^{18}, etc.)? B. Jacob expresses his contention in the words: 'There was never a linguistic usage according to which *yālad* directly signified "beget"' (p. 65). Note the word 'directly.' Here is the back door by which the new critic means to make his escape from the region of facts into the realm of fancy. Did *yālad* really never signify 'beget'? Not even where the name of the father expressly went along with it as subject (Gn $4^{18ter.}$, etc.)? But instead of mentioning points like this, B. Jacob prefers to spin the following hypothesis: 'Wherever any form of polyandry prevails, such as the Pentateuch *et al.* presuppose among the Canaanites and the Egyptians, the definite term "hôlîd" can never be employed' (p. 71). But, in the first place, the Pentateuch itself quite 'definitely' names a particular father as subject of *yālad* (Gn 4^{18} 10^{8}, etc.). Secondly, where are the proofs that in 'the Pentateuch *et al.*' polyandry is presupposed as existing among the Canaanites and the Egyptians? Neither can B. Jacob adduce such proofs, nor if he could, would they be calculated to support the contention that *yālad*, when predicated of a male subject, lacks the notion 'beget.'

B. Jacob has thus acted without warrant in ridiculing the method hitherto employed in pentateuchal investigation, and in thinking to set aside its results. By the way, literary criticism when rightly pursued, *i.e.* without false generalization, has not failed hitherto to emphasize the importance of the fundamental matter which is *common* to the different sources. At least for my own part, I think I have done my utmost in my *Einleitung* (p. 178 ff., 244 f.) to pursue the investigation from this point of view. So that there is nothing new in B. Jacob's regard for the elements that are common to the different sections of Genesis. But it is the solemn duty of the reader of sacred Scripture to pay heed to *all* the characteristic features, and in the performance of this duty he will be brought face to face with the remarkable interchange between *yālad* and *hôlîd*. And we have seen that B. Jacob has not succeeded at all in explaining away the difference of linguistic usage which shows itself in the choice of these two expressions. The fact, moreover, that in the later writings of the Old Testament an almost exclusive preference for *hôlîd* may be noted, indicates that the Pentateuchal stratum in which *hôlîd* is employed, is a later embodiment of the recollections and ideas which Israel possessed regarding its earliest history.

It may be added that one of the main contentions of B. Jacob is no novelty. Dillmann had already hazarded the suggestion that the writer who employed *hôlîd*, meant to express the male function with greater definiteness (*Kurzgef. exeget. Hdbuch zu Gen.* 5^{3}). This hypothesis was accepted by Ed. Ruprecht in his *Hdbuch der Einleît. in das A.T.* (1898), p. 159. But it is purely arbitrary. For, as a matter of course, the narrator who for instance in Gn 4^{18} wrote 'and 'Irad *yālad* Mehuja'el,' meant to speak with the same definiteness as the author of the statement 'Noah *hôlîd* Shem, Ham, and Japheth' (6^{10}). Again, Steinführer, in his *Untersuchung über den Namen Jehova* (1898), p. 10, put forward the view that 'wherever *yālad* is predicated of a man, it always stands for purely *natural* procreation. Hence it is used of the Cainites (4^{18}) and in the Table of Nations.' But *yālad* is found in other cases than these with a male subject. Moreover, what connexion should a verbal stem have with naturalness or unnaturalness? It would be a ridiculous, not to say a blasphemous, idea that, for instance, the expression *yāladti* in Ps 2^{7} is intended to express a 'purely natural' begetting. Further, in Gn 5^{3}, etc., where *hôlîd* is employed, there is nothing about a *super-*

natural begetting of the Sethites. The idea of attributing such a meaning to the author is forbidden, again, by such passages as Ezk 18^{10}, where a lawless son is the object of *hôlîd*. Finally, it is a baseless caprice to attribute to the Preacher (Ec 5^{13} 6^{3}) or to the Chronicler the intention of expressing by *hôlîd* anything but the natural act of begetting.

B. Jacob's contention about *yālad* and *hôlîd* has accordingly not even the merit of novelty. He has had various predecessors in the same field, but none of their attempts have proved a match for facts. Facts, indeed, are the one rock upon which the throne of truth rests, and only 'the truth will make us free.' ED. KÖNIG.

Bonn.

Entre Nous.

PROFESSOR MONTET of Geneva has contributed to the *Asiatic Quarterly Review* for July an account of the recent Congress of Orientalists. The Congress was held in April at Algiers. It was an extraordinary success, both in respect of members and of contributions. Fully seven hundred members were present, and the papers which Professor Montet himself listened to were 'important,' 'interesting,' or 'curious,' or all three.

Many known names are mentioned by Professor Montet—Asin of Madrid, Motylinsky of Constantinople, Vollers of Jena, Guidi of Rome, De Goeje of Leyden, Bloomfield of Baltimore, Hommel of Munich, Haupt of Baltimore, Wiedemann of Bonn, Gaudefroy-Demombynes of Paris, and Krumbacher of Munich. Professor René Basset, Director of the École Supérieure des Lettres, Paris, was elected President.

What were the papers about? 'The Literary and the Spoken Language in Ancient Arabia' (Vollers); 'The Nasib of Arabic Poetry' (Guidi); 'Vedic Lexicography' (Bloomfield); 'The Wedding-Feast of the Sun-God of the Babylonians' (Hommel); 'Greek Philosophy in the Old Testament' (Haupt); and especially 'the Camel' (three different papers, of which the President read one).

But the Orientalists will never hold their Congress in Algiers again. Three times a disturbance arose. Each time it was made by the Muslims, who objected to some paper or something in it. Professor Vollers read a paper on the Quran. He sought to show that the various readings proved that the original language of the Quran was a dialect of Arabia, and not the language in which it is now read. The Musulmans present protested. They said it was a slur on the dignity of Islam and the divinity of the Quran. They claimed that no one had the right to study the sacred book but Musulmans only. The tumult settled. But twice it rose again at the reading or attempted reading of other papers.

It was decided that the proceedings should be published *in extenso*. It is expected that next meeting will be held in Copenhagen.

Dr. F. H. Chase, the President of Queens' College, Cambridge (where he succeeded the present Bishop of Winchester), has been chosen for the See of Ely. There are now three scholars of the first rank among the bishops in England. And there is one in Scotland and one in Ireland.

In the palace which Mr. Stewart Macalister has discovered during his excavation of Gezer, there is a large pillared hall which is understood to be similar in construction to the Temple of Dagon which Samson brought down upon the Philistines and himself. How Samson did it no one as yet has been able to say. But Mr. Macalister has found the explanation. This hall is 39 feet long and 24 feet broad. There are two pillar bases, $3\frac{1}{2}$ feet in diameter. These bases were probably meant to support wooden posts on which the beams of the roof rested. That the posts were of wood is made probable by the almost complete absence of stone columns or of column drums and capitals in the *débris*. And Mr. Macalister reminds us that in the palaces of Crete the columns are of wood.

Well, what Samson had to do was not to break two massive columns of stone as our Sunday-school pictures so wonderfully show us, but simply

to push the wooden posts which supported the roof, so that they slid from their stone bases. 'This,' says Mr. Macalister, 'would not be an impossible feat for a man of superhuman strength; and, obviously, as soon as he had succeeded in pushing the posts slightly out of the perpendicular, the ruin would be completed automatically.'

In the new number of the new quarterly, *The Liberal Churchman* (Williams & Norgate; 1s. net), there is an article upon Dr. Hastings Rashdall's new volume of sermons, *Christus in Ecclesia*. The article is written by the President of the Churchmen's Union, Dr. W. D. Morrison. Dr. Morrison quotes the opinion of the late Edmond Scherer that 'the sermon is a false and antiquated method of human utterance,' and almost agrees with it. 'But there are exceptions: Some sermon-writers can still speak as a man to men; and it is a rare pleasure and refreshment to come across an oasis in the desert like Dr. Rashdall's new volume of addresses—*Christus in Ecclesia*.'

Dr. Rashdall's volume belongs to a short series which Messrs. T. & T. Clark are publishing under the general title of 'The Scholar as Preacher.' Every volume will be contributed by a recognized scholar. The first volume was Dr. Inge's *Faith and Knowledge*, the second is Dr. Rashdall's. The third will be by Professor Zahn of Erlangen. Dr. Zahn's volume will go by the title of *Bread and Salt from the Word of God*. The translation has been made by Dr. A. E. Burn, Rector of Handsworth, who has done more than any man to introduce Professor Zahn to English readers.

Messrs. Williams & Norgate have published the official Report of the second great International Congress of Religion, which was held in Basel in 1904 (*Verhandlungen des II. Internationalen Kongresses für Allgemeine Religionsgeschichte*; 8s.). In spite of the lamentable circumstance that many of the papers are given only in outline, the Report is packed with interest.

Among the rest, an outline is given of a paper read by Abdullah al-Mamoon Sohraworthy on 'Toleration in Islam.' We know, and have sadly to acknowledge it, that when Christianity and Muhammadanism start together to convert the lower tribes of the earth, Christianity falls far behind in the race. Reasons are given for it. The reason which this Muhammadan gives is that Islam is much more tolerant than the Church.

He does not deny that in the Western mind Islam has become identified with aggression and self-assertion. That is due, he says, not to Islam, but to the 'rancorous bigotry engendered by the Crusades.' No creed, he contends, has done more than Islam 'for the unification and humanizing of all the branches of the human family.' And he quotes testimonies to that effect from 'non-Muslim and therefore unbiassed authors.'

These testimonies are of course of no value. Who is David Urquhart and who is F. F. Arbuthnot? Christians could be quoted who have expressed a pathetic interest in the religion of the Thag. Here is seen the mistake of condensing such a paper as this. The author surely gave proofs. Without his proofs his paper loses most of its value. If the time is past (and it *is* past) for the serene appropriation of all the virtues by Christianity, all the more must Christians insist upon proof from history when the virtues and graces of life are appropriated by some other religion.

Still our author has something to say for himself. 'To-day,' he says, 'when American Christians roast Negroes at the stake, and when the most broad-minded Christians would shrink with horror from the bare notion of inter-marriage with the darker races, Islam is making its converts by the thousand in Africa and Hindostan, the acceptance of its doctrines placing the neophyte, whatsoever be his colour, on a footing of absolute equality with all Muslims.'

Perhaps 'acceptance of its doctrines' is not just what we mean by toleration. But this Muhammadan ventures the further assertion that 'Muhammad has, in many places, laid down the toleration of all creeds as an essential duty, and as a basic principle of religion.' And he adds, 'Interference with or the molestation of Christians and Jews is expressly forbidden; and in actual practice both enjoyed throughout the Middle Ages greater freedom and security in Muslim states than in European countries.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

At the Annual Meeting of the Society of Friends, held this year in Leeds, Professor Rendel Harris delivered an address on 'Christ in Modern Life.' The address was cleverly, but very briefly, reported in the *Leeds Mercury*. In the *Yorkshire Post* only a few sentences were quoted; they were quoted out of their context and made to stand up stark and startling. More than that, the audience itself, vast and intelligent, was unresponsive if not resentful. And yet the address answered its title. If it missed its mark in delivery, that was not because it said less, but because it said more, than the audience expected from its title.

The title, we say, was 'Christ in Modern Life.' Professor Rendel Harris had not chosen it. He did not seem to like it. He said it suggested, 'If Christ came to Chicago,' or 'What would Jesus do?' But his protest was not against the title, it was against the use that has been made of it. For, in a moment, as if the real appropriateness of the title had just struck him, he faced his audience and said: 'If Christ came to Chicago—why not? Is it not conceivable that He might come? If not, what are we here for? What would be gained by a meeting held on the hypothesis that He had done coming? What would it really mean if He only said, "O Jerusalem, Jerusalem," and never "O Chicago," or "O Leeds," or "O Society of Friends"? What would it mean if He never came even closer than that, if He never came now with His personal appeal in its doubled insistence—Simon Simon, Martha Martha, or Saul Saul? It would mean that He had ceased to care. Our case would then be hopeless enough; for it would mean that He is dead, and we are dying.'

Professor Rendel Harris had lost his audience. They had come to hear him talk about Christ in modern life. But they never imagined that he would really talk about Christ in modern life. Not about Christ Himself in modern life. They gathered in their crowds to hear an address on the influence of Christ, or on Christ as an influence, in modern life. And when Professor Rendel Harris told them that the title was nothing to him if it made Christ merely an influence, if it did not make Him a person in modern life, his audience got out of sympathy with him.

What should a preacher do when he finds that he has lost his audience? He should deliver his message. The prophets were preachers. They were often out of touch with their audience. What did they do? They delivered their message. And sometimes they were killed for it. Succeeding generations built tombs for them, but their own generation killed them. Professor Rendel Harris was in no risk of his life. He only suffered a resentful silence. He did not attempt to

get into touch with his audience. He delivered his message.

The audience was unsympathetic, but it listened to him. Is it really wise, he asked this unsympathetic but listening audience, to bring down good people out of past days into our own? We may encumber ourselves with undesirable aliens. By the accident of changing time they lie outside our life and manners. Their thoughts are not our thoughts, nor their ways our ways. Christ went about doing good, but that was in His own day. Are we sure if He came down into ours that we should feel comfortable with Him?

The case is more perplexing even than that. For Christ was an undesirable alien in His own day. He did not come even in His own day as the flower of its civilization: how much less would He come in ours. Even His own generation saw no beauty in Him to desire Him; even then it was said, 'He was despised, and we esteemed Him not.' If His goodness did not gain Him glory then, how much less would it get Him honour now? Christ in modern life—if Christ is in modern life He is in it as an undesirable alien; He is come as truth denied; He is here as the champion of lost causes, as the leader of forlorn hopes, as the justifier of the poor and needy, as the reformer in Church and State. Christ is in modern life, but He is still the outside superfluous Man—outside the Inn, outside the School, outside the Synagogue, and finally outside the City gate.

Did Professor Rendel Harris mean, then, that Christ is come again, simply to be despised and rejected? He did not mean that. Christ did not come at first simply to be despised and rejected. He came to make men think, and He came to make men true. He is come to make us think, and to make us true, to-day.

When He came first, He came to make the Pharisees think. He quoted the 110th Psalm. The Pharisees said the Messiah was the Son of David. But in the 110th Psalm David himself calls Him Lord. If David himself calls Him Lord, how is He then his son? He asked the Pharisees to think. He is come to-day to ask us to think about the Higher Criticism.

Had Professor Rendel Harris recovered his audience yet? He suddenly stopped and cried, 'Do you hear me?' 'Speak up,' was the sullen answer that came back. 'I want you to hear me,' he said, 'I want you all to hear me, I want the man in the street to hear me.' It seemed as if he felt that he must get past his own people, past that mighty mass of church-going people of many denominations besides his own, and appeal to the unprejudiced passer-by. 'What do you think of the Higher Criticism?' he cried. 'The churches are trying to keep it out, but the man in the street is rapidly assimilating it. What do you think of it? Christ is come to ask you to think.'

He had not recovered his audience. He had lost his audience almost wholly now. They had come to hear about the influence of Christ in modern life, and Professor Rendel Harris was asking them to think. How few of them would have come had they known that they would be asked to think.

Christ is come to make us think about the Higher Critics. The Higher Critics are white ants. The white ants in the tropics will bore through wood; you must build of iron. The white ants of criticism have been at work on the history of Christianity, and on Christ. I believe, said Professor Rendel Harris, that the general history of Christianity, and also its Founder, stand more fairly to-day than ever they did in the sight of men. But I believe that the white ants have got at some things in Christianity. I believe that they have got at the Creeds, and have burrowed deep into the Sacraments.

Let us think of these things. And when we think, let us be true. If we are riding on the

Creeds and the Sacraments, we are riding on a deflated tyre. But a deflated tyre is not a punctured tyre. Let us separate the precious from the vile. Let us think. There may be something worse in our house than white ants; there may be dry rot. Let us be true. When the white ants have eaten our woodwork away let us not pretend to find shelter within it.

Professor Rendel Harris had lost his audience. They resented being asked to think. They resented being told to be true. 'We never were in bondage to any man, and how sayest thou that the truth shall make us free?' Are you free, said Professor Rendel Harris, are you true, in a world *where people are still worshipping a wafer, and where trembling evangelicals are still trying to say that a man sang a psalm in the middle of a fish?* The reporter wrote down that sentence. But Professor Rendel Harris had not recovered his audience.

Mr. Francis Griffiths is the publisher of a new series of 'Essays for the Times.' The ninth issue is an essay on the *Interpretation of the New Testament in Modern Life and Thought.* It is written by the Rev. P. Mordaunt Barnard, B.D.

Mr. Barnard is Rector of Headley, near Epsom, and a recognized scholar. He has contributed certain volumes to the 'Cambridge Texts and Studies,' edited by the Dean of Westminster. He will be found to be one of the most acceptable contributors to the forthcoming DICTIONARY OF CHRIST AND THE GOSPELS. Into this forty-page pamphlet he has put more than an hour's writing; he has put himself.

The title of the essay brings it into association with Professor Rendel Harris's address. The men are nearer still. The one is a clergyman of the Church of England; the other is a member of the Society of Friends. But they are nearer than their own breathing; closer than their own hands and feet. They have one Saviour; one Gospel message; one burning passion to make this Saviour, through this gospel message, acceptable to the men of their own time.

What hinders Christ from becoming acceptable to the men of this generation? Mr. Barnard says it is the New Testament. That is to say, it is our interpretation of the New Testament. For of course the New Testament is always according to the interpretation thereof. There are those in every generation to whom is set the task of interpreting the New Testament to their generation. If they interpret it aright Christ is seen in the New Testament, and the moment that Christ is seen He is acceptable. Mr. Barnard believes that the interpreters of the New Testament in our day are not interpreting it aright. He believes that for the most part they are afraid to interpret it aright.

So greatly has Mr. Barnard lost his confidence in the official interpreters of the New Testament in our day that in this essay he turns to the laity. 'More frankness,' he says, 'is required on all sides. In some ways it is hard for those who hold an official position to take the first step, because they may lose influence if they are suspected of being unorthodox; in public teaching especially they have to be careful not to wound the feelings of old-fashioned and conservative people. But for the laity it is much easier—rigid orthodoxy is not expected of them; and if they would only talk a little more freely, and discuss matters more fully, it would enable the clergy to judge better of the circumstances with which they have to deal.'

The official interpreters of the New Testament, much offended, may ask if Mr. Barnard means to charge them with dishonesty. But Mr. Barnard does not charge them with dishonesty. And even if he did, they must not be offended. They must not be offended even if they themselves feel that they are not always quite straightforward in their interpretation of the New Testament. 'Clergy,'

says Mr. Barnard, 'who intend to be quite straightforward, evade questions of difficulty, partly no doubt because they feel that they cannot themselves really face them, but partly also because they do not recognize that these questions actually are in people's minds, and require answering.'

But does it greatly matter? Are these questions much in people's minds? Mr. Barnard has no doubt they are. He has no doubt that it matters momentously. He believes that much current teaching is positively shocking to the moral sense of people who have learned to think for themselves. They find themselves asked to believe things against which their moral nature revolts. Mr. Barnard mentions the doctrine of the eternal damnation of the heathen. Is that doctrine not preached now? It is sometimes preached still. And even when it is not openly advocated there is a feeling that it lies hidden in the background of orthodox Christianity. Mr. Barnard mentions also the doctrine of original sin. But we shall come to that in a moment.

There is another matter first. The official interpretation of the New Testament is not in doctrine only, it is also in deed. The interpretation in deed is more persuasive than the interpretation in doctrine. Half the charges made against the clergy for not squaring their conduct with their creed are no doubt mere talk. But the other half are sincere. Do the official interpreters of the New Testament interpret the New Testament in their life? Do they make even an honest effort to interpret it in their life?

Mr. Barnard takes an example. He chooses the phrase *Christian Brotherhood*. The phrase 'Christian Brotherhood' is a short summary of certain lines of teaching in the New Testament. The Christian clergy and ministry do, as a rule, interpret the phrase as part of the New Testament teaching quite correctly. But do they live as Christian brothers? It is not enough, says Mr. Barnard, to explain the meaning of the phrase in its original use. It is necessary also, it is indeed much more necessary, to show what its meaning is in the circumstances in which we are placed. Later in the essay Mr. Barnard says, 'The great movement in support of hospitals is the most important contribution of this generation to the constructive criticism of the New Testament.'

It is not Mr. Barnard's business to mention all the doctrines of Christianity that need to be reconstructed in our day. He is content to mention one. It is the doctrine of Original Sin. What is the doctrine of Original Sin? Mr. Barnard expresses it in the familiar words of the Church Catechism, 'being by nature born in sin and the children of wrath.'

Where did the Church obtain this doctrine? Not directly from the New Testament. No direct statement of this doctrine is to be found in the New Testament. It is only an inference drawn from certain New Testament texts. And Mr. Barnard thinks that that fact is not in its favour. For if the doctrine of Original Sin had been essential to Christianity, he believes that it would have been distinctly formulated by Christ and His earliest disciples. The Church received it from Augustine of Hippo. Augustine won his case by the great weight of his commanding personality, in the face of strenuous opposition. And Mr. Barnard believes that it is his personality, and not the inherent truthfulness of the doctrine itself, that has made it the tradition of orthodoxy through later ages.

But what is the offence in Original Sin? Its great offence to Mr. Barnard is that it contradicts experience. It is not simply that it is outside experience. The doctrine of God is outside experience. 'He that cometh to God must believe (πιστεῦσαι δεῖ) that He is.' But as soon as faith brings the doctrine of God into contact with reason and experience it is acceptable. The doctrine of Original Sin, says Mr. Barnard, is not acceptable. It is not workable. It contradicts

our sense of moral blame; it contradicts our sense of God's righteousness. No man ever felt himself to blame for the sin that he had not committed. And no man ever felt that the God was righteous to whom unbaptized infants were an object of wrath.

Mr. Barnard says that we must reconstruct the doctrine of Original Sin. It does not need to be swept away. There is truth in it. Its wide acceptance is due to the fact that it contains a certain measure of truth. It is true, he says, that we are 'born in sin' in the sense that the possession of free will induces us to follow our own will in opposition to the will of God. It does not need to be swept away; it needs to be re-stated in harmony with the moral consciousness of the men of our day.

And when the doctrine of Original Sin is reconstructed, the doctrine of the Virgin Birth may be reconstructed also. Mr. Barnard does not think that we need the doctrine of the Virgin Birth. As a doctrine it is connected, vitally connected, with the doctrine of Original Sin. 'It was believed in old days,' says Mr. Barnard, 'that moral guilt was conveyed from the parents to the child in the natural process of generation, and that this process had in itself and of necessity a sinful character; it was therefore considered necessary to hold that Jesus was born in a miraculous manner, and not by the ordinary process of nature, in order that His absolute sinlessness might be guaranteed.'

Mr. Barnard believes that we have passed from that. He believes that we can put that view on one side now. He believes that there is no reason now why we should not hold that the human body of Jesus was produced through the agency of a human father.

He has not forgotten that the doctrine of the Virgin Birth is distinctly taught in the first two chapters of St. Matthew's Gospel and implied in the first two chapters of St. Luke's. But he notices that in St. Matthew's Gospel, and also in St. Luke's, the pedigree is not the pedigree of Mary but of Joseph. He observes that the Virgin Birth is not mentioned or implied in St. Mark's Gospel, 'which is thought on good grounds to be the nearest to the original preaching of the apostles.' He observes further that neither Jesus Himself nor any New Testament writer ever founds any argument upon the circumstances of His birth, except that the writer of St. Matthew's Gospel regards them as the fulfilment of prophecy. But this argument from prophecy is of no weight. 'For,' says Mr. Barnard, 'even if the word used by Isaiah really meant Virgin, no one would deny that St. Mary was a virgin previous to the birth of Jesus.' He observes, finally, that neither St. John nor St. Paul ever refers to the miraculous birth of Jesus; and it is to him practically impossible to believe that they would have failed to do so had they known it.

Mr. Barnard does not deny the Virgin Birth of our Lord. He denies that it is essential to Christianity. With a most unmistakable modesty and under the deepest sense of responsibility he denies that it is necessary for the official interpreters of the New Testament to believe and to teach it.

It is well for the last twelve verses of St. Mark's Gospel that they are in the Bible. If they had been in any other book they would by this time have been dropped out of it. For the evidence is against them. But because they are in the Bible they are kept there. And they are not only kept there, but from time to time scholars rise up to defend them. They have been defended by Scrivener and by Dean Burgon; and even the other day, in the last two numbers of the *Church Family Newspaper*, they have been defended by Dr. Charles A. Waller.

Dr. Waller adopts the Burgonian style of defence. He summons into his presence the scribe of the Vatican manuscript and proceeds to cross-

examine him. He calls him Mr. B. 'Mr. B., you have, I understand, omitted the last twelve verses of St. Mark from the copy of the Gospel written by you to the order of the Bishop of Cæsarea. Is that so?' And Mr. B. answers, 'It is.' But as this cross-examination is still proceeding we shall not report it further. It will be more profitable to turn to Professor Goodspeed.

Professor Edgar J. Goodspeed, of the University of Chicago, has contributed an article to the current issue of the *American Journal of Theology* on 'The Original Conclusion of the Gospel of St. Mark.' Professor Goodspeed thinks the present conclusion is not original. He thinks the time is past for proving that. Is it possible still to find out what the original conclusion was? That is the purpose of Professor Goodspeed's paper.

There is no manuscript in existence which contains the original conclusion. That is to say, all the manuscripts of St. Mark without exception go back to one mutilated ancestor, in which whatever may originally have followed the eighth verse in the last chapter was wanting.

But is Professor Goodspeed sure that St. Mark's Gospel did not originally end with that eighth verse? He is quite sure. It is incredible to him that St. Mark ended his Gospel with the words 'for they were afraid.' It is not merely an inappropriate word to end a Gospel with. It is not merely an abrupt termination. It leaves the narrative in mid-air. It relapses into silence at the most interesting and vital point in the whole history. In the seventh verse the promise is made of an appearance of the risen Jesus to His disciples in Galilee. Some fulfilment of that promise is expected. Professor Goodspeed cannot believe that St. Mark's Gospel could have originally ended without giving some account of that appearance.

So the original conclusion has been lost. And the present conclusion, or conclusions, for there are two different forms in existence, have been furnished in order to take its place. But they do not fill its place. They do not carry on the narrative where it is broken. They give no account of that of which an account is promised and most required, the appearance of Jesus to His disciples in Galilee. Is it possible to recover the original conclusion still? Professor Goodspeed thinks it is possible.

Professor Goodspeed believes, as most of us believe, that St. Matthew and St. Luke made use of St. Mark in the composition of their Gospels. He believes that at the time when they used St. Mark's Gospel, that Gospel was complete. There may be things in the Second Gospel which it did not contain then, but he is confident that it contained one thing which it does not contain now, its own original conclusion. For the probability is that St. Mark's Gospel lost its conclusion on account of neglect. The conclusion may have occupied the last page. If the MS. were cast aside and neglected, the last page would be the most liable to be torn or worn away. But if St. Mark's Gospel was neglected, the neglect must have been due to the appearance of the Gospels of St. Matthew and St. Luke. These Gospels were found to be fuller than St. Mark. They seemed to contain all that St. Mark contained, and they contained a good deal more. The wonder to Professor Goodspeed is, not that St. Mark's Gospel was neglected and got mutilated, but that it did not altogether perish.

Now when Professor Goodspeed began his investigation he thought he had a very simple task before him. St. Matthew and St. Luke both used St. Mark. He thought he had nothing more to do than to write down all that was common to these two Gospels after Mk 16^{8}. After that, as before, the common material would no doubt have originally belonged to St. Mark. But he speedily found that there is no common material after that point.

He turned to the Gospels separately. He observed that in the record of the Passion Week and all that comes after, the use made of St. Mark by St. Matthew is different from the use made by St. Luke. St. Luke makes a comparatively limited use of the Second Gospel; St. Matthew takes over practically everything that St. Mark affords. St. Luke actually omits occasionally what St. Mark has, or substitutes other material for it. St. Matthew certainly has gone to other sources besides St. Mark, but, whatever else he incorporates, he is careful to incorporate all that St. Mark contains. It is in St. Matthew, therefore, that we may reasonably look for the original conclusion of St. Mark.

Now this part of St. Matthew is short and simple. Mt 28^{1-8} corresponds with Mk 16^{1-8}. If the conclusion of St. Mark's Gospel is contained in St. Matthew, it is contained in Mt 28^{9-20}. In this passage there are but three elements. The first is the appearance to the women ($28^{9, 10}$); the second, the bribing of the watch (28^{11-15}); the third, the appearance of Jesus to the disciples in Galilee (28^{16-20}). Which of these contains the original conclusion of St. Mark?

The first joins with Mk 16^{8} in a fashion that leaves nothing to be desired. 'They went forth and fled from the tomb, for trembling and astonishment possessed them; and they said nothing to any one, for they were afraid.' That is St. Mark. St. Matthew goes on: 'And behold, Jesus met them, saying, Hail. And they came and laid hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren to depart into Galilee, and there shall they see me.' The 'fear not' of Mt 28^{10} corresponds well with the 'for they were afraid' of Mk 16^{8}. And the renewed promise of an appearance in Galilee, already once made in St. Mark (16^{7}), binds the episode afresh to the Marcan narrative. All that we need now is the record of this appearance.

That record is the third element in St. Matthew's narrative. Professor Goodspeed does not think that the second element in St. Matthew was taken from St. Mark. The second element is the bribing of the watch (28^{11-15}). It is simply the sequel of an incident already related by St. Matthew, the setting of the watch (Mt 27^{62-66}). But the third element is the appearance of Jesus to the disciples in Galilee (Mt 28^{16-20}). If the first element was taken from St. Mark, no doubt this element was taken also. For the first ends with the words: 'Go tell my brethren to depart into Galilee, and there shall they see me'; this begins with the words, 'And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.'

Professor Goodspeed is not sure if the whole of this element originally stood in St. Mark. St. Mark's narrative, when it breaks off at 16^{8}, demands two things for its completion: the reassurance of the women and the reappearance of Jesus in Galilee. These two things St. Matthew records, and the conclusion seems to Dr. Goodspeed inevitable, that he derived them from his chief narrative source, the Gospel of St. Mark. But he is not so sure about the other things. In particular, he is far from sure that the words of the 19th verse, 'baptizing them into the name of the Father and of the Son and of the Holy Ghost' stood originally in St. Mark; he is far from sure that they stood originally even in St. Matthew.

Well, what was the original conclusion of St. Mark's Gospel? Professor Goodspeed believes that the conclusion of St. Mark's Gospel was on this wise—

'But go, tell his disciples and Peter, he goeth before you into Galilee: there shall ye see him as he said unto you.

'And they went out and fled from the tomb; for trembling and astonishment possessed them. And they said nothing to anyone; for they were afraid. And behold, Jesus met them, saying, Hail. And they came and took hold of his feet, and worshipped

him. Then saith Jesus unto them, Be not afraid: go tell my brethren to depart into Galilee, and there shall they see me. And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And Jesus came to them, and when they saw him, they worshipped him: but some doubted. And he spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world.'

'Think not that I am come to destroy the law or the prophets' (Mt 5^{17}). Why should they think so? Not because of anything He had been saying, but because of what He had been doing. He had been eating and drinking with publicans and sinners.

We know that the Pharisees did not like that. They were complimentary enough to Him to prefer that He should spend His time in their society. They murmured that He received sinners and ate with them. But more than that, it was contrary to the Law. The men and women whom He received were sinners. They were known and openly acknowledged to be sinners. They had broken the law and now lay under its condemnation. They were outcasts here; in the hereafter, if there was a hereafter, they would find themselves in hell. No doubt there was the notion (it may have begun to spring up in the mind of an occasional tender-hearted Pharisee already) that Abraham sat at the mouth of hell to rescue his children from that doom. But Jesus would not wait for Abraham. He had begun to rescue them already. 'I am come,' He said, 'to seek and to save that which was lost.'

The Pharisees did not like it. He said 'There is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.' He said that the publican, an openly confessed sinner, went down to his house more just before God than the Pharisee. He was turning the ideas of right and wrong upside down. If He was not breaking the law Himself, as these sinners had broken it, He was doing worse than that, He was destroying both the law and the prophets. The Pharisees did not like it.

But the sinners liked it very well. The common people—'this people' that knoweth not the law and are therefore cursed — heard Him gladly. There was the joy of surprise in all He said and did. There was the hope of higher esteem. There was the home-coming, safe and thankful, in the strong arms of this Good Shepherd. The sinners liked it well.

Did they like it too well and take it too easily? He ate and drank with them. They liked that. He was good, and He made Himself one of them. They were sinners, but He did not seem to mind their sinfulness, and He was like God. Perhaps sin is not such a sinful thing after all? Perhaps after all God does not so greatly mind? Perhaps Jesus has come to open the kingdom of heaven to all *sinners*? Then Jesus said, 'Think not that I am come to destroy the law or the prophets . . . verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.'

Did they think sin was not so sinful?—'The soul that sinneth, it shall die.' Did they think Jesus had come with His 'I say unto you' to set the law aside? His 'I say unto you' makes the law more sweeping in its range and more searching in its claim. Did they think that in the new kingdom God would be content with a less rigid rule of righteousness? 'I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' He is not come to destroy the law or the prophets; He is come to fulfil them.

But He is rescuing sinners. He is seeking and saving the lost. Is that the way to fulfil the law and the prophets? Yes, that is the way. The Pharisees thought the law and the prophets were given for the sinner's condemnation. Even John the Baptist thought the Messiah was coming to fulfil the law and the prophets by cutting down the fruitless trees and casting them into the fire. So the Pharisees hated Him and cast Him out of the vineyard and killed Him. And even John the Baptist sent messengers to Him, 'Art thou he that should come, or look we for another?' They did not know, even the Baptist did not know, that the law was given, not to check and punish, but to show how to love. Even John the Baptist does not seem to have remembered that the whole law is comprehended in that one saying, 'Thou shalt love.'

He came not to destroy the law or the prophets. But some things will get destroyed. The flower is before the fruit. When the fruit comes the flower perishes. Give your boy his books of adventure; the day will come when he will cast them out, but the love of literature will remain with him. Give your little girl her dolls; some day they will lie forgotten and forlorn, but the love of children will remain in her woman's heart. What a struggle it was in the days when the Epistle to the Hebrews was written. The temple must go and the ark and the mercy-seat; the priests and the sacrifices must go: even the covenant itself must pass away. We shall never know what it cost that heroic soul to write down the words: 'In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.'

Some things get destroyed. But not the law or the prophets. For the law and the prophets are love, and love never faileth. He came not to destroy love. He came to touch it into life, to foster it into a flame. We love, because He first loved. They that are least in the kingdom of heaven have already a righteousness that exceeds the righteousness of the Scribes and Pharisees. They are already perfect as their Father in heaven is perfect.

The Spiritual Value of the Creation Story.

By the Rev. A. H. M'Neile, M.A., B.D., Fellow of Sidney Sussex College, Cambridge.

Before entering upon the study of the spiritual value of the Creation story, it may be useful to suggest a few books which bear upon the story itself. The best known is probably Professor Driver's *Commentary on Genesis*, in the series known as the 'Westminster Commentaries.' He also has some useful remarks upon it in Hogarth's *Authority and Archæology*, pp. 9–18, and in an article in the *Expositor* of January 1901, 'The O.T. in the Light of To-day.' A somewhat more technical treatment will be found in the article on 'Cosmogony,' in Hastings' *D.B.*, by Whitehouse, and in Dillmann's *Commentary on Genesis*, which has been translated into English. The relation of the Creation story to modern science is dwelt on by H. Morton in *The Cosmogony of Genesis and its Reconcilers*. The Babylonian cosmogony is discussed in Jastrow's work, *The Religion of the Babylonians and Assyrians*. An enlarged German edition has recently been published, but the earlier edition was written in English, and the cosmogony will be found on pp. 407 ff. The actual text of the Babylonian poem is translated by L. W. King of the British Museum, in *The Seven Tablets of Creation*.

It is not our present purpose to examine minutely the details of the Creation story in their relation to modern scientific discovery, though some of them will come before us in the course of our study. It is of little practical use to investigate the extent to which the ideas of the early Semites happened to coincide with, or to differ from, the conclusions

of modern astronomy, geology, biology, and physics. If we look at Scripture itself for its own claim to inspiration, we find it in St. Paul's words in 2 Tim, that all inspired scripture is 'profitable for teaching, for reproof, for correction, for instruction which is in righteousness.' Whether, then, the first chapter of Genesis was written by Moses or (as is infinitely more probable) was compiled by a priest after the Exile who reduced to writing traditions which had been handed down for many generations, the permanent spiritual value of it remains unaltered.

In the Epistle to the Hebrews the chosen people are called 'God's House'; and the Creation story is a sublime portico before the house; it shows how everything in the Universe was prepared for their existence.

The following remarks will be confined strictly to the first chapter of Genesis; because though chap. 2^{1-3}, which tells of God's rest on the seventh day, is probably by the same writer, it is really a sequel to the Creation story, and not part of it.

The chapter deals with three main subjects: *A.* God; *B.* The material world; and *C.* Man.

A. God.

In order to show up more completely the beauty of the picture before us, let us first look at a dark background. There can be no doubt that, in a dim and distant past, the Hebrew story had affinities with the Babylonian story, large portions of which have been preserved for us.

In the Babylonian story the universe consisted of a watery mass, which was pictured as a dragon called Tiamat. Out of this watery mass the gods were mysteriously evolved—Laḥmu and Laḥamu, Anshar and Kishar, Anu and Ea, and above all the great hero-god Marduk. (The name appears in Hebrew as Merodach, in Jer 50^{2}, and in the name of the king Merodach-bal-adan, who sent an embassy to Hezekiah.) It is possible that the story was originally suggested to the Babylonians by the physical features of their country. The great plain surrounding the city of Babylon is in winter covered with water from heavy rain floods; but in spring the sun vanquishes the water, so that dry land emerges and bursts forth into vegetation. So the Babylonians seem to picture the world as beginning in spring-time, when the watery mass Tiamat, with a brood of horrible fiends in alliance with her, was vanquished by Marduk. The gods at a banquet appointed Marduk to do battle; he equipped himself with winds and lightning; he caught Tiamat in a net and transfixed her with a sword. He then cut her like a fish in two halves. One half was apparently the abyss of water on which the dry earth was supposed to rest, while the other half he stretched as a solid lid or canopy which kept out the upper waters from falling.

Against this background of crass and futile polytheism, place the strong solemn words of the Hebrew narrative: 'In the beginning, when God created the heavens and the earth, and the earth was formlessness and emptiness, and darkness was upon the face of the deep, and the breath of God was brooding over the face of the waters, God said, Let there be light, and there was light.'

The Hebrew story, like the Babylonian, has a primeval watery mass, 'the deep.' The Hebrew word *Tehōm* is the same as the Babylonian Tiamat. But the contrast of conceptions with regard to God is complete. He fights against no other being; He is encouraged by no other deity. The heavenly bodies, which to the Babylonians were gods, He fastens into the firmament in the places which He chooses.

The first truth which stands out is the supreme unity of God. The Babylonians gave severally to the dragon and her fiends, and to each deity in the host of gods, an individuality, a power of thought and will. But to the Hebrews, the one God stands alone, set over against darkness, and an abyss of shapeless water. It matters not that modern science brings the universe back to spiral nebulæ of fire; modern science is doubtless right. But whether it were fire or water, the truth of the unity of God is an infinitely greater truth, of which mere science can tell us nothing.

And modern science is equally helpless in the presence of another great problem—the origin of life. The Babylonian story relates that Marduk made the heavenly bodies, and vegetation and man; but the Hebrew account strikes far deeper. 'The Spirit, or Breath, of God was brooding.' Breath stands for life; and God's own life was brooding over the watery mass, infusing into it the hidden potential power of life and energy which should spring forth when he willed it. It is quite evident that the *picture* is poetical and legendary; but the spiritual truth that God is the First Source and Cause of Life is none the less true.

Then comes a grand statement—a piece of

spiritual genius—or, in other words, an inspired revelation. V.[3] begins 'God said.' At each stage in creation, ten times over, the words recur. It has often been pointed out that this teaches the ease with which God accomplished His work, and His omnipotent power. But it means much more than that. Science, in insisting that the world is a world of order, dwells on the fact that every effect has a cause; and those who never look beyond the limits of mere science make the mistake of thinking that everything is produced *automatically* from a foregoing production. Again, Pantheism says in effect that the whole universe with its incessant change and development and decay is, in its sum total, identical with a unifying but impersonal principle, which may for convenience be called God—or Nature, or Force, or Law, or Causation, or any other similarly indefinite term. But the Hebrew revelation teaches that every stage in creation is the result of a conscious act of will; that God is not automatic, but advances by deliberate purpose. And His 'word' is the outward expression of His will, the means or agency through which His will takes effect. As the Epistle to the Hebrews says (11[3]), 'By faith we understand that the worlds have been framed by the utterance of God.' Therefore—note the great conclusion—God is Personal; a conscious will implies personality.

Thus, at the outset, the Creation story, as purified and spiritualized by the inspired Hebrew mind, teaches the three fundamental facts on which religion stands—that God is One; that He is the Primary Source of all life; and that He is Personal at least as truly as man is personal, because He performs actions by a conscious exercise of will. If it taught no more, the chapter would possess a deep and permanent value.

But it contains the germ of far more. Consider the three expressions: 'God created,' 'The Breath of God was brooding,' and 'God said.' It was long before men learnt to realize that within the unity of God was contained a community of Persons. But the great glory of Christianity—the doctrine of the Holy Trinity—did not spring fully formed all at once into men's consciousness. It grew out of an earlier conception, namely, that the One God could be considered under diverse aspects. The one ego of man has a vital principle—a life—which finds concrete expression in the breath of his body. And again, by a conscious act of will, the ego can use that breath as an agent for the production of speech, so that the word spoken is an outward expression of the will. This human illustration is, of course, inadequate as an analogue of the three Divine Persons whom Christianity worships; but it is more nearly adequate to illustrate the primitive germ of the truth, the threefold idea which the Hebrew legend contains: God the Supreme Ego; the brooding life-giving Breath; and the uttered word by which the Divine Will found expression.

Thus to pass from the opening sentences of Genesis to the opening sentences of St. John's Gospel, is to pass from the seed to the full-grown tree. But the presence of the seed-thought alone adds a value to the Creation story which cannot be measured.

B. The Material World.

We can now pass to the second stage in the teaching of this wonderful chapter—The relation of the material universe to God.

But before studying the direct spiritual teaching on the subject, one striking fact should be noticed. Though the writer purifies the Babylonian legend, and reaches far deeper into religious truth, his reticence keeps him from making an addition to it, which he might easily have made with disastrous results. The opening words should almost certainly be translated with a different punctuation to that of the English Version. 'In the beginning, when God created the heavens and the earth, and the earth was formlessness and emptiness, and darkness was upon the face of the abyss, and the Breath of God was brooding upon the face of the waters—God said, Let there be light.' The shape of the sentences thus formed corresponds to that of the opening words of the Babylonian poem. There is thus a considerable parenthesis thrown into the middle of the direct statement, 'In the beginning, God said, Let there be light.' In the English Version the last of the parenthetical clauses is rendered, 'The Spirit of God moved upon the face of the waters'; but this conveys quite a false impression. The curtain rises, so to speak, on a great drama; and the Breath of God is seen brooding like a bird over a formless mass of waters. That is to say, the formless mass is conceived as already in existence; not in existence before God, but before the beginning of the present order of things, before He created the heavens and

the earth. The word בּרא, 'to create,' is derived from a root which appears to mean 'to cut,' or 'to carve out.' In the simple active voice it is used only of God's creative action; but in the intensive voice it is used of men. For instance, Joshua bade the Ephraimites carve out a place for themselves by cutting down the forests in the hill country (Jos 17^{15}). The word, therefore, does not of itself necessarily imply, 'To bring into being *out of nothing*.' The Hebrew legend represents matter as existing in a formless state, without content or meaning or life, before the creation. And we may be thankful that the writer did not attempt to explain the origin of matter. The deepest philosophy has never fathomed it. We can say that since God is infinite, it appears to our minds as though matter must be included in Him. But whether it has always existed within His infinity, whether it places a limit to His infinity to conceive of matter as at one time non-existent, and if not, how and why He caused it to exist, are problems beyond the mind of man. And had the Hebrew writer attempted a theory, it might have proved a stumbling-block to the faith of many whose philosophic convictions led them to reject his solution.

But though the origin of matter has not been revealed to us, we can ask, What is the theological —the spiritual—meaning of the successive acts of creation? What effect was produced by God's word upon the formless abyss of matter?

It can scarcely be necessary to dwell on the fact that the description in the Creation story is not in accord with the results of scientific discovery. Light is formed out of an unformed abyss of water, before the sun, moon, and stars. The sky is a solid canopy, like a metal plate beaten flat; that is the meaning of the word, רָקִיעַ, LXX στερέωμα, something firm or solid, the firmament. It keeps asunder the upper waters from the lower, and answers to the half of the dragon's body in the Babylonian legend, which was beaten flat and stretched over the earth. And in other parts of the O.T. the Semitic belief is clearly expressed that this solid canopy is pierced with windows, through which God allows the upper waters to fall in the form of rain. Again, vegetation appears before the formation of the heavenly bodies. All live animals appear later than vegetation. And, finally, each stage occupies one day. Now, science denies absolutely that there was light alternating with darkness before the existence of the heavenly bodies; that the sky is a solid canopy with waters above it; that vegetation appeared before the sun; that all animal life was evolved later than vegetable life; and that the whole process occupied six days. Even if the word 'day,' which the Hebrew writer distinctly describes as being composed of an evening and a morning, could be made to mean a vast period of time, which it does nowhere else in Hebrew literature, the other difficulties would remain. We look, then, not for scientific accuracy, but for a spiritual conception of the relation of the physical world to God. And we find this: That the world is framed in an orderly course, of which man is the climax; and that each stage in the course is the result of God's Word, that is, His deliberate self-conscious Will, manifesting itself in outward expression.

This can best be understood by contrasting it with two opposite views, which are false, because each contains only half the truth.

Pantheism conceives of God as immanent in the world in such a way that He *is* the world. The Universe, or Nature, or God are synonymous terms. Evolution, progress, change of any kind is purely *automatic*, working from within. On the other hand, Deism places God at a far distance above the world, in an isolated transcendence. To use a simile frequently employed, He made the world as a watchmaker makes a watch. He set it going once for all, and now sits on high and looks at it as it works. In either case, in Pantheism and in Deism, change and progress are *automatic*.

But the Hebrew view is truer, because it combines the two. By a continuous activity of a conscious transcendent will, God causes His immanent power to bring about each stage in the evolution. His Breath never ceases to brood; His Word never ceases to be uttered. The Hebrew legend describes the beginnings of this state of things, and justifies us in believing that it still continues. If God said, 'Let there be light,' He still says it; and there is light. If He said, Let there be heavenly bodies, and vegetation, and animals, and human beings, He still says it, so that all these earthly phenomena still abide by a ceaseless process of creative energy. And this is not pantheism, because a conscious will is always deliberately at work.

The Epistle to the Hebrews expresses this truth. In 1^{2} the writer says that God has spoken to us in

a Son, through whom He made the worlds. But immediately afterwards he pictures the Son as 'upholding all things by the utterance of his power'; that is, not upholding as an Atlas, bearing the burden of a world, but φέρων τὰ πάντα, 'carrying all things along,' incessantly and consciously, by His deliberate utterance, causing the onward movement of progress and evolution to continue.

What are we to say, then, of the Laws of Nature? What room is there for the unswerving chain of cause and effect which is evident throughout the known universe? The absolute orderliness of the world is picturesquely described in the Creation story, by saying that each stage followed in an unbroken succession of six days. The writer knew, what modern science is daily making clearer, that the world is a κόσμος, a world of order. But the Laws of Nature are not contrary to the conception of God's deliberate will acting in nature at every moment. A Law of Nature is simply a term which implies that under given circumstances something normally occurs. When we speak of the Law of Gravitation, we do not mean that the law makes a body tend to fall towards the centre of the earth; we only mean that, as a matter of observed fact, bodies normally do tend to fall in that direction. If we may say it reverently, the conscious will of God always works in an orderly way. The human will is so fickle, so unable to work long in an unswerving path, that we find it hard to conceive of a Will which never swerves and which has no variableness. We shall get a true conception of the world only if we realise that a Law of Nature is a term which expresses *the invariable action of an unswerving will.* Every time the centre of gravity of a body is unsupported, God consciously exercises His will; God says, 'Let it fall,' and it falls.

And the Creation story itself supplies an illustration of this. The writer hits upon one instance of God's orderly, unswerving method of working —that which we call the Law of Heredity. Vegetables, fish of the sea, animals on the land, all bring forth after their kinds. The reproduction of species is not an automatic process, following the dictates of a blind fate. At each several instance, God said—and God still says—Let it bring forth after its kind.

And from this thought we are led to a natural corollary. If God's conscious will is always acting in every several atom of the universe, it follows that all thinkers who have taught that the physical world is inherently evil are wrong.

Matter cannot be evil if the Breath of God is always brooding over it, and the Word of God is always acting upon it. Five times the story says that God saw that the work of a particular day was good. And at last, in v.[31], God saw everything that He had made, and behold it was very good. It was in direct contradiction to mistaken teachers that St. Paul wrote to Timothy, πᾶν κτίσμα Θεοῦ καλόν, 'every thing created by God is good.' And because it is good, God takes pleasure in it.

And we may extend the thought farther. If the world were the automatic product of an impersonal Force, we may take it as probable that though the so-called Laws of Nature would be rigidly exact, though scientific investigation would find a field for its work exactly as it does now, yet the visible appearance of such a world would not possess the unspeakable beauty of Nature, as we know it. See Mozley's University Sermon on the *Beauty of Nature* as one of the arguments which contribute towards a belief in the existence of God.

C. Man.

There now remains the third great subject of which the Creation story treats. 'God said, Let us make man in our image, after our likeness.'

Now, we must not make the Hebrew writer teach more than his words will bear. It is often maintained that the use of the first person plural, 'Let *us* make man,' is a definite implication of the doctrine of the Holy Trinity; that there were distinct Persons on an equality with God, with whom He took counsel and acted in union. But if a writer within Old Testament times had had such a clear conception of the doctrine as that, it is inconceivable that he should have been entirely alone in his belief, and that he or some of his contemporaries should not have stated it explicitly and enforced the teaching upon their countrymen. We have detected in the earlier verses the germ out of which the doctrine could grow; but I feel quite certain that it is not taught in this verse. Nor can the words, as some rabbinic writers suggested, imply the existence of angels, with whom God took counsel. We might possibly imagine God saying to the angels, Let us make man, as though asking for their interest and sympathy with Him in His work; but He could not say to them

'in our image, after our likeness.' The plural can be nothing but what is called the plural of majesty. Our sovereign to-day says 'We' in an official utterance or document. And in the Hebrew language the words for Master and Lord were often used in the plural, with the same force.

This third stage in the story teaches that man is the climax of creation; he is to have dominion over the rest of created things. To us the truth is a truism; but it was far in advance of the conceptions of pagan peoples, who in their pantheism identified all natural objects with gods and goddesses, and worshipped as Divine the heavenly bodies, animals, trees, rivers, and stones. Man was to them practically the one created thing which could not be worshipped. In the story before us man stands on the highest rung of evolution because he is made in God's Image. (Professor Driver points out that the distinction between Image and Likeness cannot be pressed; 'both words,' he says, 'refer here evidently to spiritual resemblance only: and the duplication of synonyms is intended simply to convey the idea of resemblance.')

Man, and man alone, is allied to the Divine Nature; not only primitive man before the Fall, but all men are partakers of the Divine Nature. They possess a self-conscious reason which enables them to hold communion with God, and to love Him, and to strive after ideals. The writer of the eighth Psalm says, 'Thou madest him a little lower than God,' or, more literally, 'Thou madest him to lack but little of Divinity.'

But here again, the spiritual value of the Creation story does not lie merely in the statement that man was distinct from the beasts by being made in the Image of God. It lies rather in the fact that this too is a seed thought, from which a greater truth could grow. If God made man in His Image, He could go farther, and bring into earthly conditions a Representative Man, who should be, as the Epistle to the Hebrews says, 'The exact impress of His essence.' Man, *with his sins*, is not the climax of evolution. That is reached in the Man who did no sin, 'who is the Image of the invisible God, the First-born of all creation; for in Him were all things created . . . all things have been created through Him and unto Him; and He is before all things, and in Him all things have cohesion . . . for it was the good pleasure [of God] that in Him should all the fulness [of the Godhead] dwell.' And, by vital union with Him, sin-stained man can rise to the height for which he was destined, and become the climax of the creation of God.

Let us sum up the main truths that can be gleaned from our chapter. We can take our three headings and place four points under each.

A. With regard to God—

1. God is supremely and absolutely One.
2. God is the Primal Source and Cause of all life; His Breath is Life.
3. God is possessed of conscious Will, and must therefore be not less personal than man.
4. God can thus be conceived of under three aspects: The Supreme Divine Ego; His Breath, or life-giving Spirit; and His Word the active expression of His will. We thus have the germ from which could grow the Christian doctrine of three *Persons* in one God.

B. With regard to the World—

1. The origin of matter is a problem which the writer was content to leave unsolved.
2. The progress and development of the world is not automatic; it is borne along by the continuous active expression of a Will which is so orderly and unswerving that its operations have given rise to our popular and quite unsatisfactory expression, 'the Laws of Nature.' Thus God is neither immanent in the world in a pantheistic sense, nor transcendent above the world in a deistic sense; but He is both transcendent and immanent.
3. A single instance which illustrates the unswerving orderliness of God's will is the Law of Heredity—*i.e.* the observed fact that all living creatures normally bring forth after their respective kinds.
4. Since God by His transcendent Will is always immanent in matter, matter cannot be inherently evil; God takes pleasure in it.

C. With regard to Man—

1. Although the order of creation in the first chapter of Genesis is not in accord with the results of scientific discovery,

it does so far accord with it that man is placed as the climax of evolution.

2. And he is so because, by the gift of self-conscious reason, he was made an adumbration of God's own Personality.

3. And this made it possible for God's Personality—His Fulness—His entire Nature and Being—to be completely revealed in Man.

4. It is revealed actually in the Representative God-Man, and potentially in all who are spiritually united to Him.

With this mass of deep truth shining in the Creation story, is it not what St. Paul would call a return to 'the beggarly elements' to attempt to reconcile the details with science? It is, to use the language of our schoolboy days, an earthly story with a heavenly meaning—that is, a parable.

And may I say that, if we are convinced of this in our own minds, it is wrong, absolutely wrong, to teach the story to others in such a way as to make it appear as though we thought it historically true.

The question naturally arises, What is to be done in teaching it to children or to ignorant adults? The answer is, I think, threefold:

1. If we feel drawn to teach it, we must teach it with a tender spiritual tact and wisdom; and if any man lacks such wisdom let him ask of God, who giveth to all men liberally.

2. If we are still afraid of teaching it, and feel pretty certain that we cannot do so without doing more harm than good, then I am quite sure that it is our sacred duty to refrain from teaching it altogether.

3. I believe that if put quite simply and naturally it can be taught to children. It is sometimes said that children, when hearing a story, will not appreciate it unless they know it to be a 'true story.' But few, if any, of those who have had a large experience in teaching children, have found that to be the case.

They will take it in and enjoy it if it is presented to them as a beautiful parable, just as they do any of our Lord's parables. It is of the first importance that a young man or woman should never have to unlearn anything that they have been taught as children. And if they are taught that the first chapter of Genesis is historically and scientifically accurate, they will inevitably unlearn it in the course of a few years; and the great trial to their faith, which will probably ensue, will lie at the door of those who taught them in their childhood things that they themselves knew to be wrong.

In teaching the spiritual meaning of the Creation story, or of any other part of the Bible—all of which was written by the hands of weak human beings, we can take our stand with St. Paul as 'ministers of a new covenant; *not of the letter*, but of the spirit; for the letter killeth, but the spirit giveth life.'

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Slough of Despond.

One of the greatest dangers to life, and especially to travel, in the England of old days, arose from those deep and treacherous morasses which it has taken centuries to drain. As early as the days of the Arthurian legend, chivalry at its best had felt this, among other duties of the knight, incumbent on it—a fact to which Tennyson refers finely in his 'Arthur.' In every county of England there were many 'sloughs' in those days, and tradition has fixed upon one near Bedford for the suggestion of this picture. A modern annotator quotes the striking lines—

> Where hardly a human foot could pass
> Or a human heart would dare;
> On the quaking turf of the green morass,
> His all he had trusted there.

What does this slough mean in the allegory? Christian's own explanation gives the clue; his fall here is the work of fear. It is the despondency of reaction which, if it become permanent, may deepen into religious monomania. It is to

some extent physical, the result of overstrained nerves, so that the *change of weather* mentioned may be taken quite literally. A clear air and a sunny day are great aids to faith. Thus it is not only sharp conviction of sin that we have here, but a state of hopelessness and weariness of spirit whose causes are very composite. All the evil side of life flows into it. Every immoral memory and unbelieving thought increases it. Bunyan's reticence adds to his power here as elsewhere, for by not defining it more particularly he leaves each reader with a general symbol which he can fill in with the details of his own experience.

Dr. Whyte reminds us that Christians are partly responsible for this slough. The Christian life is sometimes described in such a way as to make one think that there is no use trying; and there are many, like Widow Pascoe in *Dan'l Quorm*, who express a melancholy resignation in such phrases as 'trusting Him where they cannot trace Him.' These are the chronic folk of the slough, who dwell so near its banks as to be spiritually bronchitic with its exhalations. This is bad enough, but when despondency comes to be regarded as a virtue, and happy faith in God as presumption, then the slough has become a place of sin as well as of misery. Humility, doubtless, is derived from *humus*; but as the quality of a living soul it must mean *on* the ground, not *in* it. Nor does it mean grovelling either, but standing on the ground. The voice Ezekiel heard still calls to all men, 'Son of man, stand upon thy feet.'

The mending of it is a perpetual attempt, for human nature is permanent, and to a large extent generation after generation has to perform the same task. How many words of cheer have been spoken to the despondent, even from the time of Marcus Aurelius down to Robert Browning? But the old *Welt-schmerz* engulfs all such words, and Hawthorne's *Celestial Railroad* crosses the old slough over a very rickety bridge built upon such foundations. And yet the work of two hundred years done by the King's labourers since Charles the First's time has not been all in vain. The kindlier views of God and the less harsh thoughts of life have done something to lessen the swamp for modern men.

Bunyan's stepping stones are Scripture Promises. There are other stepping stones. Tennyson speaks of making 'stepping stones of our dead selves to higher things,' and many a man learning self-respect through failure has blessed God for these. Again, there are yet other stepping stones. There is a certain valley in the North where a rude path, hardly distinguishable at the best of times, leads through dangerous moss-hags right across the centre of a morass. In rainy weather the track would be wholly obliterated but for the little footprints of a band of children who go to school that way. Many a traveller has found his path safely through the Slough of Despond by following in the children's footsteps. But after all there are no such stepping stones as God's promises. A white boulder is a poor enough object until you see it shining in a morass; then it means life and safety. So the promises of God that have often seemed but wayside facts of no particular interest shine suddenly with the very light of salvation when we see them from the Slough of Despond. Only the slime of the Slough has made the foothold upon some of them slippery. Misquotations and misunderstandings have rendered them useless to some pilgrims' feet. How many texts of Scripture, *e.g.*, have been hidden from discouraged souls by the slime of that misquoted text, 'The prayer of the wicked is an abomination to the Lord.' A walk through any cemetery will show how inaccurately the letter of Scripture is generally known, and such inaccuracies spoil the stepping stones.

It is hardly necessary to remind the reader that the whole of *Grace Abounding* is one long scramble through the Slough of Despond. 'I found myself as in a miry bog, that shook if I did but stir,' says Bunyan; and the whole book moves forward floundering from promise to promise.

This slough is bad enough for Christian, but it is the undoing of Pliable, and so becomes the ordeal for testing pilgrims. 'Almost all men,' says Cheever, 'are at some time or other inclined to set out on pilgrimage,' and there would be crowds of Christians if it were quite easy to be one. But this great over-grown baby, Pliable, is the type of that large number who cannot stand discomfort. 'Where are you now?' he cries; and this is the worst of depending upon day-dreams, or impulses, or authority without having thought out the situation for oneself. These may at any time vanish, and where are you then?

The tragic difference between the two pilgrims is that one of them gets out of the slough on the side nearest Destruction, and the other on the side

nearest Heaven. Despondency is a temporary experience, and there is not much importance in merely getting out of it. The question is, When you are on the bank, are you farther away from your old sins or farther away from your new purposes than when you were in the midst? The one thing that remains possible, even in the deepest discouragement, is an unflinching determination for progress which despises the recollection that the old way of life is so near and possible and pleasant.

> Not enjoyment and not sorrow
> Is our destined end and way,
> But to act that each to-morrow
> Find us farther than to-day.

On the farther side another figure is introduced—that of Help. This lightly-touched incident reveals a breezy creation as light-hearted as he is strong of hand. The immersion is not taken very seriously; and indeed one can almost catch a suspicion of humour in the first question. A man in Christian's condition can hardly look dignified, and there is a distinctly ludicrous side to his plight which must appeal to the sense of humour which is invariably found in Help. In fact, this is part of his helpfulness. If you can get a man to see the unreasonableness of his gloom you have won half your battle. There is, of course, also a more solemn meaning in the question. What did he there? Help is but repeating the lesson which Elijah learned in the desert—that there is no necessity for the loss of hope.

Help, in clerical garments or in the garb of a layman, is one of those perennially blessed people in whom men instinctively trust. There is a healthy sense of efficiency about them and a broad human nature. David Scott is happy in his picture of Help the Athlete. He is the natural successor to the Herakles of Euripides whom Browning transcribes so wonderfully in 'Balaustion's Adventure.' He is the kind of man that Charles Kingsley was, whose 'nearest work' is that of helping 'lame dogs over stiles.' He is the type that Jerome describes for modern days in his chapter on 'Evergreens' in *Idle Thoughts*, and Mrs. Browning in her poem 'My Kate.' For Help is often a woman, and among all the new ideals of to-day there is none that will ever fulfil her nature so perfectly as the oldest of all—the helpmeet. This is an office which conventional piety may sometimes count secular. Yet what is called spirituality is to a certain extent a matter of temperament, and those who have a special aptitude for this need ask for no higher office. Paul has included 'helps' among the great functions of Christian ministry, and the beautiful legend of Christoferus has proclaimed the essential Christianity of such service. Ruskin has said finely: 'There is no true potency, remember, but that of help, nor true ambition but the ambition to save.'

Two notes regarding Christian may end our consideration of this incident. (1) His confession that *fear had followed him so hard.* It was a frank avowal, and characteristic of the Puritan conscience. It reminds one of the 'black care' sitting behind Horace's horseman, or of the sound of invisible horses' feet which many an Australian rider has heard chasing him through the silent and solitary bush. (2) Christian himself has to do half the work of his deliverance. The hand of Help is only a lever whereby the man may swing himself up to firm ground. No man can escape from despondency except by action. This is Carlyle's law of the Everlasting Yea.

Recent Foreign Theology.

A Popular Guide to Syriac.[1]

That such a series of popular introductions to Oriental languages should be so well patronised in Germany that several of them have reached a second edition is a fact that may well put us in this country to shame. In this compendious book Dr. Brockelmann gives a short grammar, a bibliography, a chrestomathy with selections from Syriac literature in Jacobite, Estrangéla, and Nestorian script, partly vocalized and partly unpointed, and a brief glossary. The last two parts are the most important, and the printing is most excellent, as

[1] *Syrische Grammatik mit Paradigmen, Literatur, Chrestomathie, und Glossar.* Von Carl Brockelmann. Porta Linguarum Orientalium, Pars V. Berlin: Reuther & Reichard; London: Williams & Norgate, 1905. 2nd edition. Price Mk.8, in paper; Mk.8.80, in cloth.

we should expect when we see the name Drugulin on the back of the title-page. The grammar is, perhaps, either too long or too short. It is not sufficient to enable even a beginner to dispense with the standard grammars of Nöldeke and Duval —we are glad to know that the former was last year translated into English; and if that is not the aim of the writer it would have been better to give only the paradigms. As is usually the case in German grammars, the 'Lautlehre' is given, proportionately to the rest, at great length; we would rather have had more information about irregular and anomalous verbs and substantives. The whole question of pronunciation is one of great interest and difficulty. It is a noteworthy fact that the Nestorians, who are almost the only people who now speak Syriac, but in a vernacular form (though there are very few Jacobites who also speak it), use a pronunciation which is in many particulars different from that given in the European grammars. For example, the 'Murmelvokal' (schva) does not exist among them any more than it does in English. Nor, again, is the second consonant of Pa'el verbs doubled by them. Thus in the native name for the Old Syriac Gospels, which is laboriously translîterated by our Orientalists into *Evangeliôn da-Mĕpharrĕshé*, the second word is simply pronounced by the Nestorians *damparshé*. Putting aside the non-aspiration of the *p*, we may remark that this and similar instances suggest the question whether many of the elaborate rules for pronunciation given in European grammars have any real foundation in fact, or are only due to the old grammarians.

Dr. Brockelmann's book will be found most useful by those who wish to learn something of this important language.

A. J. Moravien.

Buddhism in Ceylon.[1]

This very valuable work on the literary sources for the history of Buddhism in Ceylon is designed to form *prolegomena* to a critical edition of the Mahāvaṁsa which Professor Geiger has in hand. Few are so competent as the learned author of the treatise on the language and literature of the Siṁhalese in the late Dr. Bühler's *Grundriss der Indo-Arischen Philologie* to pass in review the critical questions and difficulties with which the traditional account of the introduction and early history of Buddhism in the island is beset. These few pages, however, are confined to an examination of the contents and relationship of the historical documents, especially the Dīpavaṁsa and the Mahāvaṁsa; and the discussion proceeds with a lucidity and firmness of touch, which carries conviction with it, and to which only a lifelong study could have attained. Some of the problems treated are sufficiently old and familiar, but upon all new and welcome light is shed.

Dr. Geiger's work consists of three chapters which deal respectively with the mutual relations of the Dīpavaṁsa and Mahāvaṁsa, the sources from which they have been derived, and the other historical records of events that have come down to us, whether in Pāli or Siṁhalese. These last are shown to be all more or less dependent on the two leading chronicles.

In the first chapter the relation of the Mahāvaṁsa to the Dīpavaṁsa is clearly set forth. The latter is fragmentary and rude in style, containing repetitions and 'memorial verses' which were designed to give the key for an extempore connective narrative in prose. The Mahāvaṁsa is a real epic, not borrowing its material directly from the Dīpavaṁsa, but drawing upon the same sources, which were faithfully reproduced both in substance and arrangement. These sources consisted mainly of traditions and chronicles preserved in the monasteries, and strongly coloured by ecclesiastical predilections, but also of popular tales and folklore. And the repetitions of the Dīpavaṁsa are to be explained in part at least by the endeavour to preserve and reconcile two traditional accounts of the same events, which were parallel but not entirely coincident or consistent. The Mahāvaṁsa avoids these repetitions, supplies omissions in detail, and adds much that is new derived from the stories and legends of the people. The later epic, however, is itself composite, the first twenty chapters covering the same ground as the Dīpavaṁsa, and detailing the circumstances of the introduction of Buddhism into Ceylon, with lengthy historical introductions; while the remainder of the work, to which only thirteen brief verses in the earlier chronicle correspond, relates the story of king Duṭṭhagāmini, the national hero of Ceylon,

[1] *Dīpavaṁsa und Mahāvaṁsa und die geschichtliche überlieferung in Ceylon.* Von Wilhelm Geiger. Leipzig, 1905. M.4.50.

who united the whole island under his sway, and whom the Mahāvaṁsa transforms into a warrior saint, a champion and patron of the Church. The composition of the Dīpavaṁsa the author places in the fourth century, the true Mahāvaṁsa towards the close of the fifth, and the addition or supplement, the 'Duṭṭhagāmini epic' in the second half of the thirteenth.

In these various stages and developments Dr. Geiger claims that there is afforded a unique opportunity of watching the normal evolution of the epic poem, and of tracing the course which it followed not only in India, but probably in other parts of the world. The process was carried a step farther in a second or enlarged Mahāvaṁsa, contained in a Kambodian manuscript at Paris, which is nearly double the length of the original. Its date is set down as probably the latter part of the twelfth century.

The original sources, so far as they are literary, are then traced back to the collections of commentaries preserved in the monasteries, especially the Mahāvihāra and the Uttaravihāra of the great city of Anurādhapura. In the Mahāvaṁsa itself, and in a late commentary upon or expansion of it, the Mahāvaṁsa Ṭīkā, these are variously referred to as the commentaries (*aṭṭhakathā*), the Siṁhalese commentaries, etc. They or part of them were known also as the 'Mahāvaṁsa of the ancients'; and Dr. Geiger maintains against Oldenberg that this work was not merely a historical introduction to the commentaries on the canonical scriptures, but a genuine chronicle of events kept by the monks, and carried down to the time of the destruction and abandonment of the Mahāvihāra. These compositions were written in prose in Siṁhalese, with occasional verses in Pāli.

The author of the Dīpavaṁsa, therefore, was the first to attempt to give to this material poetical form and shape, using Pāli, the ecclesiastical language, instead of the popular Siṁhalese. He was, however, less at home in the latter than in the former tongue, and therefore followed and reproduced those parts especially of the original *aṭṭhakathā* which were written in Pāli. A century or more later the author of the Mahāvaṁsa traversed the same ground with greater knowledge and skill, and produced a real epic, in which much new material was embodied drawn from a wider field, but preserving the same framework of monastic tradition. In the interval, moreover, at the commencement of the fifth century, the influence of Buddhaghosha had given a great impulse to literary activity, and Pāli had become more definitely the classical language of literature and of the Church.

It should be added that in an appendix Dr. Geiger presents a careful and detailed analysis of the Dīpavaṁsa and Mahāvaṁsa, with references to the parallel passages in the other Pāli and Siṁhalese records.

Enough has been said to indicate the wealth of information in this book, and the stores of knowledge which the author has at his command. The style is no less admirable and lucid than the thought. It is a work for which all students of the history of Ceylon or Buddhism will be grateful, and to which they will find themselves indebted at every turn for a clearer insight into the problems and relationships of the literary documents in which that history has been conserved.

We have noticed only one apparent misprint. 'About the middle of the fifth century,' p. 76, line 25, should surely read 'fourth.'

Richmond. A. S. Geden.

The Use of Dante as an Illustrator of Scripture.

By the Rev. Canon Sir John C. Hawkins, Bart., M.A., Oxford.

III.

We are in the course of considering the treatment, upon the seven *cornici*, or terraces, of Dante's Purgatory, of those who had in life been guilty of the so-called 'Seven Deadly' or 'Capital Sins.' The plan adopted, now as before, is 'in each case, first to collect a few of the most salient and instructive texts which are likely to suggest the subject of the particular sin to the preacher or teacher, and then to show how, in trying to enforce the need and the nature of due penitence for that

sin in this life, he may be helped by illustrations drawn from Dante's projection of such penitence into another sphere.'

Fourth Terrace: The Slothful. Cantos xvii. 76–xix. 51.

Besides several well-known passages in Proverbs, Mt 25^{26}, Ro 12^{11}, He 6^{12} are important texts in point.

Dante uses for this sin the common mediæval name of *accidia* ('the rotten-hearted sin of accidie,' as Chaucer calls it in his vigorous English). But we need not here enter into the elements of gloom and irritability which that name sometimes suggested; for they are aspects of the sin which seem to have chiefly affected members of the monastic orders, and Dante, if he deals with them at all in connexion with the guilt of the *accidiosi*,[1] does so in *Inferno* vii., and not in the *Purgatorio*. Here, where *accidia* is being exhibited as a curable sin under disciplinary castigation, it seems to be merely equivalent to sloth. It is thus the fault that is directly opposed to the cardinal virtue of Fortitude, which has been well described as the virtue, or grace, 'that makes men willingly do hard things.' And, since we shall be seeing directly that Dante incidentally defines this fault as remissness 'in the love of good,' we may be sure that it was moral and spiritual sloth that was primarily meant by him, as it is also in all the three texts from the New Testament above referred to, although the A.V. of Ro 12^{11} has unfortunately seemed to limit the precept to worldly 'business,' as if it were hardly more than parallel to the passages in Pr 6^{6-10} 20^{4}, etc.

i. It is to be observed that in this class of penitents alone among the seven, the fault to be corrected is not any wrong aim, either in the direction of malice (as on the three lower terraces) or in the direction of self-indulgence (as on the three that have yet to be reached), but a slackness in pursuit of right aims. Accordingly, Virgil thus describes to Dante the failing that is here dealt with—

> The love of good, remiss
> In what it should have done, is here restored;
> Here plied again the ill-belated oar.
> *Purg.* xvii. 85–87.

That last line will be made more clear if Mr. Tozer's translation and comment are added, 'Here the too laggard oar is plied anew; *i.e.* previous apathy is made up for.'

And this is Virgil's address to the penitents themselves—

> O folk in whom an eager fervour now
> Supplies perhaps delay and negligence
> Shown by you in well-doing by lukewarmness.
> *Purg.* xviii. 106–108.

The word 'lukewarmness' there is the rendering of the Italian *tepidezza*, and, of course, reminds us of the rebuke of the Laodiceans (Rev 3^{15-19}).

ii. But it is no slight and perfunctory purgation that is required even by this negative fault—this sin of an enfeebled rather than of a distorted will. The corrective penalty of those who have given way to it consists in being hurried on unrestingly round the terrace—

> Full soon they were upon us, because running
> Moved onward all that mighty multitude.
> *Purg.* xviii. 97 f.

And, as they run, the leaders among them stir up their followers by proclaiming examples of activity, taken both from sacred and profane story, to which the response is given—

> 'Quick! quick! so that the time may not be lost
> By little love!' forthwith the others cried,
> 'For ardour in well doing freshens grace.'
> *Purg.* xviii. 103–105.

And it is not merely effort, but actual suffering, that is entailed by this supersession of sloth by enforced activity. (*a*) The leaders just spoken of are 'lamenting' (*piangendo*, *Purg.* xviii. 19)—so sadly do they feel the contrast between themselves and those whose timely and voluntary activities they proclaim. (*b*) At leaving this terrace, the Beatitude chosen to set forth the accomplishment of its particular process of chastisement is 'Blessed are they that mourn' (*Purg.* xix. 50). (*c*) We see, again, the sharpness of the revulsion against this failing which is required in its former victims, when we read, in one of Dante's most vivid images, of Virgil thus describing those two penitents who have to proclaim as warnings certain specially contemptible examples of the loss of great opportunities through sluggishness—

> Turn thee hitherward; see two of them
> Come fastening upon slothfulness their teeth.
> *Purg.* xviii. 131 f.

[1] A full treatment of this difficult question will be found in Moore's *Studies in Dante*, ii. 173 ff. There is a particularly interesting and practical discussion of the sin of 'accidie' in Bishop Paget's volume, *The Spirit of Discipline* (Introductory Essay and Sermon, i.).

Their repugnance to it has become so painfully intense that they seem as if they were biting at it.

Such illustrations may be helps in reminding men how determined and sustained and intense must be the effort by which alone dawdling and procrastinating habits of mind and soul can be shaken off by any who have fallen into them. Those who have become enslaved, however gradually and unobservedly, to such habits, should be forewarned that they have no easy task before them. If, fortunately for themselves, they have some form of activity forced upon them by some change of circumstances in their lives (perhaps as the result of their own past indolent mismanagement of their affairs), they should welcome it, as did the spirits whom Dante pictures as refusing to be made to linger as they ran (*Purg.* xviii. 115–117).[1] If they have the yet more difficult task of finding out for themselves spheres and opportunities of prompt and laborious action, they cannot set about it too quickly and too earnestly if they would resist that slothful 'deterioration' of will and energy, of which it has been truly said that among our spiritual foes there is 'none more fatal and more subtle,' and that 'the only way of fighting it is by the resolute and habitual doing of things that cost us trouble, and steadily compel us to be at our best. Years do not bring decay half so fast as the baseness of facile, self-chosen tasks' (Bp. Thorold, *The Yoke of Christ*, p. 154).

Fifth Terrace: The Avaricious and the Prodigal.

Cantos xix. 70–xxii. 54.

Some obvious texts on avarice are Pr 15^{27} 23^{4} 28^{20}, Mt $6^{19ff.}$, Lk $12^{15ff.}$ and many other sayings in the Third Gospel, 1 Ti $6^{9f.}$ $^{17-19}$ He 13^{5}. There are fewer passages bearing on prodigality, doubtless because opportunities for lavish expenditure must have been rare in Palestine, but Pr 5^{10} (where 'strength' in R.V. probably means wealth), 6^{26} and 29^{3} belong to the subject, besides Lk 15^{13}.

i. The apostle tells us that 'the love of money is a root of all kinds of evil' (1 Ti 6^{10} R.V.), not, of course, meaning that every sin which men commit is directly caused by love of money, but that their nature is so debased and darkened by it as to be ready to give way to any kind of evil influence. Similarly Dante makes Pope Adrian v., who is suffering the penalty for such cupidity, say of himself and of his fellow-penitents—

> Avarice had extinguished our affection
> For every good, whereby was action lost;

(*i.e.* the power or faculty for all good action was lost).

Purg. xix. 121 f.

And the cause of this general demoralization of soul is further explained by the same speaker, as he tells of his life before his late conversion—

> Until that time a wretched soul and parted
> From God was I, and wholly avaricious;
> Now, as thou seest, I here am punished for it.
>
> *Purg.* xix. 112–114.

'Parted from God'—those are the words to be noticed as explaining the widely disastrous and degrading effects of avarice upon the soul. Such 'covetousness is idolatry' (Col 3^{5}), in that it draws away the interests and affections from God to money or money's worth, and thus, for all practical intents and purposes, parts or separates man from God. And so those two sayings of the repentant Pope Adrian may usefully illustrate the preacher's attempts to show that avarice, in all its numerous and sometimes deceitful forms, is a sin against which we are warned by the spirit of the First and Second Commandments, and again by that emphatic final caution of the aged apostle, 'My little children, guard yourselves from idols' (1 Jn 5^{21} R.V.).

ii. Dante seems to have felt a peculiarly strong contempt for avarice, as being both a foolish and a degrading sin. Naturally, the senseless and profitless *folly* of it comes out most distinctly in the *Inferno*—

> All the gold that is beneath the moon
> Or ever hath been, of these weary souls
> Could never make a single one repose.
>
> . . . . . .
>
> O creatures imbecile,
> What ignorance is this that doth beset you?
>
> *Inf.* vii. 64–71; cf. also xii. 49–51.

There we are reminded of the Ἄφρων, 'thou foolish one,' in Lk 12^{20}, and of the more detailed utterance to the same effect in Jer 17^{11}.

But the *degradation* of human nature which results from such cupidity comes out strongly in the *Purgatorio* also. This appears most clearly in the nature of the punishment inflicted upon the avaricious, for here, as generally in Dante, the

[1] Quoted in the first of these Articles, p. 396.

penalty is closely appropriate to the sin. So he tells us in this case—

> On the fifth circle when I had come forth,
> People I saw upon it who were weeping,
> Stretched prone upon the ground, all downward turned.
> *Adhæsit pavimento anima mea,*
> I heard them say with sighings so profound
> That hardly could the words be understood.
> *Purg.* xix. 70–75.

And the exact fitness of such enforced prostration, and 'cleaving to the dust,' as the penance for this sin is thus brought out by Pope Adrian v.—

> What avarice does is here made manifest
> In the purgation of these souls converted,
> And no more bitter pain the Mountain has.
> Even as our eye did not uplift itself
> Aloft, being fastened upon earthly things,
> So justice here has merged it in the earth.
> *Purg.* xix. 115–120.

With this reference to the habitually downward looks and aims and interests which had characterized the covetous in life, and the long and painful purgation from which upon this terrace is needed in order to prepare them for the enjoyment of the Divine presence, it is interesting to compare Milton's personification of unpurged and unrepentant avarice—

> Mammon, the least erected spirit that fell
> From heaven; for e'en in heaven his looks and thoughts
> Were always downward bent, admiring more
> The riches of heaven's pavement, trodden gold,
> Than aught divine or holy else enjoyed
> In vision beatific. *Par. Lost*, i. 679–684.

So do the two great poets, Italian and English, illustrate in their different ways the incompatibility of the love of earthly gain and wealth with setting the 'affections on things above' (Col 3^2).

iii. So far avarice has been discussed as if it were the only sin punished and corrected upon this terrace. But that is not the case. It is a surprising, but, as we shall see, an instructive feature in Dante's *Purgatorio* (as also in *Inferno* vii.) that together with that sin—which of course includes undue parsimony as well as undue rapacity—is also punished the sin which seems most directly opposed to it, namely, Prodigality or Extravagance. This is represented (though apparently without any historical ground) as having been the chief failing of the poet Statius, who is so prominent a figure upon this terrace, and who says of himself—

> Know thou that avarice was removed
> Too far from me; and this extravagance
> Thousands of lunar periods have punished.
> *Purg.* xxii. 34–36.

And again, after showing by what means he was brought to see his fault—

> Then I perceived the hands could spread too wide
> Their wings in spending, and repented me
> As well of that as of my other sins.
> *Purg.* xxii. 43–45.

These two bands of penitents, then, are alike suffering sorely for their seemingly contrary faults, for as the once avaricious Adrian speaks of his 'bitter pain,' so does Statius, the type of the prodigal, speak of having been 'long lying in this pain' (*doglia*, *Purg.* xxi. 67). And the point of essential union between these two kinds of sin lies of course in this, that both are failures in one and the same duty—that of right expenditure. How difficult that duty is has been often and widely recognized. It is that very difficulty, says Aristotle, which causes excellence in this matter to be 'rare and praiseworthy and honourable' (*Eth. Nic.* ii. ix. 2). Seneca has the noble resolve, 'I will so live as to remember that I was born for others. . . . Whatever I have, I will neither hoard it stingily (*sordide*) nor squander it recklessly (*prodige*). I will think that I have no possessions more real than those which I have given away in right directions' (*De Vita Beata*, xx.). But twice in that same chapter he admits that he is giving counsels of perfection, very hard to be fulfilled. And indeed, if they are to be fulfilled, they must be placed upon the highest of all grounds—as resting upon the supreme Christian grace of charity. This is equally, or almost equally, true of both the sins which are punished on this fifth terrace—the sin of the too tightly closed fist, and the sin of the too easily opened hand. Each of those sins is the outcome of selfishness. Of course that is most obviously true of miserliness; of course where money is hoarded which might be helpfully spent upon family or friends, or on the bodies or souls of the literally or spiritually needy, there must be a lack of the charity which 'seeketh not its own' (1 Co 13^5), and which prompts us to 'look to the things of others' (Phil 2^4). But the same is essentially true of extravagance. No doubt it is outwardly a less unlovely and less contemptible sin than avarice, and we, unlike Dante in his arrangement

of this fifth terrace, are apt to speak of it in gentler terms. We may recall, for instance, Pope's fine lines—

> Oh teach us, Bathurst, yet unspoiled by wealth!
> That secret rare, between the extremes to move
> Of mad good-nature and of mean self-love.

There the second of those extremes is expressed in terms more odious than the first of them. But the reckless and senseless use of money, which is the least that 'mad' can imply, is surely inconsistent with anything that can be reasonably called 'good-nature,' unless a self-regarding indifference to the real well-being of others is good. The ordinary prodigal, whether it is to the love of mere self-indulgence or of easily won popularity that he gives way, is often at least as harmful as any miser can be to his family, to those who might inherit from him, to the poor who live on his estates, and not seldom also to those who share in his pleasures, and to those who minister to them.

Sixth Terrace: The Gluttonous.

Cantos xxii. 130–xxiv.

Scriptural references to the vice here punished may be found in Dt 21^{20} (A.V. and so in Driver's Commentary), Pr 23^{20}, and 28^{7} (R.V.), it being coupled in all those three places with drunkenness (as it is also in Mt 11^{19}, Lk 7^{34}); see also Tit 1^{12}, where γαστέρες ἀργαί is paraphrased in R.V. by 'idle gluttons.' That last ugly word has in the past been most familiar to English readers of the Bible from its use in the summary prefixed to Lk 16 in A.V., but it is hardly justified by the words applied to the rich man in the parable itself.

Those are the only cases in which the word 'gluttonous,' and the substantives akin to it, are found in our Bibles. Nor are those words likely to be used often in our pulpits, for they convey to modern ears the idea of a grosser and more repulsive kind of excess than is likely to constitute a practically serious temptation in our days. And indeed, the whole subject of the dangers of overeating has among ourselves, and probably in other northern countries also, been thrown into the background by the more prominent and glaring evils caused by excesses in drink, which in Dante's view, living as he did in a land of wine and not of ardent spirits and easily adulterated beer, would not bulk so largely as they do in our view. That he did not ignore those evils appears in his sarcastic description of one penitent on this sixth terrace (*Purg.* xxiv. 31–33; see also line 24); but certainly he would not have entered into the feeling which has for us almost limited the use of the scriptural terms 'sobriety' and 'temperance' to a single one of the several kinds of self-restraint or abstinence. He grouped together (as is done in the first three of the texts above referred to) both sins of the palate, while, unlike ourselves, he evidently regarded over-eating as the more frequent, and certainly as the more contemptible, of them. And we now cannot safely regard that sin as obsolete, at least among the wealthier and more leisured classes, though we must use for it some name of less unpleasant sound than gluttony, if we are to be attended to when we try to warn men against it in books or sermons. In a recent memoir of Sydney Smith, he is recorded to have said of the society of his times, 'I never yet saw any gentleman who ate and drank as little as was reasonable.'[1] And in our times it would be easy to quote high medical authorities in favour of spareness and simplicity of diet as helpful towards the increase of active usefulness in life, and also towards promotion of the good temper and freedom from irritability which go so far towards causing happiness in homes, but in which the over-fed and therefore dyspeptic are apt to be lacking. Now if on such grounds as these, with the view of helping people to make themselves by every possible means 'meet for the Master's use, prepared unto every good work' (2 Ti 2^{21}), it should seem right to attempt the somewhat difficult and delicate task of commending moderation in diet, especially to those who have daily opportunities of faring sumptuously, perhaps some assistance may be found in illustrations drawn from Dante's pictures of those who had neglected such self-restraint in their earthly lives, and were now at once paying the penalty, and working out the cure, of that neglect.

i. We observe specially that strict restraint in eating and drinking is now *forced* upon them—and that to an extremely painful extent, while they are tantalized by what is most attractive in

[1] *Sydney Smith*, by G. W. E. Russell, p. 213, on which page and on the next there are some other sensible cautions 'against excess of stimulus and of nourishment.'

food and drink being within their sight and smell, but beyond their reach—

> All of this people who lamenting sing,
> For following beyond measure appetite,
> In hunger and thirst are here re-sanctified.
> To eat and drink the fragrance doth invite
> Which issues from the fruit, and from the spray
> That far and wide bedews the verdure bright.
> *Purg.* xxiii. 64–69.

(For the last three lines, Dean Plumptre's translation has been used, as being, in this case, clearer than Longfellow's, and hardly less literal.)

ii. We observe, further, that this painful and tantalizing penalty, though enforced, is welcomed by them. We cannot think of it as being what they would have chosen for themselves, and yet it is willingly accepted as needful and wholesome discipline for them, and so the very 'pain' becomes 'a solace' to them (*Purg.* xxiii. 72). Nay more, it is accepted by them with such completely filial obedience to the Father's will that they even venture to compare these sufferings by which they are being perfected (cf. He 2^{10}) with the last sufferings of Christ Himself—

> The same wish doth lead us to the tree
> Which led the Christ rejoicing to say *Eli*,
> When with his veins [*i.e.* his life-blood] he liberated us.
> *Purg.* xxiii. 73–75.

iii. The religious and spiritual use which they make of their sufferings is further brought out by them in their application to themselves (a somewhat strained application, as it appears to us) of the words of Ps 51^{15}, 'O Lord, open thou my lips, and my mouth shall show forth thy praise'—

> And lo! were heard a song and a lament
> '*Labia mea, Domine*,' in fashion
> Such that delight and dolence brought it forth.
> *Purg.* xxiii. 10–12.

That is to say, the well-known words of the penitential Psalm are used by them in hopeful confidence (and therefore with 'delight,' and not only with 'dolence' for the past), to express the prayer that the lips which had hitherto served the purposes of gluttony may henceforth be devoted to the praise of God, which is the noblest and most worthy 'fruit of the lips' (He 13^{15}).

iv. And so the penitents are at last brought to that complete purification of appetite, concerning which the angel, as he dismisses Dante and Virgil and Statius from the terrace, proclaims, amid surroundings which form a singularly beautiful 'symbol of the clear brightness and sweetness of the temperate life' (Plumptre on lines 145–150)—

> 'Blessed are they whom grace
> So much illumines, that the love of taste
> Excites not in their breasts too great desire,
> Hungering at all times so far as is just.'
> *Purg.* xxiv. 151–154.

Of course, self-discipline, in this as in all other kinds of temperance, is at once most valuable and least painful, if it is adopted by free and timely choice in early life, so that there is but slight and rare need for it to be *enforced*. But if, on account of past self-indulgence or neglectfulness, such enforcement becomes a necessity, *i.e.*, in this case, if bodily infirmities require restrictions in food which interfere in various trying and tedious and even humiliating ways with the accustomed pleasures and pursuits of life, then we are reminded by Dante that even such compulsory self-restraint need not be without its moral, and even spiritual, value if only it is *accepted* as a just and needful and deserved chastisement. For that is what it almost always is in some degree, though, no doubt, it often is also, to no small extent, an exemplification of the law that 'the sins of the fathers' are 'visited upon the children unto the third and fourth generation.' Now such discipline of the appetite may, if thus willingly accepted, be found of immense value as a discipline of the general character, because the opportunities for the practice of it are so incessant—for what is here referred to is not the observance of special seasons of abstinence, but the practice of healthful (or, if need be, even valetudinarian) moderation at all times, even on the part of those who 'appear not unto men to fast.' On the absence of the self-control which may be thus acquired or strengthened, Bishop Hall strikingly says, in a comment on the greediness of Hophni and Phinehas (see 1 S 2^{13-16}), 'He that makes himself a servant to his tooth, shall easily become a slave to all inordinate affections' (*Contemplations*, xi. 7). We may find help, then, in a judicious application of the suggestions of this sixth terrace, when we are trying to insist, even in a general and comprehensive way, upon that cardinal virtue which, from the religious as well as moral point of view, has been thus broadly defined: 'Temperance is the holding of the reins of conduct in

the hand of the will, and the regulating of that will itself by the ordinance of reason and of God.'

Seventh Terrace: The Incontinent.

Cantos xxv. 109–xxvii.

It is needless to refer to passages in the early chapters of Proverbs and elsewhere in the Old Testament. It is enough to say that the New Testament supplies many strongly-worded texts bearing on the painful subject here presented to us, such as Mt 5^{28}, Ro 1^{24-27}, 1 Co 6^{13-20}, 2 Co 12^{21}, Eph 4^{19} 5^{3-5}, 1 Th 4^{3-8}, and the list of 'the works of the flesh' in Gal 5^{19}.

Such texts must, as a rule, be left to teach their stern and solemn lesson for themselves. It is but very rarely, and only under specially arranged conditions, that it is seemly and profitable to dwell upon the sins to which those passages refer —sins to which we now usually apply the terms 'incontinence' and 'sensuality,' in the narrowed modern senses of those words, but which in Dante's time were generally summed up under the Latin name of *luxuria* (in Italian, *lussuria*, as in *Inf.* v. 55, *Purg.* xxvi. 42). And if there is to be but little preaching and writing on the subject, it would be superfluous to offer much in the way of illustration from Dante or any other writer. But it is possible sometimes, by means of brief allusions and warnings which shall be consistent with due and wise reticence, to remind men gravely and seriously of the deep degradation that is caused by such sins, and of the intense difficulty of cleansing the soul from them when once their influence has been allowed to infect it. And in so doing, some reference to Dante's imagery may, in this as in the previous cases, have its use.

i. It is quite true that there are certain passages in the *Divina Commedia*, especially in *Inf.* v., xv., xvi., which look as if Dante may have been somewhat deficient in that personal abhorrence of such sins and of everything connected with them which we see to be inseparable from the highest type of character. But, if so, it is all the more remarkable that he seems to represent the purification from those sins, which has to be undergone upon this seventh terrace, as more penetrating and more agonizing than any of the means of purgation from the six preceding sins. For he describes it as a passing through *fire*[1]—

> And spirits saw I walking through that flame.
> *Purg.* xxv. 124.

And concerning that flame we may note these three points—

(*a*) So terrible did the prospect of it appear to Dante, that he writes of his entrance into it—for in this one case he seems to describe himself as sharing in the punishment that he witnessed (see Moore's *Studies*, iii. 245)—

> When I was in it, into molten glass
> I would have cast me to refresh myself,
> So without measure was the burning there.
> *Purg.* xxvii. 49–51.

(*b*) But in its efficacy it was as 'a refiner's fire' (Mal 3^2), for it is said of Arnaut Daniel, that he, after addressing Dante in his own Provençal tongue—

> Then hid him in the fire that purifies (*affina*) them.
> *Purg.* xxvi. 148.

(*c*) So complete was that efficacy that it brought to shame even those who had been most shameless in their sins, for of some of the most debased of sensualists we are told that they were—

> Themselves reproving, even as thou hast heard,
> And add unto their burning by their shame.
> *Purg.* xxvi. 80 f.

For reasons given at the commencement of the first of these Articles,[2] three of them have been devoted to the *Purgatorio*, as being the part of Dante's great poem which is most likely to supply practically useful illustrations to Christian teachers; but a few similar suggestions as to the *Inferno* and the *Paradiso* will be added in a fourth paper.

[1] We shall remember that one of our Lord's references to Gehenna follows upon, and appears to be connected with, His emphatic warning against incontinence (Mt 5^{27-30}), and that He elsewhere connects Gehenna with fire as its most essential characteristic (γεέννα τοῦ πυρός, Mt 5^{22} 18^9; see also the parallel, Mk $9^{43, 47}$).

[2] The Expository Times, p. 393 ff. of the present volume.

Notes on the Institution of the Sacrament of Baptism.

By the Rev. John Robson, D.D., Edinburgh.

'And Jesus came and spake unto them, saying, All authority hath been given me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to obey all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.' —Matt. xxviii. 18–20.

While there are in the New Testament four accounts of the institution of the Sacrament of the Lord's Supper, there is only one of the institution of that of Baptism. It must therefore be studied with special care as showing its nature and purpose. While other passages may be studied as showing how others looked on it, this is the only passage which is authoritative, as showing the mind of Him who instituted it; and these other passages must be interpreted in its light.

Relation to the Sacrament of the Lord's Supper.—Generally, we speak of Baptism as the Sacrament of initiation into the Christian faith, and the Lord's Supper as that of its complete acceptance, and continuance in it: Baptism first, the Lord's Supper after. But this is not the order of institution: the Lord's Supper was instituted first, Baptism afterwards. Still less is it the order of significance. The Lord's Supper was instituted on the eve of the Crucifixion, to symbolize the forgiveness of sins secured thereby; Baptism was instituted on the eve of the Ascension, to symbolize the everlasting spiritual presence of Christ with His redeemed Church, secured thereby. The one is the Sacrament of the Christian life, the other that of Christian service—not the ordinary service of daily life, but the supreme service to which the Church is called, of winning the world for Christ.

It is the Sacrament of the Great Commission. And so we see how it has come to be regarded as the Sacrament of initiation. While Baptism is for the Church the crown of her union with Christ, symbolizing her co-working with Him for the salvation of the world, it is for the world the introduction to the School of Christ, symbolizing the powers by which the nations are to be made disciples of Christ.

Terms of the Institution.—The institution of Baptism comes in as part of the great Commission, and the whole of the Commission must be studied to enable us to see the force of the clause appointing Baptism. This Commission is given in parallelisms. It begins with the claim by Christ, 'All authority hath been given me in heaven and on earth'; and corresponding with this is the promise of the closing clause, 'Lo, I am with you alway, even unto the end of the world.' Following the claim to authority comes the Commission to His Church, 'Go ye therefore, and make disciples of all the nations'; and before the closing promise comes the appointment of the appropriate means, 'Teaching them to obey all things whatsoever I commanded you.' The Commission, then, to the Church is one to make disciples of all the nations by the authority of Christ, and to do so by means of teaching the things which He commanded, depending on His promised presence. There is thus to be the union of the divine and the human in the discipling of the world. In the midst of the Commission, between the claim of our Lord to authority and His Commission to His Church, on the one hand, and His appointment of the means and promise of His presence, on the other, comes the institution of the ordinance, 'Baptizing them into the name of the Father and of the Son and of the Holy Ghost,' symbolizing that union of the divine and human.

The Aim of Baptism is the same as the aim of the great Commission, of which it forms a part; it is to 'make disciples.' It may be said that a true disciple is one who is regenerated, so that Baptism may be said to be a means towards regeneration. To this I have no objection, but it is better to keep within the terms of the Institution. Baptism, then, is a means towards making a disciple. What is necessary towards the making of a disciple? There is giving him knowledge of the truth to be obeyed, and giving him power to obey it. The

former is accomplished by the Church giving her teaching, the latter is accomplished by Christ giving His Spirit.

Baptism the Seal of a Covenant.—How then does Baptism accomplish, or help to accomplish, this end? It neither teaches the truth, nor does it give the Holy Spirit. It introduces 'into the *name* of the Father and of the Son and of the Holy Spirit.' And what this means we see if we look at what has practically taken the place of the name of the Father, Son, and Holy Ghost—the name of Christ. When any one is baptized, that is the outward token that he is entered into Christ, or, in other words, that he is a Christian. 'Baptizing into the name of Christ'—that is practically the form which 'Baptizing into the name of the Father, Son, and Holy Ghost' has taken. And this result has been helped by the misuse of the formula, putting 'in the name' for 'into the name.' As Christ is the revealer of the Father, and the giver of the Holy Spirit, the appellation may be accepted; and one who has the name of Christ has thereby the name of the Father, the Son, and the Holy Spirit. It is only the name thereof that is conferred by Baptism; but when God gives a name He gives the reality along with it. When He gives the name of Christ it is that the reality also may be given—that he who is baptized may become a true disciple. So Baptism becomes the seal of the Covenant through which that is accomplished.

Baptism existed before Christ elevated it into a sacrament, as the elements of the Lord's Supper existed beforehand in the Jewish Passover. The rite had been familiar to the disciples in the baptism of proselytes, and in the baptism of John—in both of which cases it was in a sense the seal of a covenant—and the disciples of Jesus had, probably from the mere force of imitation, administered it in Christ's lifetime. In His farewell Commission, Christ confirms the use of it, and elevates it into a new and sure significance as the seal of the Covenant which He therein establishes. And nowhere in the Bible have we a Covenant of which the terms are so clear and definite. On the one side there is the service required of the Church, to teach the things which Christ commanded; on the other there is the engagement of Christ, to be with His Church alway, to make her teaching effectual. The Church undertakes to teach, Christ undertakes to give His presence; Baptism is the seal of this Covenant. Every time that Baptism is administered, the Church promises to teach those that are baptized; and Christ meets His Church in the Sacrament and promises to be with her in this work.

The Efficacy of Baptism, it will be seen, depends not on the mere affixing of the seal, but on the observance of the Covenant of which it is the seal: not on the administering of the rite, but on the giving of the teaching, and the blessing of the Spirit which are signified in the rite. The Church has no warrant to expect that those who are baptized will prove true disciples, if she neglects to give them the teaching which she undertakes in Baptism to give. The real efficacy of Baptism is in the pledge it gives of the presence of Christ, and of His giving the Spirit to bless the teaching given. The Church may be unfaithful, and fail to perform her part of the Covenant; but Christ remains faithful: He cannot deny Himself. It must be remembered, however, that something is needful too in those who are baptized. The Church may teach, Christ may give the Holy Spirit; they must yield their wills. That is the prerogative which God leaves to them. If they resist, and refuse to obey the teaching, the Covenant is of no effect for them; they are not disciples.

Who are *the subjects of Baptism*? To answer this in the terms of the Institution, they are those who are to be taught the things which Christ commanded. When the Church undertakes to teach these things, she is required by her Lord to administer to those whom she teaches the ordinance which He appointed. That is alike her pledge that she will do her part, and His that He will bless her in doing so. If she neglects it, she may trust in His grace to bless efforts which she may put forth, but she cannot plead with Him for the fulfilment of His Covenant.

Here we come to controversial ground, on which I do not enter. I have sought merely to give the meaning of the words instituting the Sacrament, which must be the determining element in discussing the subject in the light of other texts.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XII. 5.

'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan?'—R.V.

EXPOSITION.

'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?'—In this and the following verse Jehovah rebukes Jeremiah's impatience, showing him by two proverbial sayings that there were still greater trials of faith in store for him. The sight of prosperous wickedness is, after all, a mere ordinary trial, a mere running with the footmen. The time is coming when he will have to exert far greater powers of endurance.—PAYNE SMITH.

THE attacks of the men of Anathoth may have galled him, but the treachery set on foot against him includes men of his own family, and so is yet more wounding and bitter than he supposes. He must not therefore think of being impatient at anything that he may hitherto have been called upon to undergo, but feel that he has need of all his resolution to meet the trouble which shall presently be disclosed.—STREANE.

'And though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan?'—The pride of Jordan does not mean its rapid overflow, as the A.V. takes it (and so Ewald, Umbreit, etc.), but the luxuriant thickets along its banks, famous as the haunt of lions. What will the prophet do when he has to tread the tangled maze of a jungle, with the lions roaring round him, if he can feel secure only in the midst of tranquillity?—PAYNE SMITH.

THE thickets on the banks of the Jordan were notorious as the haunts of lions (ch. 49^{19} 50^{44}, Zec 11^{3}). Lions' bones have been found by Dr. Roth in the gravel of the Jordan. Lions are seldom or never found now west of the Euphrates, although they occasionally cross the river.—CHEYNE.

THE SERMON.

The Swelling of Jordan.

By the Rev. John Thomas, M.A.

At first sight the words of our text seem to have been spoken by God to Jeremiah, but when we look at them more carefully we see that they were rather an inspired self-communing of the prophet. Jeremiah is reviewing past trials that had called into exercise all his powers of endurance; dangers, however, which were assigned him under favourable circumstances. But now there lies before him a harder struggle, not in a 'land of peace,' his own little village of Anathoth, but amid the stormy scenes of Jerusalem.

In these words there is first the human element, the vivid memory of past dangers. Then there is a prevision of perils ahead, a prevision sent by God, and a conviction that his message is divine, and must be proclaimed. There is also a natural shrinking from these perils. I have run with the footmen, I must now contend with horses. Can I not escape it? But then there comes one more element, the inner compulsion which compels him to go forward. God's message burns within him as a fire, and must be delivered.

i. The first thought suggested by this self-communing of the prophet is the inexorableness of the divine voice which called him from danger to greater danger. Here is a solitary man come into this world of ours, and God lays hold of him and says, 'You are not to take your ease or drift with the stream for the sake of securing happiness. You must be strong in your opposition to the world. You must go from danger into deeper danger.' And these conditions were voluntarily undergone by Jeremiah. If he had remained in Anathoth and proclaimed peace, his life would have been easy and tranquil; but he made straight for Jerusalem, and his enemy, Pashhur the priest, was there. And the message which he delivered was one of woe.

We are not all singled out for the special mission Jeremiah had, but we are all God's prophets in the sense that we must follow duty even though it leads us into trouble.

ii. Let us notice the inner working of the soul of Jeremiah. He has been scornfully called the weeping prophet, but any prophet living in his time must have been a weeping prophet. He must feel the woes of his people, otherwise how can he proclaim his gospel so passionately that men are compelled to listen to it. And Jeremiah delivered his message boldly, but he only arrived at that point after much shrinking. Triumphantly, Christ cried on the cross, 'It is finished'; but before that He had been prostrate in the garden, sweating

great drops of blood, and pleading, 'If it be possible, let this cup pass from me.'

iii. Our last thought is the splendidly illogical nature of spiritual power. It cannot be measured or calculated. If the footmen have wearied you, to contend with horses is manifestly impossible. And yet Jeremiah was bolder in the swelling of Jordan than he was in the land of peace. You cannot pass from premise to conclusion, because you are dealing with an infinite quantity, and the amount of your power simply depends on the amount of capacity you possess to receive from God. Touch His infinite hand, and you can do anything.

The Dark River.

By the Very Rev. C. J. Vaughan, D.D.

The Bible has sanctioned our regarding Canaan as a type of heaven, and the Red Sea as a type of baptism into life; so it follows that the wilderness is a type of the present life, and the passage of Jordan a type of death.

Death is called by some the debt of nature, but more truly by others the debt of the Fall; but whether immortality was never given, or, after being given in creation, was revoked and forfeited by reason of sin, certainly now death is the common lot of all men. Let us look at four of its aspects.

i. The *loneliness* of death. There is a ring of comfort in the common phrase 'We must all die.' There is a sense of companionship about it. But the truth is, each of us must die—alone and solitary. Though a thousand fall at once in battle, every death is a solitary one. Standing beside a deathbed there always comes a time when you are no longer with the dying, though still you may be holding his hand, and uttering words of cheering and comfort.

ii. The *mysteriousness* of death. We all know something about the symptoms of its approach, about the circumstances of its completion. But who can tell us what death itself is? It is the dropping of the body, the separation of mind from matter, of thought from brain, of enjoyment from sense. We shrink from our own definition in amazement.

iii. The mysteriousness of death is, for wonder; a more practical topic is its *solemnity*. There is a seriousness about the close of anything, whether it be some work that has occupied our energies for many years, or simply a passing from one age of natural life to another—from youth to manhood, from middle age to old age. How much more solemn, then, is the change which ends all these, when we go into a state of which we know scarcely anything except by negatives. But that is not all. This change is the crisis of our destiny, the summing up of all accounts and the entrance into an everlasting state of happiness or misery, according to the use we made of the talents entrusted to us.

iv. The last thought about death is its *truthfulness*. It strips off all masks and shows a man as he is, not as he seemed to be, not as he professed, not as he wished to be, but according to truth.

Illustrations.

If thou hast run with the footmen, and they have wearied thee.—It is said that Bilney, a holy martyr in Queen Mary's days, tried his finger in the candle before he tried his whole body in the fire at the stake. If he could not have stood the burning of his finger, how could he have endured the burning of his whole body?

If in the smaller ills of life my spirit yields to fear,
What shall I do in that last strife, which brings the judgment near?
O Lord, on me Thy strength bestow in every trying hour,
That in death's struggles I may show Thy all victorious power.

The Swelling of Jordan.—A good Christian soul said to me the other day, 'They said I was dying, dying out; but I knew it was not death, for in the dark, empty space I had strength enough left to look and feel around, and no one had come to meet me; I knew it could not be death.' And she was right; she would not have been alone, she would have heard and seen Him.—B. J. Snell, in the *Christian World Pulpit*, vol. xiv. p. 313.

Now, I further saw, that between them and the Gate was a river, but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the Gate.

Then they addressed themselves to the water, and, entering, Christian began to sink; and, crying out to his good friend Hopeful, he said, 'I sink in deep waters; the billows go over my head; all the waves go over me.'

Then I saw in my dream that Christian was in a muse a while; to whom also Hopeful added these words—'*Be of good cheer, Jesus Christ maketh thee whole*'; and, with that, Christian brake out with a loud voice, 'Oh! I see Him again! and He tells me, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee."' Then they both took courage, and the enemy was, after that, as still as a stone, until they were gone over.—*The Pilgrim's Progress* (Venables's ed., pp. 142, 143).

TRUST in God, and remember that when He brings you to the swelling of Jordan—not necessarily death, but some awful flood of sorrow—that then, for the first time perhaps, you will meet the ark, and the Priest whose feet, when they dip in the margin of the river, will cause it to part, and you will go over dry-shod. When Jordan overflows its banks, God brings His chosen people to the brink, and it is then that He cleaves the path through the heart of the river, so that they are not touched by its descending torrent. —MEYER'S *Jeremiah*, p. 65.

The Jordan.—And now we have reached the Jordan, the most remarkable river on the face of the globe. It has been my good fortune to visit and see some of the great and historic rivers of the world. I have crossed and recrossed the Seine at Paris, and have walked by the side of the Arno at Florence. I have gazed upon the Tiber at Rome, and have seen the Hudson River of America. I have visited the Niagara in Canada, and have sailed on the noble St. Lawrence River. I have glided over the surface of the ancient Nile in Egypt, and have sat by the banks of the beautiful Abana at Damascus. But not any nor all of these gave such pleasure, nor awakened such gratitude and feeling of devotion, as my first sight of the Jordan. The Christian who for the first time stands by its banks, or walks into its waters, has kindled within him such emotions as the sight of no other river in the universe can awaken. How is this? It is not remarkable for its greatness. In this it is far excelled by our own Old Father Thames. For beauty it is not to be compared to the Abana. No great cities adorn its banks, nor is it made attractive by the beautiful residences of the rich. The commerce of nations is not carried on its bosom, as on our own muddy Mersey or Humber. Its sanctity lies in the fact that its waters have been made for ever sacred by the feet of Him who was by John declared to be the Lamb of God, and who was proclaimed by a voice from heaven to be the Son of God.—LEACH'S *Old Yet Ever New*, p. 179.

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The White Stone and the 'Gladiatorial' Tessera.

BY PROFESSOR W. M. RAMSAY, D.C.L., LL.D., LITT.D.

VARIOUS commentators on Rev 2^{17} have sought to explain the 'white stone,' or tessera, with a new name written upon it, which is there promised to the victorious Christian, by comparing it with the tessera which was given, according to the current and accepted theory, to gladiators who had received their honourable dismissal from service after a victorious career. When one thinks of the nature of the gladiatorial service, and the rude, brutal kind of career that a gladiator of long and successful service had gone through, the comparison seems unsavoury. But still, if it suited in other important respects, we should have to accept it, and to understand that familiarity had dulled the mind even of a Jewish Christian like the composer of the Seven Letters to the unpleasant and repellent character of the illustration which he was using. The writers who advocated this explanation of the white tessera given to the Christian victor pointed out that a title *Spectatus*, *i.e.* 'approved,' was engraved, according to a theory held by some scholars, upon the gladiator's tessera, and might fairly be regarded as 'a new name.' If this were correct, the analogy would certainly be a remarkably strong one.

In my *Letters to the Seven Churches*, p. 302 f., I have tried to show that the comparison and explanation must be rejected, on the ground that the gladiatorial tesseræ and the letters SP engraved upon them are interpreted in a different way by Mommsen, who eliminated entirely the title from them. On Mommsen's interpretation these tesseræ are deprived of the most striking point of analogy to the 'white stone.'

It was therefore a case of balancing rival theories of interpretation of those tesseræ, no theory being as yet proved to be correct and accepted by the world of scholars; and there the question had to rest. But I also sought to corroborate my rejection of the gladiatorial comparison by pointing out that gladiatorial exhibitions and the gladiatorial profession were an importation from Rome into the East, and not very common there, nor much

admired by the Hellenes. Now it is essential, in any illustrative comparison between the ideas of the Seven Letters and the social facts of the period, that it should be drawn from a phase of life familiar to the readers of the letters. But there is no reason to think that ordinary Hellenic society in a city like Smyrna was used to gladiators, or likely to admire them or be blind to their distasteful character. The comparison, if the author of the Seven Letters had used it, would be far from setting his readers on a higher moral plane than educated Greek society. Many Greeks disapproved of, and very few really loved, gladiatorial exhibitions, which were out of harmony with Hellenic ideals and ideas, and which, though introduced from Rome, were always exotic in the Greek lands and cities.

Still, it must be granted that the question was left in an unsatisfactory condition. The gladiatorial comparison was shown to be as yet unproved and improbable. But, if the theory on which the advocates of the comparison rely were hereafter proved to be correct and found general acceptance, then the comparison would have much stronger and firmer ground to stand upon. It is therefore very convenient for those who are interested in this question, that a study of certain classes of Roman tesseræ, with an introductory account of the chief kinds of tesseræ, has been published during the present summer by one of the most acute and illuminative of modern scholars, M. Rostowzew. I have pointed out in the article on 'Roads and Travel in New Testament Times,' in Dr. Hastings' *Dictionary of the Bible*, v. p. 394 ff., that Rostowzew, by a single article, has placed on a new basis the whole subject of the levying of customs-dues and the collection of taxes under the Roman Empire; and that all that had previously been written about this subject in connexion with the Gospels and Jewish history must be thrown aside and a new beginning made. The same will be found to be the case, I think, with the gladiatorial tesseræ. His views on this subject have a peculiarly important bearing on the passage of Revelation which we are discussing. To show wherein this importance lies, the conclusion at which I arrived in the already quoted passage must be briefly stated.

The one really illuminative parallel which I could find in ancient social facts to the white stone with the new name was drawn from the life of Aelius Aristides, the most famous rhetorician in the province of Asia during the second century (born probably in 117 A.D.). Aristides always carried with him a Symbol (Synthêma). This Synthêma was a pledge of Divine aid, giving him courage to carry into effect the bold plan of life which the god had suggested and ordered him to follow. In every crisis of his life, and especially on the trying occasion when he had to give a display of his oratorical powers before the Emperor and the ladies of his family and the whole Court, the Synthêma was with him encouraging him. It reminded him that the god had revealed himself to his own chosen orator and favoured servant, and had given him a new name, Theodorus, 'Gift of God.'

Aristides does not explain the nature of the Synthêma. He does not say even that he received it from the god during the revelation vouchsafed to him. I assumed wrongly in the above quoted passage, p. 313, that Aristides actually received it from the god; but I was at the time puzzled and disappointed to be unable to find any statement to that effect. Aristides only says that the god appeared to him, gave him advice, promised him aid in executing the advice, and bestowed on him a new name; and that he carried about with him always a Synthêma, which reminded him of the Divine vision, and thus encouraged him. Rostowzew's views have now made it clear that Aristides gives a complete account of the events: the god appeared, gave advice and name: the servant of the god (made for himself and) carried about with him the Synthêma as an ever-present symbol and reminder.

The so-called gladiatorial or consular tesseræ are small, elongated, rectangular, parallelepipeds of ivory or bone, which, as is shown by a hole at one end, were intended to be hung up (whether round the neck of the bearer, or otherwise), inscribed with a name (generally a slave's name, very rarely a free citizen's name) and a date, and the word SPECTAT, or SPECTAVIT, or (as is usual) abbreviated SP. These tesseræ were not gifts or dedications to a god, for tesseræ of that class would bear some indication of their purpose, such as *dedit*, *donavit*, *dedicavit*, or the god's name in the dative. They are memorials, just as several other classes of tesseræ were intended to be memorials of some action.[1]

[1] *Erinnerungstesserae*: such were *e.g. tesserae hospitales*, and *tesserae paganae* or *paganicae*, memorials of the relationship of hospitality and of worthy magistrates and patrons of the *pagus*.

A specially interesting class of memorial tesseræ are the soldiers' tesseræ; Rostowzew points out that the oft-quoted Latin military tesseræ (*tessera militaris*, called in Greek Symbol or Synthêma, σύμβολον, σύνθημα) must have been small wooden tablets or bars with square edges, having words inscribed on them used for the purpose of distinguishing friends from enemies; this is, of course, self-evident and universally admitted.

The 'gladiatorial tesseræ,' then, were intended as memorials of a certain act; and this act is described by the verb *spectavit* or *spectat*, inscribed on them. The opinion of scholars has been almost universally determined by the expression of Horace about an old and well-tried gladiator, now retired from service, *spectatum satis*, which seemed to be illustrated also by the letters SP attached to some names in a list of gladiators.[1] But the parallel fails. The dates on the 'gladiatorial tesseræ' do not correspond to probable dates for such contests: almost all are dated on Kalends, Nones, or Ides of a month, and the commonest date inscribed on them is 1 January. The action *spectavit* cannot be explained of the supposed gladiator, whose name is the nominative to it; no reasonable theory has ever been advanced to account for the action 'he beheld': the gladiator was beheld by the spectators, and when he had been 'sufficiently gazed at,' he was permitted to retire honourably, and was presented with a wooden sword or foil.

According to Rostowzew, the right interpretation was suggested by the French scholar Fröhner: he argues from the tessera found at Arles, with the legend *spectat num* . . . (which he completes as *num*[*en*]), that these tesseræ were memorials of a vision or revelation of a god to the bearer. The person to whom had been vouchsafed such a vision, made the tessera as a memorial (and hung it round his neck as a perpetual companion and reminder; so we may complete the explanation, quoting the action of Aristides).

[1] It has been usually accepted as axiomatic that SP in such a list must be intended for either *spectatus* or *spectator*. In *C.I.L.* vi. 631 the veteran gladiators are enumerated first with VET after the names, and then the tirones with TIR. In the midst of the tirones appears one name with SP instead of TIR; and at the end, after other classes, the final name is marked SP. This order does not suit Horace's *spectatum satis*, the old successful veteran, retired from service; and Rostowzew throws doubt on the hitherto generally accepted interpretation of SP in these lists.

The practice of sleeping in a temple, in the hope of seeing the god in a vision (*incubatio*), was common in Rome, and was practised chiefly by the lowest classes — slaves, freedmen, and the ignorant among free citizens. This class of tesseræ belongs to the period 75 B.C. to 75 A.D., when incubation was practised most by the poor of Rome. Various religious symbols, such as lightning, caduceus, trident, are found alongside of the inscription on the tesseræ. The month and day on which the action took place, almost always the Kalends, Ides, or Nones, was inscribed on them. It may reasonably and with great probability be supposed that these days had a religious significance; the Kalends especially were always sacred; incubation may probably, almost certainly, have been recommended on certain days as more favoured by the gods than other days. Moreover, incubation was practised in Rome most of all in the temple of Aesculapius, on the island in the Tiber, whose festival was on the first of January; and that is a commoner day than any other on these tesseræ. Other temples also were suitable for incubation, which was practised on the Capitol, and probably also in the temple of Juturna and the Dioscuri, while many other gods did not permit it.

There are certainly some difficulties besetting this interpretation of the tesseræ. Mommsen, who at first felt very doubtful about the gladiatorial interpretation, finally declared his confidence in it, mainly for the reason that the names inscribed on the tesseræ are mainly of slaves, but occasionally of free Roman citizens. The tesseræ, therefore, were used by a class of persons who were mostly slaves, but occasionally free. Such a class were the gladiators. But the rite of incubation was practised by the same uneducated class, and no difficulty is caused by the practical limitation of the tesseræ to persons of that class.

Another difficulty of more serious nature is the verb. *Videre* and *visere*, not *spectare*, are usual. It is usual to say *videre* (or *visere*), *visu*, *ex viso*, and not *spectare*, in literature, when the act of beholding the god in a vision is described. But the difficulty is lessened when we remember that the language of common life and vulgar conversation often differed much from the language of literature in such matters at Rome. The tesseræ give the language of common life. The word *spectare* was perhaps used, as being a more vivid term, in

the conversational Latin of common life; and its natural sense is not unfavourable, for *spectio* was the technical term used of augurs looking at signs of the Divine will revealed by the god. High class Latin, however, preferred a different word.

A third difficulty lies in the rarity of allusions in literature to the custom of making and keeping memorials of such visions. But it is precisely about matters of this kind that ancient literature always fails us: it took little note of common life and vulgar practices, such as this. One example, however, is recorded, namely, the case of Aristides, who always carried about his tessera or Synthêma on his person. It is a reasonable conjecture from what he tells us, though from its very nature incapable of verification unless the actual tessera be found, that on his Synthêma he engraved his new name, Theodorus, and the date when he saw the god. Many public memorials, both in the West and still more in the Eastern Provinces, erected 'at the command of the god,' attest the frequency of such visions. The private and secret memorials are less evident, because they were naturally more allusive and less explanatory. Neither kind can be traced easily in literature.

Rostowzew does not quote either the passage of *Revelation* or the incident in the life of Aristides; but these are likely to be quoted in future as a strong confirmation of his views.

At the Literary Table.

HEREDITY.

THE PRINCIPLES OF HEREDITY. By G. Archdall Reid, M.B., F.R.S.E. (*Chapman & Hall.* 12s. 6d. net.)

DR. ARCHDALL REID has written this book for medical men. 'The evidence relied on is drawn largely from medical sources; medical men form the largest body of scientific workers; they deal constantly with questions of Heredity, a knowledge of which is of great importance to them; but in a measure they have neglected the systematic study of the subject.'

But Dr. Archdall Reid hopes that 'the professional biologist and the general reader will not find the work devoid of interest.' The 'general reader' is likely to be a preacher. And perhaps some knowledge of Heredity is as necessary to the work of the preacher as to the medical man; probably it has been as cruelly neglected in his education. A few, a very few, preachers are now alive to its importance. They will be among the general readers of this great book.

It is a text-book. Unfortunately for the general reader there are theories and counter-theories in the doctrine of Heredity, and they go to its very roots. Do acquired characters go down to posterity, or do they not? That is fundamental. Dr. Archdall Reid says they do not. He is one of the most distinguished advocates of 'that theory of Heredity which excludes all inheritance of characters acquired in the lifetime of the individual.' But probably the interest of the subject is not made less by these fundamental differences.

As for Dr. Archdall Reid, the doctrine to which he gives his strength is the doctrine of Recapitulation. By that, if it is established, his fame will stand. The doctrine of Recapitulation is in these words: 'The development of the individual is a recapitulation of the life-history of the race.' What that means, it takes Dr. Archdall Reid a long chapter of his book to explain, and no unnecessary words are used. So it cannot be condensed into a paragraph.

And there is so much else in the book to attend to. Dr. Archdall Reid is a fiery temperance reformer, who abhors teetotalism. His cure for drunkenness is perfect freedom to every man and woman on earth to drink as much as he pleases. The Israelite was a drunkard until he entered Canaan and sat down under his own vine and could drink to his soul's satiety. The great majority of Englishmen are now temperate, because they have so many opportunities of getting drunk.

And this also has to do with Heredity.

Altogether it is a fascinating volume, admirably written, and fiercely believed.

THE LIFE OF REASON.

THE LIFE OF REASON. 1. REASON IN COMMON SENSE. 2. REASON IN SOCIETY. By George Santayana. (*Constable.* 2 vols., 5s. net, each.)

Professor George Santayana has resolved to write the Biography of Reason. He counts it possible to overtake so large a topic in five volumes. Two of the five are published as above. The remaining three will be called Reason in Religion, Reason in Art, and Reason in Science.

The enterprise is at once attractive. It appeals to our desire for completeness. It appeals to our reason. It is clear in a moment that Professor Santayana uses Reason in the philosophical, not the popular sense, for he speaks of the Reason that is found in common-sense, while we have popularly understood that reason is common-sense, and common-sense reason. It is further clear, very soon, that Professor Santayana is a severely scientific writer. He is neither imaginative nor sentimental. Still the first impression is right. These volumes are easily read, and eminently reasonable. If we find it possible to go to the end of the series, it is certain that we shall feel reasonable satisfaction and be reasonably benefited.

But what is the Life of Reason? It is a history of human progress. Reason in man is that which makes him dissatisfied and keeps him so till progress is made. For it is dissatisfaction with what he has attained to, and the reaching out towards an unattained ideal, that sends man forward.

Reason acts in two ways, on two different types of life, and brings them together. The one type is the life of impulse, expressed in affairs and social passions; the other is the life of reflexion, expressed in religion, science, and the imitative arts. Progress is made by the fusion of these two types, and it is the business of Reason to bring them together.

When Reason brings together impulse and reflexion, then reflexion always issues in action, and action always ends in happiness. The barrenness of most men's (and women's) lives, and the misery of them, is due to the almost total separation of impulse and reflexion in the world. It is the great mission of Reason to end the separation and make for progress.

The first chapter in the second volume is a chapter on Love. Many chapters have been written on Love, as well as many sonnets; but never a chapter nor a sonnet like this. Does Professor Santayana glorify Love, like the poet? He does. Does he criticise it and materialize it, like the scientist? He does. His originality lies in the combination. There lies also his value; for there lies progress.

And Professor Santayana is a writer. He does not despise paradox. 'A Don Juan and a Dante are both genuine lovers'—that is one of his sentences.

Notes on Books.

In the year of John Knox, in the year when men have made such mighty progress in their estimate of John Knox's imperishable gift to Scotland and the Church, it is fitting that there should be also some recollection of the men who followed in Knox's footsteps. They are called *The Covenanters*. Under that simple title a simple narrative of the life and death of the Covenanters has been written by the Rev. John Beveridge, B.D., and published by Messrs. T. & T. Clark (6d.). It is one of that firm's famous 'Bible Class Primers.'

Dr. Lyman Abbott has written a new book on Preaching. At least he has published a new book. For he confesses that some of the book has been published more than once already. He has gathered together some things written by him long ago on the business of preaching and the person of the preacher, and he has written some new things. And now he publishes to the world all that his great office has ever meant to him, all that it is ever likely now to mean. The title of the book is *The Christian Ministry* (James Clarke & Co.; 5s. net).

Dr. Lyman Abbott is a very modern preacher. Even for America he is very modern. But in his Broad Street phraseology he says the things that are eternal. For he has discovered that what is the matter with much of our preaching is not that it is unattractive, but that it has no abiding influence. When the grace of the fashion of it perisheth there is nothing left. Dr. Lyman Abbott would agree with the Apostle Paul that the preacher is a builder, and should build his house with the certainty in his mind that there will be a fire. Not of wood, hay, stubble, therefore,

To the preacher himself, what Dr. Lyman Abbott has to say might be summed up in two phrases: Never remember that you are a preacher and never forget it.

The Story of the English Baptists has been 'related' by Mr. John C. Carlile (James Clarke & Co.; 3s. 6d. net). It has been related in a popular fireside manner, there being in these days a very large audience, far exceeding the numbers of the Baptists themselves, who want to listen to this story. It has been related for the interest of those who are without. Stress is laid on the things that are of universal excellence; space is given to the most excellent men and women. Spurgeon has his place, a large place, in the book, and all the world accepts Spurgeon now. So the book will remove mislike and open the way a little to that better understanding of the comprehensiveness of the kingdom of God.

The Christian World Pulpit (James Clarke & Co.; 4s. 6d.) contains good sermons and the sermons contain good sayings. Let us test the new volume (it is vol. 67) by some of its sentences.

Dr. Horton, preaching in the City Temple on February 6, said: 'My great mistake in life was that I did not go out as a missionary. I would give the world now to have done it.'

Mr. G. K. Chesterton, speaking in Hengler's Circus on the same day, said: 'The great evil and the great sin of the English people—the only essential sin of the English people—is the fact that they do not believe in equality. I am an enormous believer in the spirit and genius of my own people. I believe that the English are not only right upon a hundred matters, but that they are nowhere so right as on those particular points upon which the whole of the rest of the world is wrong. For instance, if Napoleon had conquered this island, he would have succeeded in making all the roads straight; and if Nelson and the other Englishmen fought with the deliberate consciousness that they were resisting the making of the English roads straight, I think they were absolutely right and died glorious deaths. The one country where you can find a really romantic and beautiful countryside, made natural by the operation of the ages, by the people themselves, is England. England is a sacred and divine country, because it is the only country in the world where they do not use stoves. The open fire is by far the most poetic, and it embraces the proper idea. So that when I say there is a great sin and shame upon the English character, I say it with entire absence of that cheap and babyish kind of criticism of your own country for the sake of criticising, which is far too common, more so than all other forms of scepticism in the modern world. The one serious sin of the English people is that sin which Thackeray described as snobbishness, which otherwise may be defined as the disbelief in human equality.'

The Bishop of Ripon went to Harvard in 1904 and in the Phillips Brooks House there he delivered the William Belden Noble Lectures. Remembering William Belden Noble and Phillips Brooks, the Bishop of Ripon had not to hesitate a moment in the choice of his subject. He chose *The Witness to the Influence of Christ* (Constable; 4s. 6d. net). He left aside the miracles and prophecy and all the ordinary stock-in-trade of the professional apologist. He told the American audience, who listened with joy to his melodious aristocratic voice, what Christ was to him, why he believed Him, and loved Him as he did. It was for His influence. And he ran through the history of the Church, and showed that in every generation it was the influence of Christ Himself that kept Christianity alive. He was so bold as to say that the painters and sculptors, and even the men of physical-science fame in our own day, owed all that was great and good in them to the influence of the person of Christ. As for himself and those who sympathized with him, the song was always breaking forth from their lips: 'Thou hast loved us, and loosed us from our sins, and made us kings and priests unto God.'

The Biblical Illustrator, now passed into the hands of Mr. Francis Griffiths, of 34 Maiden Lane, in the Strand, is still appearing. Two volumes have just been published together. They cover the Minor Prophets (7s. 6d. each, net). In these volumes there is less packing, a paragraph does not often cover more than ten pages, because the Minor Prophets are not so often preached from as other books of the Bible. The publishers should make a rush to the end now, for there is some risk that we shall have left this style of preaching, with its 'firstlies,' 'secondlies,' and 'thirdlies,' before the last volume is out.

The Sunday School edition of St. Paul's Travels has been written by Mrs. Carus-Wilson, B.A., and published by Messrs. Hodder & Stoughton (1s.).

Class-leading is a serious business and there are Wesleyans who take it seriously. Their vade-mecum, their indispensable companion by day, and the source of all their happy inspirations in the evening, has been prepared by Mr. Thomas Barclay. Its title is *The Class-Leader at Work* (Kelly; 2s. 6d. net). With this book (at least after studying it) anybody could be a class-leader. Class-leading will now be a more serious and a more successful business than ever.

Messrs. Owen, of 286 High Holborn, are the publishers of a students' manual of *Psychology* (6s. net) which comes from America. The author is Dr. Alfred Cook, formerly Fellow of Johns Hopkins University. Two classes have been before Dr. Cook's eye. First those who are beginning the study of Psychology, and next those who wish to gather into one what they have already learnt. And Dr. Cook's method is to teach by way of illustration. He loves formal definitions; but he loves better to illustrate his definitions and give many concrete examples.

Is not Dr. Cook's method the only method of teaching? And the more numerous the examples, if they *are* examples, the better. Dr. Cook gives us example upon example, long after we have seen the meaning of his proposition; for he will have us remember it for ever as well as see it for the moment.

The Religious Tract Society has published a series of 'letters.' Each letter has its own title and its own author, but the whole series is known as 'Letters to my Brothers.' They are the latest for sending in envelopes to young men. They are the best.

On a subject like the Sibyls there is room for various hands. Miss Mariana Monteiro has written and published a book which differs utterly from, say, Professor Geffcken's work. For Professor Geffcken is critical and Miss Monteiro is not so. Miss Monteiro says that some authors had formed the idea that the Sibyls were mythical beings, and not real prophets sent by God. 'This idea is quite erroneous'; and she refers to Plato, Virgil, 'and other pagan writers who existed before the coming of Christ,' men 'of undoubted veracity,' who have 'spoken and described them as real women endowed with the gift of prophecy by God Himself, on account of their virginity, and sent to the Gentiles, lest they should ever allege that God had only favoured the Jews.'

Miss Monteiro gives the portraits of the twelve Sibyls, which she found in a French and Latin volume of 1586 in the British Museum. She also writes their lives and translates their oracles. The title of her book is *As David and the Sibyls Say* (Sands; 3s. 6d. net).

A good book to keep those who have scientific gifts steadfast and immovable on the Supernatural has been published by Mr. Elliot Stock. Its author is the Rev. W. L. Paige Cox, M.A., and its title *Aids to Belief in the Miracles and Divinity of Christ* (2s. 6d. net).

Under the title of *The Original Poem of Job* (Fisher Unwin) Dr. E. J. Dillon makes popular the theories of Professor Bickell as to the laws of Hebrew metre, as well as Professor Bickell's discovery of a Saidic manuscript of the Septuagint, which omits certain passages in the Book of Job. The result is a new version, and, more than that, a new Job. For not only have we many new readings and many new arrangements of the old readings, but we have also so many omissions that the character of Job is seen in a new light, and the problem of the book receives a new solution. Dr. Dillon's attachment to Bickell is touching. Scholars hold their hand more. But if this is not the real original form of the Book of Job, it is at least a most interesting version.

The Rev. Francis J. Hall, D.D., Instructor of Theology in the Western Theological Seminary of Chicago, has written three volumes of 'Theological Outlines,' which deserve the attention of the student of the Bible. They are thoroughly biblical and they are thoroughly theological. The literature also has been used all along the line and it is tersely recorded. A second edition of the first volume on *The Doctrine of God* is now ready (London: William Walker; 4s. 6d. net).

A few stories remain this month. The Religious

Tract Society has published *The Ambitions of Jenny Ingram* (2s.) and *The Soul of Honour* (2s. 6d.). Both books are everything that they ought to be in taste and moral purpose. And both are real stories. Who is Flora Klickmann, the author of *Jenny Ingram*? We have not heard of her before, but we shall hear of her again. Hesba Stretton we know. *The Soul of Honour* is quite fit for its place beside *Jessica's First Prayer*.

The scene of Frances Hariott Wood's new book—*For an Atonement* (Griffiths)—is Ramoth, one of the cities of Refuge. It is less a story than a description. The author has evidently more skill in painting scenery than in weaving plots.

Two thoroughly good stories have come from Messrs. Constable—*Isidro*, by Mary Austen (6s.), and *The Outlet*, by Andy Adams (6s.). *The Outlet* is a tale of Texas in the early days of cattle breeding there. But *Isidro* is the best book for summer reading that has reached us. It is a story of Californian life in the beginning of the nineteenth century. Spaniards and Indians in contact, deep plotting and fierce fighting, and especially the impulsiveness and the passion of love. Padre Tomás is a great creation, although he is not the most conspicuous person in the book.

Contributions and Comments.

Prayer in Sleep.

I.

In The Expository Times for August this subject is touched upon, and Mr. Fiddes invites readers to give any experience they may have undergone in reference to it. On two distinct occasions I have experienced the same thing that is mentioned about John Mackintosh, having awoken in the act of prayer, once for my wife and once for my parents. On each occasion there was a feeling of genuine happiness, but on neither did I have the slightest idea as to what particular thing, in reference to those prayed for, had been the subject of prayer; I have only a conviction that it was for spiritual, not temporal, blessings; but here, again, I cannot say what this conviction is based upon. But this further fact is certainly worth mentioning: I was more certain that the prayer was answered than I have ever been with regard to those prayers which have been consciously offered; it is this that occasioned the feeling of happiness referred to. I am fully prepared to hear it said that this is all imagination; it may be so; but it was my experience, nevertheless; and to me it was real.

W. O. E. Oesterley.

Hatch End.

Communion with God in Sleep.

II.

I am surprised that no one of your many Methodist readers has called your attention to a remarkable hymn in which this idea is worked out in a very striking fashion by Charles Wesley. It may be found complete in vol. v. p. 10 of the *Poetical Works of J. and C. Wesley*. It appears in a shorter form as No. 278 in the standard edition published in 1772 (republished in facsimile in 1904), and as hymn 913 in the recently issued *Methodist Hymn Book*, in both cases containing five verses of eight lines. In the edition superseded by that of 1876 it contained only four verses, but in the one issued that year it consists of six; while in its original form eight verses are to be found.

The passages which dwell upon this communion in sleep are the following:—

Only tell me I am Thine,
  And Thou wilt not quit Thy right;
Answer me in dreams divine;
  Dreams, and visions of the night:
Bid my soul in sleep go on,
  Restlessly its God desire,
Mourn for God in every groan,
  God in every thought require.

Loose me from the chains of sense,
Set me from my body free,
Draw with stronger influence
My unfetter'd soul to Thee:
In me, Lord, Thyself reveal,
Fill me with a sweet surprise;
Let me Thee, when waking, feel,
Let me in Thine image rise.

Let me of Thy life partake;
Thy own holiness impart:
O that I might sweetly wake
With my Saviour in my heart.

The conception of the spiritual progress of the 'unfetter'd soul' that 'even in sleep goes on' towards perfection is certainly an impressive putting of the thought which heads this paragraph.

J. T. L. Maggs.

The Manse, Ilkley, Yorks.

The Name 'Ahab.'

In the Old Testament, 'Ahab' is the name of (1) the well-known king of Israel (1 K 16^{28}, etc., LXX Ἀχαάβ), and (2) a false prophet (Jer 29^{21}, LXX Ἀχιάβ). Besides, a nephew of Herod is named Ἀχίαβος (Jos. *Ant.* xvii. 7, τὴν δεξιὰν Ἀχιάβου), and, as this name is contracted to אחב (Jer 29^{22}, Syr. *'âḥâb*, and Aram. אַחַב, 'uncle'), so we find it contracted to חאב in an inscription of Ṣafa. The explanation of the name has greatly exercised modern scholars.

1. The traditional form of the name does not favour the interpretation, '*my* brother is the father' (so, recently, Kittel in the *Hdkom.* on 1 K 16^{29}). It is true that the name in all probability was at one time spelt *Achiab*, but the syllable *-i* could be more readily dropped if it was the ending of the *status constructus* than if it was meant to express the pronoun 'my.' Nor does the interpretation proposed receive sufficient support from names like אֲחִיָּה, 'my brother is Jah.' Not a few scholars, indeed (as, for instance, Kittel, *l.c.*), have suggested that, on the analogy of *Aḥiyyah*, the term 'father' in *Aḥab* is an appellation of God. But in such a combination of the terms 'brother' and 'father' as we find in *Aḥab*, this sense of 'father' would have been far from natural.

2. As far as the form of the name goes, then, the meaning of *Aḥab* is in all probability 'brother of (the) father' (cf. G. Buchanan Gray, *Hebrew Proper Names*, p. 83: 'brother of a father,' *i.e.* 'uncle'). But what is the sense intended thereby? A boy might have the name 'brother of the father' bestowed upon him from more than one point of view. It might be given him because he bore a striking resemblance to a brother of his father. This is the explanation adopted in the admirable *Oxford Hebrew Lexicon* (p. 26^{b}). But perhaps the following interpretation of the name *Aḥab* is still more probable. The name might be intended to designate the boy as one who was to take the place of a failing or a prematurely deceased brother of his father, as one who should recall his personality and preserve his memory. This explanation which I propose for the name *Aḥab* is favoured by the S. Arabian name of a girl, 'sister of his mother' (*Aḥath-ummi-hû*; see Osiander, Inscript. 34, l. 1). This girl was meant to embody the reminiscences of the sister of her father's mother.

Without mentioning any of the above possibilities, Friedrich Ulmer (in his dissertation, *Die semit. Eigennamen im A.T.*, 1901, pp. 15 ff.) has proposed quite a different explanation of the name *Aḥab*. He takes it to stand for one who is the brother of his father in the sense that 'he is the offspring of the same mother as his father, and is thus his own uncle' (p. 21). The name is thus held to furnish evidence that 'sons under certain conditions maintained marital relations with their own mothers' (p. 20). It is true that he adds: 'In historical times these names which had come into use were given, at least in Israel, without any suspicion either of their origin or of their original signification.' But why should we have recourse to such an explanation? How can the Israelites be credited with this unthinking employment of a name which was so readily translatable by every Hebrew? An Israelite had in all probability some idea in his mind when he gave a boy the name *Aḥab*, 'brother of the father.' Now Ulmer himself admits, as we have just seen, that the Israelites no longer saw in the name that sense which he himself claims to have discovered in it. Consequently, they must have thought of one or other of the two senses of the name which have been mentioned above by me.

But now let us ask, Is there any reason for denying one of the two senses in question to have been the original one? In order to prove that

the new sense he puts upon the name *Aḥab* was that originally attaching to it, Ulmer refers in the first place to the story of Reuben's connexion with Bilhah, his father's concubine (Gn 35^{22}). All recent attempts to explain away this story are briefly examined in my brochure, *Neueste Prinzipien der alttest. Kritik* (pp. 53–56), and now we have even the attempt made to regard as legal this act of Reuben's, which is censured even in the ancient poetical composition, Gn 49^{4}. Ulmer appeals also to 2 S 16^{22}, which describes Absalom's conduct towards ten of David's concubines. But how could such an exceptional course of procedure give rise to a personal name? Finally, Ulmer refers to 1 Ch 2^{24}, where, with some other exegetes, he alters the text so as to read thus: 'And after the death of Ḥeṣron, Caleb began marital relations with Ephrath. She was the wife of Ḥeṣron his father, and bare to him Ashḥur.' But this transformation of the text is beset with many difficulties, and it is especially suspicious that it is favoured by the LXX in v.^{24a}, indeed, but not in v.^{24b}. But if it could be justified, nothing more would be said in this passage than that some one, after the death of his father, married *one* of the latter's wives. It cannot be assumed that this wife was the new husband's own mother. Consequently, a boy born of such a wife after the death of her former husband would have been only *in a very indirect way* the brother of his father. It is anything but probable that such a secondary relation of a child to his father should have furnished the motive for the child's name. There is nothing, then, in the O.T. history of Israel to justify the new explanation of the name *Aḥab*.

Ulmer thinks, however, to discover outside Israel evidence in favour of his theory. He reminds us of the story of Lot's daughters and the well-known manner in which through their father they secured offspring (Gn $19^{30ff.}$). But the Israelites were conscious of possessing from of old higher principles of morality (Gn 9^{22} 20^{11} 34^{31} 39^{9}, Lv 20^{24}, Jg 20^{6}, 2 S 13^{12}, etc.). No one has any right to efface this distinction from the pages of the historical books. The same remark applies also to the attempt to derive from the practices of S. Arabia evidence that so-called *polyandry* prevailed in Ancient Israel. We are told by Strabo (xvi. 25) that in S. Arabia there were tribes in which a number of men belonging to one family had one and the same wife. Recently an inscription in the Minæan dialect belonging to this region has been brought to light, which is assigned by Ed. Glaser to the first century B.C. (See 'Beilage' to the *Augsburg. Allgem. Zeitung*, 1897, No. 276, p. 7). In this inscription a certain El-dha' is described as 'son of Jiḥram-el and Jišraḥ-el.' But, in the first place, this custom cannot simply be transferred as a matter of course to Israel; in fact, everything we *know* of Israel forbids any attempt to do so. Moreover, the name *Aḥab* has not been found among the South Arabians. Finally, it would have been very singular if a boy had been reminded by his name that he was afterwards to be the 'brother' (*i.e.* associate in marriage) of his father. Consequently the new interpretation of the name *Aḥab* is entirely improbable.[1]

Bonn. ED. KÖNIG.

Apollinaris of Laodicea and his School.[2]

APOLLINARIS the Younger, Bishop of Laodicea (+ c. 395), is said by his contemporaries to have been a prolific writer. When Julian forbade Christians to teach the Greek poets, he (or was this his father Apollinaris, Presbyter and Grammarian, as Socrates, *H.E.* III. 16, seems to say?) arranged the Gospels in the form of a Platonic dialogue, and composed a sacred history in hexameters, imitations of Pindar and Euripides, and a paraphrase of the Psalms, to take the place of the forbidden classics. He also wrote a number of treatises in explanation and defence of his Christology. Of all this scarcely anything has remained under his own name. On the other hand, it is known that a number of his writings are concealed under the names of orthodox Fathers. The Emperor Marcian writes to the

[1] I have thought it unnecessary in the present paper to argue against Professor Cheyne's explanation of the name *Aḥab*, because it is bound up with a theory of the history of Israel which, in common with most O.T. scholars, I find it impossible to accept. Professor Cheyne's words (*Critica Biblica*, part iv. p. 344) are: 'The explanations "father's brother" or "the (*or* my) brother is the father" are strained. Here, as in all similar cases, the popular wit has played us a trick. The original meaning of Aḥ'ab or (Nöld.) Aḥi'ab was probably "Jerahmeel-'arab,"' although it is fair to note that he adds, 'This may not have been remembered in Ahab's time.'

[2] H. Lietzmann, *Apollinaris von Laodicea und seine Schule: Texte und Untersuchungen*, I. Tübingen: Mohr. (London: Williams & Norgate; 9s. net).

monks of Alexandria, in 452: 'Alii quidam libros Apollinaris non dubitaverunt plebi dispergere, vocabula sanctorum patrum eis attitulantes'; so also Evagrius, *H.E.* III. 31, and others. The problem, then, of Apollinarist research is the identification of these pseudonym writings. The Dominican Lequien, in 1712, established that the short treatise, Κατὰ μέρος πίστις, hitherto ascribed to Gregory Thaumaturgus, is a case in point; Caspari, in 1879, added the so-called Fifth Letter of Pope Julius I.: 'Concerning the union in Christ of the body to the Divinity.' In 1892, J. Dräseke published a study of Apollinarism (in Gebhardt and Harnack's *Texte und Untersuchungen*) in which he proposed to add to Apollinaris' remains many other fragments, chiefly the Pseudo-Justinian *Cohortatio ad Gentiles* and the *Expositio rectæ Fidei* in its shorter form, also the last two books of St. Basil against Eunomius, and the first three of the seven Pseudo-Athanasian *Dialogues against the Arians*. But Dräseke's theories were not received with approval. Funk refuted his arguments in the *Tübinger Quartalschrift* (1896, 1898, etc.—afterwards he published the articles in his *Kirchengeschichtliche Abhandlungen*, II.), and the attempted identification is now generally considered to have been a failure (so G. Voisin, in his admirable study, *L'Apollinarisme*, Louvain, 1901). There was then room for another and a more critical sifting of the material. Lietzmann has enlarged a Dissertation, by which he gained the prize offered by the Göttinger Gesellschaft der Wissenschaften (in 1899), into a very careful and exhaustive study of the whole question. He rightly considers that now, after the work of Funk and Voisin, it is no longer necessary to refute Dräseke's premature conclusions. On the other hand, he has re-examined the evidence for all the writings for which there is a reasonable probability, and publishes in this first part the texts (except the exegetical works) with an apparatus, a sketch of the history of the Apollinarist movement, and a discussion of the sources and chronology. The first part contains what he calls the political history, down to the time when the Apollinarists gradually merged into the far greater Monophysite party. The second part (sources and chronology) and third part discuss the references to the heresy and its author in Sozomenus, Socrates, Suidas, St. Jerome, etc., and treat very fully of the allusions in the letters of St. Basil and St. Gregory of Nazianzus (who in 382 saw an Apollinarist anti-bishop set up in his own city). The fourth part gives the reasons for attributing to Apollinaris the treatises here published, and the fifth part contains the texts: Ἡ κατὰ μέρος πίστις, Pseudo-Justius; Περὶ τῆς ἐν Χριστῷ ἑνότητος τοῦ σώματος πρὸς τὴν θεότητα, and *De Fide et Incarnatione* (translated from the Syriac by Dr. J. Flemming) and then a number of fragments. Lastly come writings of the Apollinarist school.

Lietzmann (according to Rufinus and Epiphanius) distinguishes two systems of the heresy. The first is simply that the Logos dwelt in the body of Christ in the place of a human soul (hence the Communicatio Idiomatum); the further development is that the Logos takes the place of the Νοῦς or Πνεῦμα and is joined to a human Σῶμα and ψυχή according to the Platonic system to which Apollinaris has given his name. There are some statements that will not be conceded by everyone; for instance, that St. Athanasius thought in all essential points as Apollinaris (p. 7), that St. Cyril of Alexandria was a Monophysite (p. 91), etc.

There are a few misprints (Edyssa, p. 101; '*dem* Kampf führen,' p. 103, etc.), otherwise the book is well, even splendidly, printed. But the trick of beginning nouns with a lower-case letter (even: 'lieber herr geheimrath,' p. x; and: 'vater sohn und geist,' p. 6) is needlessly irritating. The second part will contain the Exegetical Remains and the Register.

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